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THE  
THEORY and PRACTICE  
*Carolins* OF THE *Haafder*  
FRENCH TONGUE.

THE  
THEORY  
CONTAINING  
The RULES, with many Additions:  
AND THE  
PRACTICE,  
The EXAMPLES to each RULE.

Being for the most part

Excellent Moral Sentiments, extracted from the best  
*French* Authors, and render'd into easy *English*; in order to  
shew the different Idioms and Turn of Expression in both  
Languages.

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By J. B. OZINDE,

Late Teacher of the *French* and *English* Languages.

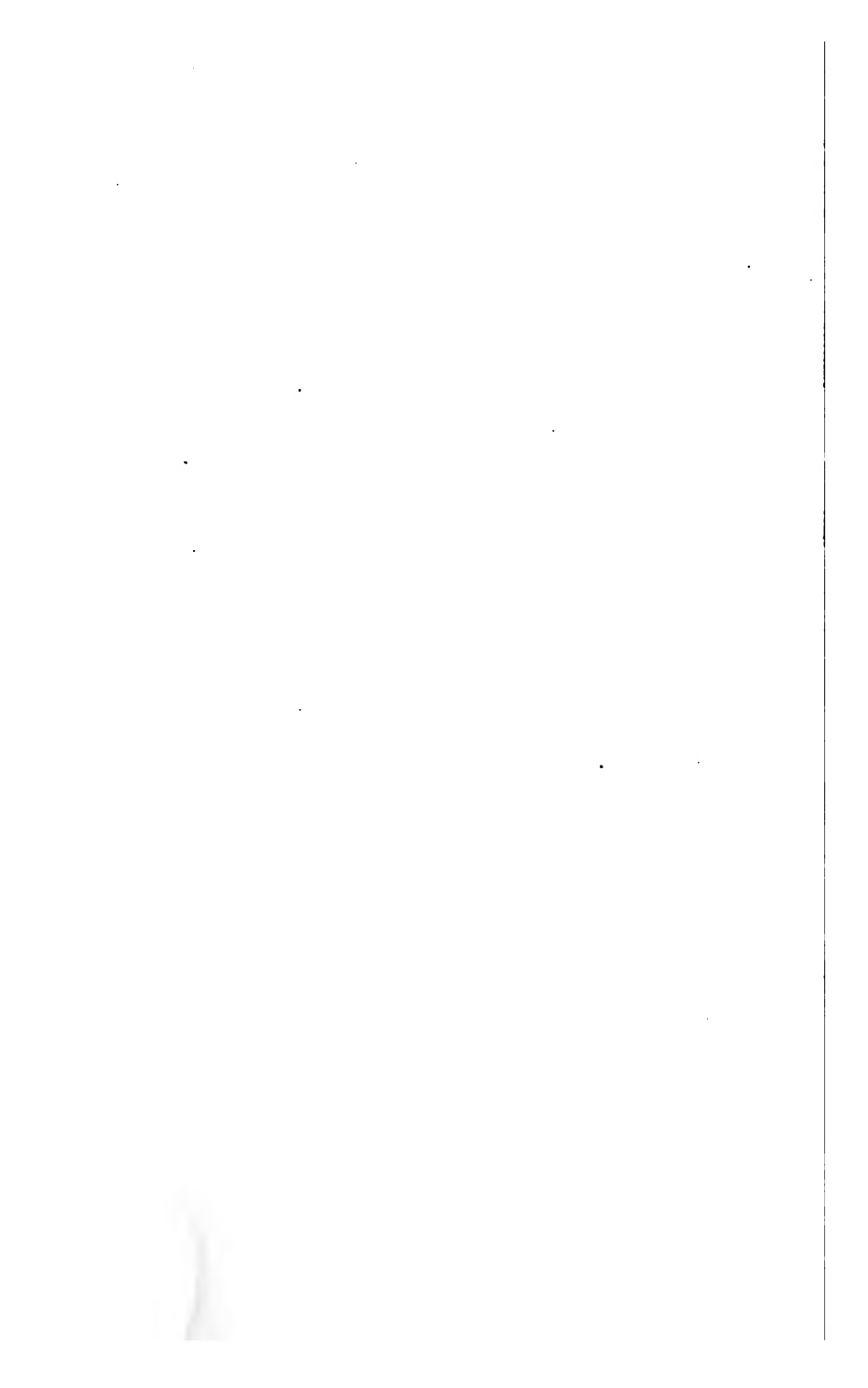
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M. DCC. LVI.







## P R E F A C E.

*I*F it be true, that the most refined and exquisite pleasure of the judicious and well-bred, is that of being able to communicate their thoughts to one another in a clear, exact and pleasing manner; it is no less certain, that whatever may contribute to extend that communication from one language to another, to render it familiar, and to make it by that means both agreeable and useful, deserves their attention, and even their approbation. Such is the end proposed in this Work: And it is to help the English to a happy facility of the French Tongue, that it appears in print.



TO THE RIGHT HONOURABLE

*J O H N*

EARL OF *GRANVILLE*,

LORD PRESIDENT OF HIS MAJESTY'S  
MOST HONOURABLE PRIVY COUNCIL,

KNIGHT OF THE MOST NOBLE ORDER  
OF THE GARTER, &c. &c.

(WITH HIS LORDSHIP'S CONSENT  
AND PERMISSION.)

THIS BOOK IS

MOST HUMBL Y INSCRIBED.



[ 1 ]

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THE  
THEORY and PRACTICE  
OF THE  
FRENCH TONGUE.

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INTRODUCTION.

DEFINITIONS.

**A** CLEAR and distinct explanation of terms is the basis and ground-work of the most profound sciences.

*L'explication nette & précise des termes est la base & le fondement des sciences les plus solides.*

There are three things requisite to a good definition; that it be universal, proper, and clear; so as to give an idea of the thing defined, plain and distinct enough to mark out its properties. The two main faults in a definition are, when it does not wholly agree with, or when it agrees with something more than, the thing defined.

*Il y a trois choses nécessaires à une bonne définition: qu'elle soit universelle, qu'elle soit propre, & qu'elle soit claire; de sorte qu'elle donne une idée assez nette, & assez distincte de la chose, pour expliquer ses propriétés. Les deux grands vices d'une définition sont, de ne convenir, ni à tout le défini, ni au seul défini.*

[illegible]



## CHAP. I. SECT. I.

1. *Language in general* is a manner of expressing our thoughts by words pronounced or written.

By the help of speech we express the ideas of the mind ; without this, society cannot subsist : it is preserved every where by the language of the country ; and by means of foreign languages only, or of one more universal than the rest, it is propagated throughout all the world : This is what unites mankind, and from the most distant countries enables them to carry on a mutual correspondence ; and to furnish one another, by way of exchange or otherwise, with every convenience that is wanting.

C'est par le moyen des langues, que nous exprimons les conceptions de notre esprit ; sans elles la société ne sauroit subsister : dans une nation, c'est la langue du pays qui la cimente & qui l'entretient, & ce n'est que par la science des autres langues, ou d'une langue plus universelle, qu'elle s'étend par tout le monde : c'est ce qui lie les hommes, & qui des pays les plus éloignés les uns des autres, les rend capables de correspondre ensemble, & de se communiquer réciproquement, soit par échange ou autrement, les biens dont ils peuvent avoir besoin.

2. *A living language* is the manner actually used by any particular nation for that purpose.

Languages are either dead or living. The dead languages are Hebrew, Greek and Latin, and all those which are only found in books. The living languages are English, French, modern Italian, German, and all those in general peculiar to the several nations now dispersed over the earth.

Les langues sont ou mortes, ou vivantes. L'Hebreu, le Grec, le Latin, & toutes les langues qui ne se trouvent que dans les livres, sont des langues mortes. Les vivantes sont le François l'Anglois l'Italien moderne, l'Allemand, & généralement toutes les langues qui sont naturelles aux nations qui se trouvent actuellement dispersées sur la terre.

3. *The Theory, or Grammar, of a living language*, is a collection of observations drawn from approved custom, and form'd into rules for speaking and writing that language.



'Tis by the means of analogy, that languages have been fix'd. 'Tis by this, Grammarians, after finding out the rules and the correct practice, have compos'd grammars; which are very useful when well digested; as containing those rules which only could be found out by the tedious study of analogy.

'Tis only from the works of ancient authors we can draw any reflexions towards the learning or teaching dead languages; and as these are liable to no alteration, such reflexions once well made and digested subsist for ever. It is not so with living languages: These being subject all more or less to change, 'tis only by the present best establish'd manner of speaking and writing that we are to govern ourselves.

C'est par le moyen de l'analogie, que les langues ont été fixées. C'est par elle que les Grammairiens, ayant connu les règles & le bon usage, ont composé des grammaires qui sont très utiles, lorsqu'elles sont bien faites; puisqu'on y trouve ces règles que l'on seroit obligé de chercher par le travail ennuyeux de l'analogie.

Ce n'est que sur les ouvrages des anciens auteurs qu'on peut faire des réflexions pour apprendre, ou pour enseigner, les langues mortes; & comme ces langues ne sont sujettes à aucun changement, ces réflexions une fois bien faites & bien arrangées subsistent toujours. Il n'en est pas de même des langues vivantes: comme elles sont toutes sujettes à changer, les unes plus, les autres moins, ce n'est que sur la meilleure manière de parler & d'écrire actuellement établie qu'on doit se régler.

4. *The approved custom in the French language, is the actual manner of speaking and writing used at the French court; and by learned authors in that language.*

This manner consists in general in making use of proper and well chosen terms; not far fetch'd; in uniting them together by the rules of syntax, and according to the genius of the language. It farther consists in placing the sentences in good order, and in varying the turn and transposition of the periods; taking care, that the latter do not injure the discourse by too much concise-

Cette manière consiste en général à se servir de termes propres & bien choisis sans être recherchés, à les unir ensemble selon les règles de la syntaxe; & dans le gout de la langue. Elle consiste encote à bien arranger les phrases, & à diversifier le tour & les sinuosités des périodes; prenant garde que ces dernières n'estroient le discours par trop de brièveté, ou qu'elles ne le fassent

concisenefs, or enervate it by too great a prolixity. Such terms, fuch a union, and fuch order render the ftyle clear, nervous, pure, fluent and harmonious. Variety renders it agreeable, lively, and full of fpirit.

There is no language but what has, or may have, proper terms for the clear and intelligible expreffion of all ideas, which men are capable of conceiving; and there is not any one in which the conftruction of thofe terms is not regularly made. Order and variety are alfo found in every improved language, tho' with difference in the manner, and in the order particularly. In French, 'tis required that the words be placed in the fame manner as the ideas in the mind; when fuch ideas are clearly and well connected there, according to their natural order. 'Tis this natural order which chiefly contributes to clearnefs of ftyle; to energy of expreffion; and to that noble fimplicity, which, together with politenefs, are the circumftances moft carefully attended to in the French tongue: By politenefs in languages is meant not only genteel and univocal terms, which diftinguifh people of fuperior fenfe and education, but likewife a natural, eafy, fkilful manner of fpeaking and writing; which conftitutes the charms of converfation, and the merit of authors,

font languir par trop de longueur. Ces termes, cette union, & cet arrangement rendent le ftyle énérgique, pur, coulant, & harmonieux. La variété le rend agréable, vif, animé.

Il n'y a point de langue qui n'ait, ou qui ne puiſſe avoir, des termes propres à exprimer clairement & intelligiblement les idées que les hommes font capables de concevoir; & il n'y en a point où la conftruction de ces termes ne ſe faſſe régulièrement. L'arrangement & la variété ſe trouvent auffi également dans toutes les langues cultivées, quoique d'une manière différentes, & ſur tout en ce qui regarde l'arrangement. En François, on veut qu'il ſe faſſe dans le même ordre que les idées tiennent dans l'imagination, lorsqu'elles y ſont claires & bien ſuivies dans leur ordre naturel. C'eſt cet ordre naturel qui contribué le plus à la clarté du ftyle, à l'énergie de l'expreffion; & à cette noble ſimplicité, qui, avec la politefſe, ſont les qualités qu'on s'attache le plus à cultiver dans la langue Françoisé. On entend par politefſe dans les langues, non ſeulement les termes honêtes & univoques, qui diftinguent les perſonnes raifonnables & bien élevées; mais encore une manière naturelle, aifée, & ingénieufe de parler & d'écrire; qui ſont les charmes de la converſation, & le mérite des auteurs.

to be placed at a distance, the immediate sense of which is necessary for illustrating what is gone before ; and is therefore an enemy to parentheses and long-winded periods. Hence it is adapted to the treating of sciences ; because it does it with admirable clearness, and is in this respect inferior to none. In teaching, perspicuity then is the main thing required.

Whoever is so happy as to meet with a person able to give him the principles of a living language, wants nothing more towards acquiring the necessary knowledge of it, than a willing mind and application. Nor are its very niceties more difficult to attain ; since in order to gain a familiar knowledge of them, there needs no more than to join practice to theory. Therefore nothing in my power has been omitted, towards rendering this *Theory* of the *French Tongue* clear and easy, and the *just practice* of it agreeable and instructive.

5. A word consists of one, two or more syllables, and is pronounced or written by itself.

No reason can be given for simple and primitive words. All, we find, is the origin of several of the terms of modern languages, in the ancient ones ; for example, in the Celtic, the Armorican, the Hebrew, &c. but reasons of conformity, relation and analogy may be given with respect to words derived and compounded. Most words

faible entendre pour concevoir ce qui précède ; ennemie pour cela des paranthèses & des longues périodes. Aussi elle est propre pour traiter les sciences, parcequ'elle le fait avec une admirable clarté, en quoi elle ne cède à aucune autre. Il ne s'agit donc en enseignant que d'être clair.

Quand on a le bonheur de rencontrer une personne capable de donner les principes d'une langue vivante, le nécessaire de cette langue ne coûte qu'un peu de bonne volonté & d'application. Les délicatesses n'en sont guères plus difficiles ; puisque pour les apprendre, & pour se les rendre familières, il ne s'agit que de joindre l'usage à la théorie. Aussi n'a-t-on rien négligé dans cet ouvrage de ce qui pouvoit contribuer à rendre la *Théorie* de la *langue Françoisé* claire & facile, & le *bel usage* agréable & instructif.

On ne donne point de raison des mots simples & primitifs. On trouve tout au plus l'origine de plusieurs mots des langues modernes dans les anciennes ; par exemple, dans le Celtique, le bas Breton, l'Hébreu, &c. mais on donne des raisons de convenance, de rapport & d'analogie des mots dérivés & des mots composés. La plu-

words of the same termination and unison, and of the same final letters, have one common and general manner of signification; and those compounded with the same prepositions, have one common manner, in all the learned languages, of signifying and expressing the same ideas.

Two things are to be distinguished in words; their intellectual part, and their corporeal; that is, what is merely material, and what is spiritual in them; what the birds, which imitate the voice of men, have in common with us; and what is peculiar to ourselves. The ideas arising in the mind, when it actuates the organs of the voice, to form the sounds expressive of such ideas, are the soul of words. The sounds themselves, which are form'd by the organs of the voice, and which, without any thing in them like those ideas, do nevertheless express them, are the material part, or body of words.

Words are the elements of language, and of which it is composed.

6. A *Syllable* consists of one or two sounds; and of one, two or more letters.

*Syllables* are the elements of words.

7. *Letters* are figures or characters, representing to the eye, what sounds convey to the ear.

*Letters*, which are simple characters, made of one or two strokes, or three at most, are the elements of syllables.

plupart des mots qui ont même dénomination, même rime, même finale, ont une manière commune & générale de signifier les choses; & ceux qui sont composés des mêmes prépositions ont une manière commune, dans toutes les langues savantes, de signifier & d'exprimer des idées semblables.

Il faut distinguer deux choses dans les mots, le corps & l'ame; c'est-à-dire, ce qu'ils ont de matériel, & ce qu'ils ont de spirituel; ce que les oiseaux, qui imitent la voix des hommes, ont de commun avec nous, & ce qui nous est particulier. Les idées qui sont présentes à notre esprit, lorsqu'il commande aux organes de la voix de former les sons qui sont les signes de ces idées, sont l'ame des paroles: les sons que forment les organes de la voix, & qui, n'ayant rien de semblable en eux-mêmes à ces idées, ne laissent pas de les signifier, sont la partie matérielle, ou le corps des paroles.

Les mots sont les éléments des langues; c'est de quoi elles sont composées.

Les syllabes le sont des mots.

Les Létres qui sont simples, faites d'un ou de deux traits, ou au plus de trois, le sont des syllabes.

8. When

8. When a word has only one syllable, it is call'd a *monosyllable*; when compos'd of two or more, it is call'd a *polysyllable*.

French EXAMPLES of Monosyllables.

Of one sound.

*Mer,* — Sea.  
*Bras,* — Arm.  
*Pain,* — Bread.  
*Aoust,* — August.

Of two sounds.

*Poing,* — Fist.  
*Dieu,* — God.  
*fier,* — proud.  
*oui,* — yes.

French EXAMPLES of Polysyllables.

*Pa-lais* — Palace.  
*Cou-teau* — Knife.  
*Ca-bi-net* — Closet.  
*En-fer-mer* — to lock up.  
*A-bri-cot* — Apricot.  
*En-ten-de-ment* — Understanding.  
*Pa-ci-fi-ca-teur* — Peace-maker.  
*im-per-cep-ti-ble-ment* — imperceptibly.  
*Im-pé-né-tra-bi-li-té* — Impenetrability.  
*In-com-pré-hen-si-bi-li-té* — Incomprehensibility.

The French tongue abounds in monosyllables; and, affection apart, many may follow one another without offence to the ear.

La langue Françoisé abonde en monosilabes; & pourvu qu'il n'y ait point d'affectation, l'on en peut mettre plusieurs de suite, sans que l'oreille en soit offensée.

9. Words which are compos'd of two, three or more words, are call'd *compound words*; as, *avant-coureur*, fore-runner; *arc-en-ciel*, rainbow, &c.

French does not well admit of the uniting two words into one: it occurs sometimes in substantives; but they are few.

Elle n'aime pas la composition des mots qui se fait par la jonction d'un mot à un autre mot; & si elle en souffre quelques-uns, ils sont substantifs, & en petit nombre.

10. The articulation and modification of sounds by the organs of speech, so as to communicate the ideas or thoughts of the mind distinctly and intelligibly, are call'd *pronunciation*.

What



What is most essential in living languages, is the pronunciation. To acquire this with ease, and in a little time, in the French tongue, people must begin by learning how to express, articulate, and modify all the different simple sounds belonging to it †: they must proceed by applying those sounds with exactness, either in reading or speaking; and crown the whole with practice; which never fails to render perfect, easy, natural, genteel, and graceful, what was at first only forced, awkward, rough, and unpleasant.

Ce qu'il y a de plus important dans les langues vivantes, c'est la prononciation. Pour acquérir avec facilité, & en peu de tems celle de la langue Française, il faut commencer par apprendre à en exprimer, à en articuler, & modifier tous les différens sons simples †; continuer par faire l'application de ces sons avec justesse, soit en lisant, soit en parlant; & finir par la pratique qui ne manque jamais de perfectionner, & de rendre aisé, naturel, poli, & gracieux, ce qui n'étoit d'abord que forcé, contraint, rude & désagréable.

II. The representation of such ideas or thoughts by certain characters or letters express'd on paper, parchment, or some other fit matter, is call'd *writing*.

Thoughts are the images of things. Writing, painting, and articulate words are the images of thoughts.

Les pensées sont les images des choses. L'écriture, la peinture, & les paroles sont les images des pensées.

† There are twenty-one used in the pronunciation of that language. The characters most commonly used to represent them, and which must first be known, express'd, articulated and modified, are in the first part of this work, No. 63 and 64. Twelve lessons at most are sufficient to learn them,

† On en emploie vingt & un dans la prononciation de cette langue. Les caractères qui servent le plus communément à les représenter, & qu'on doit d'abord s'appliquer à connoître, exprimer, articuler, & modifier, sont dans la première partie de cet ouvrage No. 63 & 64. Il ne faut tout au plus que douze leçons pour les apprendre.

## S E C T. II.

**W**HAT is call'd language is a series of articulate sounds properly united together; which any particular nation makes use of to describe objects, and to communicate their ideas one to another; such sounds having in themselves no kind of reference to one idea or object more than another.

Ce que l'on apéle langue est une suite de certains sons articulés propres à s'unir ensemble, dont se fert un peuple pour signifier les choses, & pour se communiquer ses pensées; mais qui sont indifférens par eux-mêmes à signifier une chose ou une pensée plutôt qu'une autre.

## PARTS of SPEECH.

There are *three sorts of words* which compose a language.

## FIRST PART of SPEECH.

12. First, such as are used to express objects, call'd *substantives*; as, (1.) *God, you, I, he, table, house, men, vice, &c.*

## PRACTICE.

<p><i>Grammar</i>, according to <i>Quintilian</i>, is as the foundation to an <i>edifice</i>. Those (<i>a</i>) who (<i>b</i>) slight <i>it</i>, as an <i>art</i> having nothing but what (<i>d</i>) is mean in <i>it</i>, are grossly mistaken. <i>It</i> has more <i>solidity</i> than <i>ostentation</i> and <i>appearance</i>; and serves as much to exercise (<i>c</i>) and try (<i>e</i>) the <i>skill</i> of the most learned <i>men</i>, as to form (<i>c</i>) the <i>minds</i> of <i>beginners</i>.</p>	<p>La <i>Grammaire</i> est selon <i>Quintilien</i>, ce que (<i>d</i>) le <i>fondement</i> est à l'égard de l'<i>édifice</i>. Ceux (<i>a</i>) qui (<i>b</i>) s'en moquent comme d'un <i>art</i> qui (<i>b</i>) n'a rien que de bas se trompent fort. <i>Elle</i> a plus de <i>solidité</i> que d'<i>ostentation</i>, &amp; d'<i>éclat</i>: &amp; elle sert autant à exercer (<i>c</i>), &amp; à éprouver (<i>c</i>) la <i>science</i> des plus habiles, qu'à former (<i>c</i>) l'<i>esprit</i> de ceux (<i>a</i>) qui (<i>b</i>) commencent.</p>
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Some

Quel-

(a) See 53, & 270. (b) 54. (d) (a) Voyez 53, & 270. (b) 54. (c) 261, 262, &c. (c) 389, 390, &c. 389, 390, &c. (d) 261, 262, &c.

*Some* have called *Grammar* the *key* of all *arts*, because there is no *coming* at the *knowledge* of the *sciences* without it.

*Quelques-uns* ont appelé la *Grammaire* la *porte* de tous les *arts*, parceque sans son *secours* l'(e) on ne peut parvenir(c) à la *connoissance* des *sciences*.

'Tis a *fool's part* to be (c) troublefome: a *man* of *sense* feels whether his *presence* is feasonable or irkfome: *he* knows how to withdraw (c) the *moment* before *he* is any where too long.

C'est le *role* d'un *foi* d'être (c) importun: un *habile homme* sent s'il convient, où s'il ennuye: il fait disparoitre (c) le *moment* qui (b) précède celui (a) où il seroit de trop quelque part.

There is no *doing* without the *world*, as little as it is beloved; and as much as it is ridiculed.

L'(e) on ne peut *se* passer (c) de ce *monde* que (b) l' (e) en n'aime point; & dont (b) l' (e) on se moque.

'Tis clownish to give (c) with an ill *grace*; the chief and hardest *task* is the *gift* itself; where's the mighty *cost* to add (c) a *smile* to it?

C'est *rusticité* que de donner (c) de mauvaise *grace*; le plus fort & le plus pénible est de donner (c), que (f) coûte-t-il d'y ajouter (c) un *sourire*?

The *slave* has but one *master*; the ambitious *man* has as many, as there are *people*, who (b) may be (c) useful to his *fortune*.

L'*esclave* n'a qu'un *maître*: l'*ambitieux* en a autant qu'il y a de *gens* utiles à sa *fortune*.



## SECOND PART OF SPEECH.

13. Secondly, such as are used to affirm any thing of the subject (*vid.* N<sup>o</sup>. 33.), which are called *verbs*; as (2.) *is, act, am, speaks, costs, stands, are, &c.* Examples, *God is, you act, am I, he speaks, table-costs, house stands, men are vices, &c.*

## PRACTICE.

Theocritus's pastorals under the most natural and rural simplicity, contain inexpressible charms: they seem to flow (c) from nature's bosom, dictated by the graces themselves.

Vice, triumphant as it is in the world, is still reduced to skreen (c) itself behind the mask of hypocrisy, or false probity; to attract (c) an esteem, which (b) it dares not hope (c) for, by shewing its own features. Thus, spite of all its impudence, it is compell'd to pay (c) homage to virtue, by endeavouring to deck (c) itself in her comliest attire; to usurp (c) those honours which (b) the other commands.

Les idylles de Théocrite sous une simplicité toute naïve & toute champêtre, renferment des agrémens inexprimables: elles paroissent puisées dans le sein de la nature, & dictées par les graces elles-mêmes.

Le vice quoique triomphant dans le monde, est encore réduit à se déguiser (c) sous le masque de l'hypocrisie, ou de la fausse probité; pour s'attirer (c) une estime qu'il (b) n'ose espérer (c) en se montrant à découvert: ainsi malgré toute son impudence, il rend un hommage forcé à la vertu, en voulant se parer (c) de ce qu' (d) elle a de plus beau; pour recevoir (c) les hommages qu' (b) elle se fait rendre (c).

The

Le

(c) No. 389, 390, &amp;c.

(b) 54.

(c) No. 389, 390, &amp;c.

(d) 261, 262, &amp;c.

(b) 54.

The tradesman produces samples to put (c) off his worst goods; he has glosses and false lights to conceal (c) their defects, and set (c) them off to advantage; he has sham and mysterious marks, that the purchaser may think he gives but the just price; bad measures for the sake of giving as little for money as possible; and a money-scale, that the buyer may pay him gold according to its full weight.

Synonymous terms are several dictions or phrases which (b) signify the same thing. An antithesis is a contrast of two truths, which (b) illustrate each other. A metaphor or comparison is the borrowing a striking and natural image of any truth from what (d) is quite foreign to it. An hyperbole is an expression of a thing beyond the truth, in order to bring

Le marchand fait des montres pour donner (c) de sa marchandise ce qu' (d) il a de pire; il a les catis & les faux jours afin d'en cacher (c) les défauts, & qu'elle paroisse bonne; il a des marques fausses & mystérieuses, afin qu'on croie n'en donner (c) que son prix; un mauvais aunage pour en livrer (c) le moins qu'il se peut; & il a un trébuchet, afin que celui (a) à qui (b) il l'a livrée la lui paye en or qui (b) soit de poids.

Les synonymes sont plusieurs dictions ou plusieurs phrases différentes qui (b) signifient une même chose. L'antithèse est une opposition de deux vérités qui (b) se donnent du jour l'une à l'autre. La métaphore ou la comparaison emprunte d'une chose étrangère une image sensible & naturelle d'une vérité. L'hyperbole exprime au de là de la vérité, pour ramener (c) l'esprit

(c) No. 389, 390, &c. (d) 261, 262, &c.

(b) 54.

(c) No. 389, 390, &c. (a) 53, & 270.

(d) 261, (b) 54.

bring (c) the mind back to the better knowledge of it. The sublime is the art of painting truth alone; but that, in a noble subject; and of painting it just as it is in its causes and effects; or, in other words, it is the thought or expression most worthy of the truth in question. Your middling geniuses *miss* the only proper expression, and *have* recourse to the synonymous. Youth are apt to be (c) tempted with the pomp of antithesis and *have* recourse to it. The judicious, who (b) *delight* in the propriety of images, naturally *give* into simile and metaphors. Persons of a lively turn, full of fire, and hurried away by the vastness of their imagination beyond all bounds, are never to be (c) satiated with hyperboles. As for the sublime, it is but the first, even of the most elevated geniuses, who (b) are equal to it.

True

prit à la mieux conoître (c). Le sublime ne *peint* que la vérité; mais en un sujet-noble; il la *peint* toute entière, dans sa cause & dans son effet; il est l'expression, ou l'image la plus digne de cette vérité. Les esprits médiocres ne *trouvent* point l'unique expression, & *usent* de synonymes. Les jeunes gens *sont* éblouis de l'éclat de l'antithèse, & s'en *servent*. Les esprits justes, qui (b) *aiment* à faire (c) des images qui (b) *soient* précises, *donnent* naturellement dans la comparaison & la métaphore. Les esprits vifs, pleins de feu, & qu' (b) une vaste imagination *emporte* hors des règles, & de la justesse, ne *peuvent* s'assouvir (c) de l'hyperbole. Pour le sublime, il n'y a même entre les grands génies que les plus élevés, qui (b) en *soient* capables.

Les

True praise <sup>1</sup>is <sup>2</sup>not what (*d*) Les vraies louanges ne <sup>1</sup>sont  
<sup>1</sup>is bestow'd upon us undeser- pas celles qui (*b*) s'offrent à  
 vedly; but <sup>1</sup>is a due we <sup>2</sup>receive, nous, mais celles que (*b*) nous  
 and which (*b*) justice awards <sup>2</sup>arrachons.  
 us.

### THIRD PART OF SPEECH.

14. Thirdly, such as are used to modify the sense of the  
 substantive or verb, which go by the different names of (3)  
 articles, 4 adjectives, 5 pronouns, 6 participles, 7 ad-  
 verbs, 8 interjections, 9 prepositions, and 10 conjunctions; as,  
 just and good, fairly and justly, alas how unhappy, too much, the  
 nearest well, vicious often punish'd by their own, &c. Examples,  
 God is just and good; you act justly and fairly; men are not im-  
 mortal; alas, how unhappy am I! he speaks too much; the nearest  
 house stands well; vicious men are often punish'd by their own  
 vices, &c.

### PRACTICE.

'Tis not enough <sup>3</sup>to think (*c*) Il ne suffit pas <sup>7</sup>de penser (*c*)  
 with exactness; the expression avec justesse, il faut s'expri-  
 must be (*c*) clear and polite. mer (*c*) nettement & purement.

Simplicity in discourse is an La simplicité dans le discours  
 easy and natural manner of est une manière de s'expli-  
 expression, without ornament, quer (*c*) facile, naturel; sans  
 or appearance of art. This ornemens; où l'art ne paroît  
 simplicity however ought to point. Il faut que cette simpli-  
 have (*c*) something in it of cité ait pourtant quelque chose  
 spirit and delicacy. de (*g*) fin & de (*g*) délicat.

Prudence

L

(1) 261, 262, &c. (b) 54. (c) 389, 390, &c.

(b) 54. (c) 389, 390, &c. (g) 646 & 647.

Prudence is <sup>1</sup>the <sup>2</sup>first <sup>3</sup>of <sup>4</sup>the  
cardinal <sup>5</sup>virtues; it teaches <sup>6</sup>the  
art <sup>7</sup>of <sup>8</sup>regulating <sup>9</sup>well <sup>10</sup>our <sup>11</sup>lives  
and <sup>12</sup>manners; and <sup>13</sup>to <sup>14</sup>frame (c)  
our <sup>15</sup>discourse <sup>16</sup>and <sup>17</sup>actions <sup>18</sup>ac-  
cording <sup>19</sup>to <sup>20</sup>right <sup>21</sup>reason.

Alas! <sup>1</sup>how <sup>2</sup>are <sup>3</sup>kings <sup>4</sup>exposed!  
the <sup>5</sup>very <sup>6</sup>wisest <sup>7</sup>of <sup>8</sup>them <sup>9</sup>all <sup>10</sup>are  
often <sup>11</sup>over-reach'd. The <sup>12</sup>crafty  
and <sup>13</sup>selfish <sup>14</sup>surround <sup>15</sup>them <sup>16</sup>whilst  
good <sup>17</sup>men <sup>18</sup>withdraw; because  
they <sup>19</sup>can <sup>20</sup>neither <sup>21</sup>flatter (c) <sup>22</sup>nor  
solicit (c): the <sup>23</sup>good <sup>24</sup>wait <sup>25</sup>till <sup>26</sup>they  
are <sup>27</sup>sought <sup>28</sup>for, and <sup>29</sup>few <sup>30</sup>prin-  
ces <sup>31</sup>know <sup>32</sup>where <sup>33</sup>to <sup>34</sup>find (c)  
them; on <sup>35</sup>the <sup>36</sup>contrary, the  
bad <sup>37</sup>are <sup>38</sup>daring, <sup>39</sup>deceitful, <sup>40</sup>bold  
to <sup>41</sup>intrude (c) <sup>42</sup>and <sup>43</sup>officious <sup>44</sup>to  
please (c), expert <sup>45</sup>at <sup>46</sup>disfimulation,  
ready <sup>47</sup>for <sup>48</sup>any <sup>49</sup>enterprise  
against <sup>50</sup>honour <sup>51</sup>and <sup>52</sup>conscience,  
to <sup>53</sup>gratify (c) <sup>54</sup>the <sup>55</sup>passions <sup>56</sup>of  
their <sup>57</sup>sovereign. Oh! <sup>58</sup>how <sup>59</sup>un-  
happy <sup>60</sup>is <sup>61</sup>a <sup>62</sup>king, <sup>63</sup>to <sup>64</sup>be (c) <sup>65</sup>ex-  
posed <sup>66</sup>to <sup>67</sup>the <sup>68</sup>artifices <sup>69</sup>of <sup>70</sup>the  
wicked! he <sup>71</sup>is <sup>72</sup>undone, <sup>73</sup>if <sup>74</sup>he  
does <sup>75</sup>not <sup>76</sup>reject <sup>77</sup>flattery, <sup>78</sup>and  
carels

La <sup>1</sup>prudence <sup>2</sup>est <sup>3</sup>la <sup>4</sup>première  
des <sup>5</sup>vertus <sup>6</sup>cardinales; elle en-  
seigne <sup>7</sup>à <sup>8</sup>bien <sup>9</sup>régler (c) <sup>10</sup>sa <sup>11</sup>vie  
et <sup>12</sup>ses <sup>13</sup>mœurs; à <sup>14</sup>diriger (c)  
ses <sup>15</sup>discours <sup>16</sup>et <sup>17</sup>ses <sup>18</sup>actions <sup>19</sup>sui-  
vant <sup>20</sup>la <sup>21</sup>droite <sup>22</sup>raison.

Helas! <sup>1</sup>à <sup>2</sup>quoi (f) <sup>3</sup>les <sup>4</sup>rois  
sont-ils <sup>5</sup>exposés! <sup>6</sup>les <sup>7</sup>plus <sup>8</sup>sages  
mêmes <sup>9</sup>sont <sup>10</sup>souvent <sup>11</sup>surpris.  
Des <sup>12</sup>hommes <sup>13</sup>artificieux <sup>14</sup>et <sup>15</sup>in-  
teressés <sup>16</sup>les <sup>17</sup>environent; <sup>18</sup>les <sup>19</sup>bons  
se <sup>20</sup>retirent; parcequ'ils <sup>21</sup>ne <sup>22</sup>sont  
ni <sup>23</sup>empresés, <sup>24</sup>ni <sup>25</sup>flatteurs: <sup>26</sup>les  
bons <sup>27</sup>attendent <sup>28</sup>qu'on <sup>29</sup>les <sup>30</sup>cher-  
che; et <sup>31</sup>les <sup>32</sup>princes <sup>33</sup>ne <sup>34</sup>savent  
guères <sup>35</sup>les <sup>36</sup>aller (c) <sup>37</sup>chercher (c).  
Au <sup>38</sup>contraire <sup>39</sup>les <sup>40</sup>méchans <sup>41</sup>sont  
hardis, <sup>42</sup>trompeurs, <sup>43</sup>empresés <sup>44</sup>à  
s'infinuer (c) <sup>45</sup>et <sup>46</sup>à <sup>47</sup>plaire (c),  
adroits <sup>48</sup>à <sup>49</sup>disimuler (c), <sup>50</sup>prêts <sup>51</sup>à  
tout <sup>52</sup>faire (c) <sup>53</sup>contre <sup>54</sup>l'honneur <sup>55</sup>et  
la <sup>56</sup>conscience, <sup>57</sup>pour <sup>58</sup>contenter (c)  
les <sup>59</sup>passions <sup>60</sup>de <sup>61</sup>celui (a) <sup>62</sup>qui (b)  
régne. O! <sup>63</sup>qu'un <sup>64</sup>roi <sup>65</sup>est <sup>66</sup>mal-  
heureux <sup>67</sup>d'être (c) <sup>68</sup>exposé <sup>69</sup>aux  
artifices <sup>70</sup>des <sup>71</sup>méchans! <sup>72</sup>Il <sup>73</sup>est  
perdu <sup>74</sup>s'il <sup>75</sup>ne <sup>76</sup>repousse <sup>77</sup>la <sup>78</sup>flatterie,  
et

carcels thaple (a) who (b) have *Et s'il n'aime ceux (a) qui (b)*  
 courage enough to speak (c) the *disent hardiment la vérité.*  
 truth.

*If* men are men and not ra- *Si les hommes sont hommes*  
 ther bears and panthers, if *plutôt qu'ours Et panthères,*  
 they are equitable, if they do *s'ils sont équitables, s'ils se font*  
 justice to themselves, and ob- *justice à eux-mêmes, Et qu'ils*  
 serve it towards others, what *la rendent aux autres, que (f)*  
 business is there for laws, for *deviennent les loix, leur texte*  
 their text, and the monstrous *Et le prodigieux acablement de*  
 unweildy heap of glosses upon *leurs comentaires ? que (f)*  
 them ? what (f) becomes of *devient le pétitoire Et le pos-*  
 actions at law and legal sci- *sestoire, Et tout ce qu' (d) on*  
 fures, and all that (d) is call'd *apèle jurisprudence ? où se ré-*  
 jurisprudence ? Nay what (f) *duisent même ceux (a) qui (b)*  
 becomes too of those men, who *doivent tout leur relief, Et toute*  
 (b) owe all their solemn outsize *leur enflure à l'autorité où ils*  
 and parade to that authority *sont établis de faire (c) valoir*  
 they are vested with for en- *(c) ces mêmes loix ? Si ces mê-*  
 forcing these laws ? *mes hommes ont de la droiture*  
*If* men are really honest and candid, if *Et de la sincérité, s'ils sont*  
 they are divested of all preju- *guérés de la prévention, où sont*  
 dice, where is pedantry, whe- *évanouies les disputes de l'école,*  
 ther are scholastic and contro- *la scholastique, Et les con-*  
 versial wranglings flown ? *troverfes ? s'ils sont tempérans,*  
 they are in fact temperate, chaste *chastes, Et modérés, que (f)*  
 and moderate, what (f) need *leur sert le mystérieux jargon*  
 is *de*

(a) No. 53, and 270. (b) 54. (d) 261, 262, &c. (f) 55.

(a) No. 53, & 270. (b) 54. (c) 389, 390, &c. (f) 55. (d) 261, 262 &c.

is there for the unintelligible jargon of physic, that golden mine to those (a) who (b) hold forth upon it? O lawyers, graduates, and physicians, what a downfall for you, could we but all agree to be (c) wise!

I spy a man surrounded and follow'd; but then he is in a post: I behold another, whom (b) every body accosts; but then he is in favour: another is embraced and caress'd even by persons of the first rank; but then he is rich: another is gazed on and pointed out; but then he is learned and eloquent. I discover one also, whom (b) no body forgets to salute (c); but he is a dangerous knave: I would fain find a man, who (b) is good, and nothing more; and yet is courted.

An author ought to receive (c) with equal moderation the praises and criticisms, which (b) are pass'd on his productions.

de la médecine, & qui (b) est une mine d'or pour ceux (a) qui (b) s'avisent de le parler (c)? Légistes, docteurs, médecins, quelle chute pour vous, si nous pouvions tous nous donner (c) le mot de devenir (c) sages!

Je vois un homme entouré & suivi, mais il est en place: j'en vois un autre que (b) tout le monde aborde, mais il est en faveur: celui-ci (b) est embrasé & caressé même des grands, mais il est riche: celui-là (b) est regardé de tous avec curiosité, mais il est savant & éloquent: j'en découvre un que (b) personne n'oublie de saluer (c), mais il est méchant: je veux un homme qui (b) soit bon, & qui (b) ne soit rien d'avantage; & qui (b) soit recherché.

Il faut qu'un auteur reçoive avec une égale modestie les éloges & la critique que (b) l'on fait de ses ouvrages.

A

Celui

(c) No. 389, 390, &c.  
(a) 53, and 270.

(b) 54.

(b) No. 54. (a) 53, & 270. (c)  
389, 390, &c. (c) 195. (b) 272.



A man who (b) has acquired wealth by his own ability, is acquainted with a philosopher; with his precepts, morals and conduct; and not imagining mankind to have any other end in their actions, than what (d) himself has had all his life, he argues thus: in my mind, this rigid censor is quite lost; he wanders, and has mist his road; this is never the way to catch (c) a fair wind, and reach (c) prosperity's delightful harbour: and according to his own principles, the man reasons right.

There are some people, with whom (b) the not knowing a man's name and face, is a title to deride (c) and despise (c) him. They ask, who (b) the man is? 'Tis neither a fidler, a player, nor a forlorn poet; otherwise, they would certainly know him.

Celui (a) qui (b) est riche par son savoir faire, connoit un philosophe, ses preceptes, sa morale, & sa conduite; & n'imaginant pas dans les hommes une autre fin de toutes leurs actions, que celle qu' (b) il s'est proposée lui-même toute sa vie, dit en son cœur: je le plains, je le tiens échoué ce rigide censeur; il s'égare & il est hors de route; ce n'est pas ainsi que l' (e) on prend le vent, & que l' (e) on arrive au délicieux port de la fortune: & selon ses principes, il raisonne juste.

Il y a des gens à qui (b) ne conoître (c) point le nom & le visage d'un homme, est un titre pour en rire (c) & le mépriser (c). Ils demandent, qui (f) est cet homme? ce n'est ni Rousseau, ni un Fabry, ni la Couture; ils ne pourroient le méconnoître (c).

Every

D 2

Toute

(b) No. 54.  
(c) 389, 390, &c.

(d) 261, 262, &c.

(a) No. 53, & 270. (b) 54. (e)  
195. (c) 389, 390, &c. (f) 55.



*Every* <sup>5</sup>discovery <sup>1</sup>of <sup>3</sup>a <sup>1</sup>secret  
is <sup>2</sup>the <sup>3</sup>fault <sup>1</sup>of <sup>3</sup>him <sup>1</sup>who <sup>4</sup>(b) <sup>1</sup>first  
imparted it.

*When* <sup>1</sup>we <sup>2</sup>want <sup>1</sup>nothing <sup>10</sup>but  
to <sup>3</sup>raise <sup>1</sup>(c) <sup>3</sup>a <sup>1</sup>clamour, <sup>1</sup>'tis <sup>7</sup>not  
the <sup>3</sup>most <sup>7</sup>reasonable <sup>4</sup>characters,  
that <sup>1</sup>(b) <sup>2</sup>are <sup>3</sup>the <sup>4</sup>fittest <sup>3</sup>to <sup>1</sup>be <sup>1</sup>(c)  
employed <sup>6</sup>for <sup>9</sup>such <sup>3</sup>a <sup>1</sup>purpose.

*There* <sup>2</sup>are <sup>5</sup>some <sup>1</sup>occasions <sup>9</sup>in  
life, <sup>7</sup>wherein <sup>1</sup>truth <sup>10</sup>and <sup>1</sup>honesty  
are <sup>2</sup>the <sup>3</sup>best <sup>4</sup>policy.

*Toute* <sup>5</sup>révélation <sup>1</sup>d'un <sup>1</sup>secret  
est <sup>2</sup>la <sup>3</sup>faute <sup>1</sup>de <sup>3</sup>celui <sup>1</sup>(a) <sup>1</sup>qui <sup>1</sup>(b)  
l'a <sup>2</sup>confié.

*Quand* <sup>1</sup>on <sup>7</sup>ne <sup>2</sup>veut <sup>7</sup>que <sup>1</sup>faire  
(c) <sup>3</sup>du <sup>1</sup>bruit, ce <sup>1</sup>ne <sup>7</sup>sont <sup>7</sup>pas <sup>3</sup>les  
caractères <sup>3</sup>les <sup>7</sup>plus <sup>4</sup>raisonnables  
qui <sup>1</sup>(b) <sup>2</sup>y <sup>3</sup>sont <sup>7</sup>les <sup>4</sup>plus <sup>1</sup>propres.

*Il* <sup>1</sup>y <sup>2</sup>a <sup>5</sup>quelques <sup>1</sup>rencontres  
dans <sup>3</sup>la <sup>1</sup>vie, où <sup>3</sup>la <sup>1</sup>vérité <sup>10</sup>& <sup>3</sup>la  
simplicité <sup>4</sup>sont <sup>3</sup>le <sup>1</sup>meilleur <sup>1</sup>ma-  
nége <sup>3</sup>du <sup>1</sup>monde.

15. Those three sorts of words, which are call'd parts of speech, have each their several divisions, as in the three following chapters.

Sciences are best known and retain'd, when disposed in a methodical order.

On apprend & on retient mieux les sciences, quand elles sont disposées dans un ordre méthodique.

(b) No. 54. (c) 389, 390, &c.

(a) No. 53, & 270.  
(c) 389, 390, &c.

(b) 54.

## S E C T. III.

**T**HE figurative softens what is rough and uncouth in the literal.

Le figuré adoucit ce que le propre a de rude.

Of words in a proper or figurative sense.

16. When words are used in their first and primitive sense, they are said to be used in their *proper sense*; as the word *fire* in

in this example ; the *fire* burns well. But when they are not used in their first and primitive sense, they are said to be used in a *figurative sense* ; as the same word *fire* in this example ; he is a young man full of *fire*.

PRACTICE.

Of the proper sense.

The famous *treasures* of antiquity are those of Cræsus and of Solomon ; the *treasure* of the temple of Jerusalem, and that of Delphos.

All gravitating bodies have a tendency to the center of the earth.

The sun and the lightning *dazzle*, because their splendor is too bright.

Of the figurative sense.

A woman perfectly handsome and virtuous is a *treasure*.

An affected *gravity* is mere burlesque : they are bordering extremes, and the medium between them is dignity ; 'tis not indeed call'd being *grave*, but acting the *grave* part : he who aims at being such will never be so. *Gravity* must be natural, or it is nothing ; and 'tis easier departed from, than maintain'd.

Worldly objects *dazzle* us, and make us lose sight of future and eternity.

Du sens propre.

Les *trésors* fameux de l'antiquité sont ceux de Crésus, de Salomon ; le *trésor* du temple de Jérusalem, & celui de Delphes.

Tous les corps *graves* tendent au centre de la terre.

Le soleil, les éclairs *éblouissent*, parceque leur lumière est trop vive.

Du sens figuré.

Une femme parfaitement belle & vertueuse est un *trésor*.

Une *gravité* trop étudiée devient comique : ce sont comme des extrémités qui se touchent, & dont le milieu est dignité : cela ne s'appelle pas être *grave*, mais en jouer le personnage : celui qui songe à le devenir ne le sera jamais. Ou la *gravité* n'est point, ou elle est naturelle ; & il est moins difficile d'en descendre que d'y monter.

Les objets du monde nous *éblouissent*, & nous font perdre de vue l'avenir & l'éternité.

OF SYNTAX.

17. The manner of construing words together, so as to dispose them in their proper place, and put them in their right case, gender and number ; or in their right person, number, tense and mood, is called *syntax*.

## PRACTICE.

Syntax is the construction and union of words, and sentences, according to the rules of Grammar. 'Tis the accurate composition, and order of the parts of speech.

There are two parts of syntax; the one is concord, when words agree together in gender, number, case and person; the other is regimen, when a word governs another and turns it in a certain manner, as prepositions, different cases, or verbs do.

The parts of a discourse may be united either by a simple construction, when all the terms are ranged in their natural order, *vid.* N<sup>o</sup>. 4. or by a figurative one; when, laying aside that simplicity, shorter and more elegant expressions are used. Now such as are well read in Grammar, easily reduce this figurative kind of construction to the rules of the simple one; well knowing that what appears construed without any rule, and by an arbitrary usage, may yet be reduced to the general laws of ordinary construction.

The greatest fault of oratory, is to offend against syntax.

The accuracy of language does not only consist in the choice of words: 'tis in their union also.

La syntaxe est la construction & la liaison des mots, & des phrases selon les règles de la Grammaire. C'est la juste composition, & l'arrangement des parties de l'oraison.

Il y a deux sortes de syntaxe; l'une de convenance, quand les mots conviennent, & s'accordent entre eux en genre, en nombre, en cas, & en personne; l'autre de régime, lorsqu'un mot en régit un autre, & l'oblige à se tourner en certaine manière, comme font les prépositions, les cas différens, ou les verbes.

Les parties d'un discours peuvent se lier ensemble ou par une construction simple, lorsque tous les termes sont placés dans leur ordre naturel, *voyez* N<sup>o</sup>. 4. ou par une construction figurée, lorsque s'éloignant de cette simplicité, l'on use de certaines expressions plus courtes, & plus élégantes. Or ceux qui excellent dans l'art de la Grammaire rapellent aisément cette construction aux loix de la simple; & remarquent bien, que ce qui paroît construit sans aucune règle, & par un usage arbitraire; se peut réduire aux loix générales de la construction simple.

Le plus grand vice de l'oraison, c'est de pécher contre la syntaxe.

Ce n'est pas seulement dans le choix des mots que consiste la justesse du langage: c'est dans l'union des mots.

OF SENTENCES.

Every sentence is a collection of words which denote, and communicate a thought.

Chaque phrase est un assemblage de mots qui signifient, qui font entendre une pensée.

18. When of two, three or more words put together, one denotes a subject, and another its affirmation, those words make a sentence; as, *the sun shines, the spring is very forward, the wind blows, &c.* Sometimes there are more than one affirmation in a sentence, and then the sentence is call'd complex.

PRACTICE.

Purity of sentiments and thoughts gives still more grace to eloquence, than purity of words.

Periods should not be too long, nor strain the lungs.

A discourse consisting of equal periods can never be utter'd with energy.

Virtue and innocence of manners are inestimable.

It seems to be the first maxim of companies, of men in public posts, or in power, to give those who are entirely dependant on them for the management of their interests, all the disappointments that can possibly be apprehended.

One of the beauties of the French language, is the natural construction; doubtless preferable to that of the Latin, which is transposed and inverted.

As exactness in style is to embellish, it suits very well with a certain negligence, which is one of the greatest ornaments of language.

La pureté des sentimens & des pensées donne encore plus de grace à l'éloquence, que la pureté des paroles.

La période ne doit pas être trop longue, ni à perte d'haleine.

Un discours également périodique ne peut se prononcer qu'avec froideur.

La vertu & l'innocence des mœurs sont inestimables.

Il semble que la première règle des compagnies, des gens en place, ou des puissans, est de donner à ceux qui dépendent d'eux pour le besoin de leurs affaires, toutes les traverses qu'ils en peuvent craindre.

L'une des beautés de la langue Françoisé, c'est la construction directe, laquelle sans doute est préférable à la construction renversée & transposée des Latins.

Comme l'exactitude du stile ne tend qu'à embellir le discours, elle s'accorde bien avec une certaine négligence, qui en est un des plus grands ornemens.

It

Quel-

It has been said, that a wise man ought to employ the first part of his life in conversing with the dead; the second part with the living; and the last part with himself.

Quelqu'un a dit que l'homme sage doit employer la première partie de sa vie à s'entretenir avec les morts, la seconde avec les vivans, & la dernière avec soi-même.

### OF PERIODS.

It is certain, that to satisfy the ear prose ought to have its measures and cadencies, as well as poetry.

Il est certain que la prose pour satisfaire l'oreille doit avoir ses cadences, & ses mesures aussi bien que la poésie.

19. Two, three, or more sentences depending on one another to form a compleat sense, make a period: *Examp. Why should we look with so great an indignation on the faults of others, and judge them with such a severity, since we want their indulgence so much ourselves. He had inform'd me, that wine was so necessary to him, that he could not bear the sight of it, &c.*

### PRACTICE.

The great pride themselves in cutting vista's through a forest, in raising terraces, gilding their cielings, turning a stream and storing a green-house; but to give the joys of peace, to make the sorrowful heart glad, to prevent or to relieve affliction, that is a degree of perfection which their refined taste never arrives at.

Les grands se piquent d'ouvrir une allée dans une forêt, de soutenir des terres par une longue muraille, de dorer des plafonds, de faire venir dix poutres d'eau, de meubler une orangerie: mais de rendre un cœur content, de combler une ame de joie, de prévenir d'extrêmes besoins, ou d'y remédier, leur curiosité ne s'étend point jusque-là.

Forty years ago I was not in being, nor had in me then the power ever to exist; and now I am in being, I have no power in me to cease from existing: I had then a beginning, and now continue in being, by something which exists without me, and which will exist when I am no more, and is better and more powerful than I am. Now if this something is not God, tell me what it is?

Il y a quarante ans que je n'étois point, & qu'il n'étoit pas en mon pouvoir de jamais être; comme il ne dépend pas de moi qui suis une fois, de n'être-plus: j'ai donc commencé, & je continuë d'être par quelque chose qui est hors de moi, qui durera après moi, qui est meilleur & plus puissant que moi: si ce quelque chose n'est pas Dieu, qu'on me dise ce que c'est?

Of

OF STYLE.

20. A series of words, sentences and periods, pronounced or written according to the approved custom of the language used, is call'd *style*.

PRACTICE.

*Stylé* in its primitive signification, is taken for a sort of pin, used by the ancients to write with upon bark, and in their pocket-books crufted over with wax. In describing who is the author of such or such a writing, we say, it is the hand of such a one. In process of time, the word *style* has been applied only to the manner of expression: when it is said, that such a discourse has the *style* of Cicero, it is meant, that Cicero is wont to express himself in that manner.

The masters of rhetoric have reduced the science to three species; the sublime, the simple, and the middle *style*.

The sublime *style* ought to be majestic, and supported with noble expressions, capable of raising lofty ideas: it should be elevated but not strain'd.

The simple ought to be natural, without pomp and decorations; but it should not be mean and groveling, under pretence of simplicity.

The middle *style* partakes of the grandeur of the first, and of the simplicity of the second.

*Stile*, dans sa première signification, se prend pour une espèce de poinçon, dont les anciens se servoient pour écrire sur l'écorce, & sur des tablettes couvertes de cire. Pour dire quel est l'auteur d'une telle écriture, nous disons que cette écriture est de la main d'un tel. Dans la suite du tems ce mot de *stile* ne s'est plus appliqué qu'à la manière de s'exprimer: quand on dit qu'un tel discours est du *stile* de Cicéron, on entend que Cicéron a coutume de s'exprimer de cette manière.

Les maîtres de l'art ont réduit les manières d'écrire sous trois genres. Le *stile* sublime; le *stile* simple; le *stile* médiocre.

Le *stile* sublime doit être majestueux, & soutenu d'expressions nobles, & capables de donner une haute idée: il doit être élevé sans être guindé.

Le *stile* simple doit être naturel, sans pompe, & sans ornemens: mais il ne doit pas être bas & rampant, sous prétexte d'être simple.

Le *stile* médiocre participe de la grandeur du sublime, & de la simplicité du simple.

The

Le



The familiar stile is that used in conversation; the low or vulgar stile, is that in use among the common people, or in the comic or burlesque.

There is a certain dignity even in ordinary and familiar conversation, which well-bred people are bound to observe.

Le stile familier est celui dont on se sert dans la conversation; le stile bas ou populaire, celui dont use le peuple, ou dont on use dans le comique, ou dans le burlesque.

Il y a une certaine dignité même dans le langage ordinaire & familier, que les honêtes gens sont obligés de garder.

## CHAP. II. SECT. I.

### OF SUBSTANTIVES.

They are divided into NOUNS and PRONOUNS.

21. **T**HEY are call'd *nouns*, when they are the particular words used to express the objects or subjects which they denote; and *pronouns*, when to avoid mentioning or repeating such particular words, others are used instead of them; as in this example: Your *brother* tells *me*, *he* designs to buy that *house*; where it is plain, that the substantive *brother* is the particular word used to express that subject, and the substantive *house* the particular word used to express that object; therefore *brother* and *house* are *nouns substantive*: It is also as plain in that example, that the substantive *me* is not the particular word used to express that object, but another put in its stead; to avoid mentioning the word, which is the name of the person who speaks; and that the substantive *he* is not the particular word used to express that subject, but another put in its stead, to avoid repeating the word, *brother*; therefore *me* and *he* are *pronouns substantive*.

### PRACTICE.

Futurity is our only prospect; we do not enjoy life; but live in hopes of living. L'avenir est notre seul objet; *jet*; nous ne vivons jamais; mais nous espérons de vivre.

We

On

We make a trade of virtue, and of love: every thing is set up to sale among us.

The rational man is not he that hits upon reason by chance; but who knows, discerns, and relishes it.

He that is guilty of an impertinence is generally self-punish'd by the confusion it throws him into.

Friendship at court exists only in grimace; the most artful double dealers pass there for the most intimate friends.

On trafique de la vertu, de l'amour: tout est à vendre parmi les hommes.

Celui là n'est pas raisonnable à qui le hazard fait trouver la raison; mais celui, qui la connoit, qui la discerne, & qui la goûte.

Celui qui fait une impertinence en est ordinairement puni par la confusion qui lui en revient.

À la cour l'amitié n'est que dans les gestes: les perfides les plus adroits y passent pour les meilleurs amis.

## SECTION II.

### OF NOUNS SUBSTANTIVE.

They are either common or proper.

22. *A Noun substantive common* is a word by which every object of the same kind may be express'd; as *homme*, man; *ville*, city; *fleuve*, river; *montagne*, mountain, &c. which are words (in general) whereby man, city, river, and mountain may be express'd.

#### PRACTICE.

Of Nouns substantive common.

Great rivers enrich the countries thro' which they pass.

It is not enough for an orator or poet, to have fine thoughts; he must possess besides a happiness of expression.

Des Noms appellatifs.

Les grandes rivières enrichissent les provinces qu'elles traversent.

Ce n'est pas assez à un orateur, ou à un poète, d'avoir de belles pensées; il faut encore, qu'il ait une heureuse expression.

23. *A Noun substantive proper* is a word used to distinguish one particular object from the rest of the same kind; as *Pierre*, Peter; *Londres*, London; *Thamise*, Thames; *Athos*, Athos, &c.



*&c.* which words are used to distinguish one particular man, city, river and mountain, from the rest of men, cities, rivers and mountains.

## PRACTICE.

Of Nouns substantive proper.

The river *Peneus* glides along beneath a verdant bower form'd by the charming forest hanging over its borders.

The flow of the *Nile* lasts forty days, and so does its ebb.

*Cicero* was often triumphant from the power and charms of his eloquence.

*Horace* (or perhaps *Boileau*) said as much, before you said it. I take your word for it, What then? I said it as my own. And why may not I conceive the same truth which they did, as well as others think with me hereafter.

Des Noms propres.

Le *Pénée* coule à l'ombre entre des forêts délicieuses qui bordent ses rivages.

Le *Nil* croit quarante jours, & en décroît autant.

*Cicéron* a souvent triomphé par la force & les charmes de son éloquence.

*Horace* ou *Despreaux* l'ont dit avant vous; je le crois sur votre parole; mais je l'ai dit comme mien; ne puis-je pas penser après eux une chose vraie, & que d'autres encore penseront après moi?

## C H A P . III.

## OF VERBS.

## OF ACTIVE VERBS.

24. **W**HEN in a sentence the verb denotes an action which passes from the subject, (*vid.* N<sup>o</sup>. 33.) to an object, (*vid.* N<sup>o</sup>. 34.) it is call'd *active*; as in these examples: *Il mange des pommes*, he eats apples; *il boit du vin*, he drinks wine; *il soulage les pauvres*, he helps the poor; *il entend la musique*, he understands musick; *il aime son prochain*, he loves his neighbour; where the verbs *eats*, *drinks*, *helps*, *understands*, and *loves*, denote actions which pass from the subject *he*, to the several objects *apples*, *wine*, *poor*, *musick*, and *neighbour*. Sometimes, instead of expressing the object, this verb is used absolutely, but then the word *somebody* or *something* is understood;

stood; as in these examples: *Il aime*, he loves; *il mange*, he eats; *il boit*, he drinks, &c. After which it is evident, that the word somebody or something is understood; for *he* who loves, loves *somebody* or *something*; *he* who eats, eats *something*, &c.

PRACTICE.

Moderation is a virtue which governs, restrains, and qualifies the passions; it sets bounds to, and regulates the transports of the mind.

Figurative expressions rouse the understanding; and strike it so briskly, as to command its attention.

Demosthenes is chiefly admired for that grand and majestic tone, and those lively emotions, which support his oratory.

Whoever has seen the court, has seen all that is most splendid, specious, and ornamental in the world; whoever, after seeing the court, despises it, holds the world in contempt.

The town gives us a distaste for the country; the court makes us dislike the town, and itself too.

Solid sense imbibes at court a relish for solitude and retirement.

*La modération est une vertu qui gouverne, qui retient, qui règle toutes les passions; qui borne, qui tempère les joies de l'esprit.*

*Les figures éveillent l'esprit, & le frappent si vivement, qu'elles l'obligent à être attentif.*

*On admire sur tout dans Demosthène ce ton de grandeur & de majesté, & ces mouvements animés qui soutiennent son discours.*

*Qui a vu la cour, a vu du monde ce qui est le plus beau, le plus specieux, & le plus orné: qui méprise la cour après l'avoir vue, méprise le monde.*

*La ville dégoûte de la province; la cour détrompe de la ville, & guérit de la cour.*

*Un esprit sain puise à la cour le gout de la solitude & de la retraite.*

OF NEUTER VERBS.

25. When what is express'd by the verb and its regimen, or by the verb only, is center'd in, or limited to, its subject; that verb is call'd *neuter*; as in these examples, *Il sera prudent*, he will be prudent; *il devint pâle*, he turn'd pale; *il engraisse*, he grows fat; *il existe*, he exists; *il rougit*, he blushes; *il languit*, he languishes; *il obéit*, he obeys; *il vient*, he comes;

*Ec.* where what is express'd by the verbs, *will be, turn'd, and grow,* and their regimen *prudent, pale, and fat,* is all center'd in, and limited to the subject *he*; and so with regard to the verbs, *exists, blushes, languishes, obeys and comes.*

## PRACTICE.

The 'prentice-boy is tractable, minds his master, improves by his instructions, and becomes himself a master. Untractable man criticises both upon the preacher's discourse, and the philosopher's writings; and gets after all neither faith nor reason.

Christian morality is the most refined and the most perfect. Every other moral system is but the philosophy and probity of a Pagan.

The generality of men die without any resolution: they die only because they cannot help it.

*Un aprentif est docile, il écoute son maître, il profite de ses leçons, il devient maître. L'homme indocile critique le discours du prédicateur, comme le livre du philosophe; il ne devient ni chrétien, ni raisonnable.*

*La morale chrétienne est la plus épurée, & la plus parfaite. Toute autre morale est une philosophie & une probité de païen.*

*La plupart des hommes ne meurent point par résolution: ils meurent parcequ'on ne peut s'empêcher de mourir.*

Of VERBS used sometimes in an ACTIVE, and sometimes in a NEUTER SENSE.

26. Observe, that sometimes the *same verb* according to the sense in which it is used, may be *either neuter or active*: In these sentences for example the verbs are *neuter, Il rougit, he blushes; elle embellit, she grows handsomer; pretez-lui avec confiance, je réponds pour lui, lend freely to him, I answer for him; ceux qui environent les rois ne tiennent à eux que par des intérêts de fortune, they who attend on kings are only attach'd to them by the ties of interest, Ec.* And in these the same verbs are *active in French, on en a rougi les murailles, the walls of it are painted red; il a embelli cette maison, he has beautify'd that house; il ne répondoit que des sotises, he answer'd only with scurrilities; nous tenons de Dieu notre être, notre vie, & notre fortune, we hold of God our being, our breath, and our fortune.*

PRACTICE.

Of French VERBS used in a NEUTER SENSE.

'Tis much in a friend, if after a considerable increase of his fortune, he still continues your acquaintance.

Water descends naturally, and rises only by force.

There is no diminishing gold, by only melting it.

The orator, whose style is tedious, will never affect his hearers.

A globe turns on its own axis.

C'est beaucoup tirer de notre ami, si ayant monté à une grande fortune, il est encore un homme de notre connoissance.

L'eau descend naturellement, & ne monte que par violence.

L'or a beau être fondu, il ne diminue jamais.

Un orateur dont le stile traine, n'émeut point.

Un globe tourne sur son axe.

Of the same VERBS in an ACTIVE SENSE.

PRACTICE.

'Tis not agreed at what time began the art of riding on horseback.

None but Alexander could mount Bucephalus.

Man's mind is but too apt to depreciate those truths which thwart his passions; and to run in quest of foreign constructions to avoid the severity of precepts.

The passions draw after them disquiet and reproach.

Sensuality steals upon and ingrosses the heart, without giving it leisure to hearken to the voice of reason.

On ne convient pas du tems auquel on a comencé à monter les chevaux.

Il n'y avoit qu'Alexandre qui put monter Bucéphale.

L'esprit de l'homme n'est que trop porté à diminuer les vérités qui incommodent ses passions, & à chercher le biais pour éviter la sévérité des préceptes.

Les passions entraînent après elles le trouble, & le reproche.

La volupté s'insinue dans le cœur, & le tourne à elle sans attendre que la raison dise son avis.

Of REFLECTIVE VERBS.

27. When the verb active governs one of the personal pronouns, *me, te, se, nous, vous,* or *se*, signifying *my self, thy self, himself, herself, itself, one's self, ourselves, yourself or yourselves, or themselves*, it is call'd *reflective*; because those pronouns determine the action to return upon the subject which produces it;

it; as, *je m'habille*, I dress myself; *il s'aime*, he loves himself; *elle se chagrine*, she vexes herself; *nous nous fatiguons*, we fatigue ourselves; *vous vous blessez*, you will wound yourself, or yourselves; *ils, or elles se louent*, they praise themselves, &c.

## PRACTICE.

Whatever vain distinctions men may flatter themselves with, their origin is however the same.

We think with more energy than we speak; there is always a part of our meaning left behind in the delivery.

The divine justice will one day vindicate itself from the reproaches it suffers from our impatience.

If slanderers knew, how loathsome they are to people of understanding, they would never take upon them so detestable an office.

De quelque superbe distinction que *se flattent* les hommes, ils ont tous une même origine.

Nous pensons plus fortement que nous ne *nous exprimons*; il y a toujours une partie de notre pensée qui nous demeure.

La justice divine *se justifiera* un jour des reproches que lui fait notre impatience.

Si les médifans savoient combien ils pèsent aux gens raisonnables, ils ne *se chargeroient* pas d'un si vilain rôle.

## OF RECIPROCAL VERBS.

28. But when after the pronouns *nous, vous, or se*, the pronoun *l'un l'autre*, one another, is express'd or understood after the verb, the verb is then call'd *reciprocal*; because these pronouns determine the action to return reciprocally from one agent to another; as, *le mari & la femme doivent s'aimer*, the husband and wife ought to love one another; *ils se louent l'un l'autre*, they praise one another; *ils se chagrinent les uns les autres*, they vex one another; *ils se défient l'un de l'autre*, they mistrust one another, &c. From the sense of these examples, it follows, that the verb can be reciprocal only in a plural signification. Sometimes *one another* is also express'd in French by *nous entre, vous entre, s'entre*, in the following manner; *nous nous entre-maisons*, we hurt or hinder one another; *vous vous entre-déchirez*, you defame one another; *ils s'entre-mangent*, they ruin one another, &c.

## PRACTICE.

PRACTICE.

War has its theory like other sciences; it teaches us how to destroy one another in a methodical manner.

In friendship, coldness and indifference are owing to their various causes. In love, the cessation of affection has seldom more than one cause; that of having mutually loved to excess.

We are not always of the same mind upon the same subject. Fondness and disgust tread close upon the heels of each other.

In the world scarce any thing else is seen, but men laying snares for one another.

The world is literally a stage; where mankind, in continual masquerade, are playing upon one another.

Mankind should be mutual assistants, should help one another, and supply each other's wants.

The meridians are circles, which cross one another, at the poles of the globe.

Each day is succeeded by another; but every day is not alike.

La guerre a ses préceptes comme les autres sciences; on s'y tue méthodiquement.

Les froideurs & les relâchemens dans l'amitié ont leurs causes; en amour il n'y a guères d'autre raison de ne s'aimer plus, que de s'être trop aimés.

L'on ne pense pas toujours constamment d'un même sujet: l'entêtement & le dégoût se suivent de près.

On ne voit guères que des hommes qui se tendent des pièges les uns aux autres.

Le monde est à la lètre un théâtre; où les hommes toujours masqués se jouent les uns les autres.

Il faut que les hommes s'entraident, qu'ils s'aident l'un l'autre, & se prêtent un mutuel secours.

Les méridiens sont des cercles qui s'entrecoupent aux poles du monde.

Tous les jours s'entresuivent, mais ils ne se ressemblent pas.

29. Observe that many verbs are *reflective* according to Grammar, which are not so in their own signification; such are the following, *il s'étudie à mal faire*, he studies mischief; *cela ne se garde pas pour vous*, that is not for you; *je m'en vais*, I am going away; *il se meurt*, he is dying, &c. Observe also, that many of those last *reflective* verbs have a *passive* signification, and are only used in the third person; as, in these examples; *ces livres se vendent chez un tel*, those books are sold at such a one's shop; *il se boit de bonne bière à Londres*, there is good



beer drank in London; *cette nouvelle se débite au café*, that piece of news is told at the coffee-house; *les poissons se présentent à l'hameçon*, fish are taken by a hook, &c.

## PRACTICE.

The hypocrite does not believe in, or laughs at God; the most charitable thing we can say of him is, he does not believe in God.

Slanderers are like tygers; they are dreaded even in their sports: there is no trusting to them at all.

Words are divided into primitive, derivative, simple, compound, synonymous, equivocal, univocal, proper, natural, figurative, barbarous, foreign, obsolete, noble, and mean or vulgar.

Qualities, so opposite as vivacity is to solid sense, seldom meet in the same person.

L'hypocrite ne croit pas en Dieu, ou *se moque de Dieu*; parlons-en obligeamment, il ne croit pas en Dieu.

Les médisans sont comme les tigres; on les craint même lorsqu'ils *se jouent*: on ne peut jamais se fier à eux.

Les mots *se divisent* en primitifs, dérivés, simples, composés, synonymes, équivoques, univoques, propres, naturels, figurés, barbares, étrangers, vix, nobles, & bas ou populaires.

Des qualités aussi opposées que la vivacité & le bon sens, ne *se rencontrent* guères ensemble.

## OF PASSIVE VERBS.

30. When the participle passive of a verb is put after the verb *être*, to be; in all its moods and tenses, the verb so form'd, is call'd a *verb passive*; as, *je suis aimé*, I am beloved; *j'ai été battu*, I have been beaten; *vous serez payé*, you shall be paid, &c.

## PRACTICE.

Xenophon has been call'd the muse and the bee of Athens, from the sweetness of his stile.

Your justice and virtue will be their own reward to you, for the regard you have shewn them.

The greatest calamity next to that of being convicted of a crime, is sometimes the being

Xénophon a été *apelé* la muse & l'abeille Athénienne, à cause de la douceur de son stile.

Vous *serez payé* par vos vertus mêmes, d'avoir été juste & vertueux.

Le plus grand malheur après celui d'être *convaincu* d'un crime, est souvent d'avoir à s'en



ing obliged to justify ourselves. A sentence in our favour shall clear and acquit us; which yet the clamour of the people shall render of no effect to us.

We glide along the stream; are carried upon the surges; and borne away by the waves and billows.

What is done freely, is done without force. What is done willingly, is done without pain. What is done chearfully, is done with inclination. And what is done briskly, is done with pleasure.

s'en justifier. Tels arrêts vous déchargent & vous renvoient absous, qui *sont infirmés* par la voix du peuple;

On coule sur les ondes: on *est porté* sur les flots: on *est entraîné* par les vagues.

Ce qui *est fait* de bon gré, *est fait librement*: Ce qui *est fait* de bonne volonté, *est fait* sans peine. Ce qui *est fait* de bon cœur, *est fait* avec affection. Ce qui *est fait* de bonne grace, *est fait* avec politesse.

#### OF IMPERSONAL VERBS;

31. Certain *verbs* are call'd *impersonal*, because they are only used in the third person singular, with the pronoun *il* for their nominative; *some* of them are *always impersonal*; as, *il faut*, one must; *il négera*, it will snow, &c. *Others*, from personal become *impersonal*; such are, *il arrive*, it happens; *il fust*, it is enough; *il paroît*, it appears, &c.

#### PRACTICE.

In the time of the deluge it rain'd forty days and forty nights.

It thunders more frequently in hilly countries, than in flat ones.

Conciseness is the life of a story, without which it must flag.

It is not the part of a wise man to say, I will live; living to-morrow, is living too late: why not live to-day?

There is a stupid simplicity, which believes the most incredible things; as there is a stupid presumption, which condemns as fictitious, whatever exceeds

Au tems du déluge *il plut* quarante jours & quarante nuits.

*Il tonne* plus souvent dans les pays montueux que dans les plaines.

La brièveté est l'ame d'un conte, puisque sans cela *il faut* nécessairement qu'il languisse.

*Il n'est pas* d'un homme sage de dire, je vivrai; c'est vivre trop tard que de vivre demain: vivez aujourd'hui.

*Il y a* une sottise simplicité qui croit les choses les plus incroyables; comme *il y a* une sottise présomption qui condamne comme faux, ce qui passe

exceeds the narrow bounds of our understanding.

They who speak well, use proper and natural terms, without the appearance of study or application.

The wise man wants nothing to compleat his happiness; the pleasing consciousness of his own virtue suffices.

les bornes étroites de notre esprit.

Ceux qui parlent bien, parlent en termes propres & naturels, sans qu'il y paroisse ni étude, n'y affectation.

Il suffit au sage de sa vertu, du témoignage de sa conscience, pour être heureux.

## CH A P. IV.

Of Articles, Adjectives, Pronouns, Participles, Adverbs, Interjections, Prepositions, and Conjunctions.

### S E C T. I.

#### O F A R T I C L E S.

32. **T**HEY are words used to modify or limit the sense of the substantive, so as to distinguish its *use*, *sense*, *gender* and *number*.

Substantives may be put to *six different uses*; they may be employ'd in *four different senses*; may be of *two different genders*; and in *two different numbers*.

The *six uses* to which substantives may be put are call'd by Grammarians *cases*, and distinguish'd by the different names of *nominative*, *accusative*, *genitive*, *ablative*, *dative*, and *vocative*.

The *four senses*, in which substantives may be employ'd, are *the definite*, *the indefinite*, *the partitive*, and *the numeral*.

The *two genders*, of which substantives may be, are *the masculine* and *the feminine*; and the *two numbers*, in which they may be put, are *the singular* and *the plural*.

#### P R A C T I C E.

The article placed in French before nouns substantive      L'article en François mis devant les noms appellatifs en deter-

tive common, determines and fixes their meaning; takes away all equivocation and ambiguity, and gives perspicuity and precision to discourse; which makes whatever is said, and written, immediately understood, without need of farther reflection.

The article serves also to connect the discourse; and render it more flowing and harmonious.

There is a sort of ignorance very dangerous; which consists in believing that we know what we really do not.

Of all the articles in painting, what gives the painter the greatest opportunity of shewing all his genius, imagination and art, is certainly invention.

Most women have nothing but prattle; trifles engross their conversation.

Society is, properly speaking, only an exchange of well-bred lies, and false compliments; in which men flatter, in order to be flatter'd.

There are terms so peculiar to things, and so adapted to them, that they seem as much to follow the thought, as the shadow does the body.

The regard, which others have for us, is the fuel which keeps alive the regard we have for ourselves.

The merit of the ancients is so extoll'd to us, that the moderns can't stand their ground at their approach.

determine le sens, le fixe, ôte toute équivoque & toute ambiguïté; & donne au discours une clarté & une précision, qui font qu'on entend d'abord & sans être obligé de réfléchir, ce que veulent dire ceux qui parlent ou qui écrivent.

L'article sert aussi à lier le discours, & à le rendre plus coulant & plus harmonieux.

Il y a une manière d'ignorance très dangereuse, qui consiste à croire savoir ce qu'on ne fait pas.

De toutes les parties de la peinture, celle qui fournit au peintre plus d'occasions de faire voir ce qu'il a d'esprit, d'imagination & de prudence, c'est sans doute l'invention.

La plupart des femmes n'ont que du caquet; elles ne parlent que de bagatelles.

La société n'est proprement qu'un commerce de menfonges officieux, & de fausses louanges; où les hommes flattent pour être flattés.

Il y a des termes si atachés aux choses, & tellement faits pour elles, qu'ils semblent suivre la pensée, comme l'ombre suit le corps.

L'amour des autres envers nous est la nourriture de notre amour propre.

On nous élève si fort les anciens, que les modernes ne sauroient se soutenir auprès d'eux.

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The flatterer has no good opinion either of himself or of others.

Nothing ought to please us but what reason approves.

Our ignorance of things is more extensive than our knowledge.

Good breeding requires that we should spare the confusion of one, who has accidentally drawn it upon himself.

Of all the injuries offer'd to a man, contempt is what stings him the most.

*Le flatteur n'a pas bonne opinion de soi ni des autres.*

*Rien ne nous doit plaire que ce que la raison approuve.*

*On ignore plus de choses qu'on n'en conoit.*

*La politesse veut qu'on ménage la confusion de celui à qui il échape une sottise.*

*De toutes les offenses que l'on fait à l'homme, le mépris est celle qu'il sent le plus vivement.*

### NOMINATIVE CASE.

33. When a substantive in French preceded either by no article, or by one of the following, viz. *le, la, l', les; du, de la, de l', de, d'; un, une, des, de, or d'*; in English *the, some, a, an, or some*, appears by the circumstances join'd to it, to be used as the *subject of the proposition*; or, in other words, as the *subject of which those circumstances are affirm'd*, it is said to be in the *nominative case*; as in these examples, *nations s'élèveront contre nations*, nations will rise against nations; *il soulage les pauvres*, he helps the poor; where it plainly appears that the substantives *nations* and *il* preceded by *no article*, with the help of their circumstances *will rise against nations, helps the poor*, are each of them used as the subject of the proposition to which they belong: And in these, *le père aime le fils*, the father loves the son; *les bons princes récompensent les bonnes actions*, good princes reward good actions; *du pain, de bon pain, or d'excellent pain me suffit*, some bread, some good bread, or some excellent bread is sufficient for me; *de l'huile, de bonne huile, or d'excellente huile y donneroit bon goût*, some oil, some good oil, or some excellent oil would give it a good taste; *un chat mange une souris*, a cat eats a mouse; *des gens, de braves gens, d'honnêtes gens m'en ont parlé*, some people, some honest or good people spoke to me about it; where it also plainly appears that the substantives *père, princes, pain, huile, chat* and *gens*, preceded by one of the foremention'd articles, with the help of their circumstances *loves the son, reward good actions, is sufficient for me, &c.* are each of them used as the subject of the proposition to which they belong; therefore the substantives *nations, il, père, princes,*

*princes, pain, buile, chat* and *gens* are in the *nominative case*; as are all other substantives so preceded and so used.

PRACTICE.

None who have ever so little examin'd what language is, and for what end it was given to man, can possibly doubt, but that perspicuity is the chief and perhaps the only true merit of discourse. 'Tis a truth, which both grammarians and orators are never tired with repeating. *Perspicuitas orationis summa virtus*, says Quintilian. In fact, if we speak only to be understood; that is, to communicate to others the same ideas, which have occurred to our own minds; our first aim and chief address should be to express ourselves so clearly, as to make others conceive without obscurity or ambiguity, what we ourselves have conceived already. Aristotle himself, for all the obscurity imputed to his works, look'd upon perspicuity as the main business of an orator.

Should I venture to say of myself, I shall not be a thief or murderer; I shall never be punish'd as such: 'tis a bold assertion.

However we may succeed in life, our success amounts to nothing; if our salvation be not secured to us: every thing without that is useless.

*C'est une maxime qui ne sauroit être contestée par aucun de ceux qui ont tant soit peu examiné ce que c'est que la parole, & pour quelle fin elle a été donnée à l'homme, que la clarté fait le premier & peut-être le seul véritable mérite du discours. C'est une vérité que les grammairiens, & les rhéteurs ne se lassent point de répéter. Perspicuitas orationis summa virtus, dit Quintilien. En effet, si l'homme ne parle que pour se faire entendre; c'est-à-dire, pour rendre présentes à l'esprit d'autrui les mêmes idées qui sont présentes à sien; notre première vue & notre plus grande habileté doivent tendre à nous exprimer d'une manière si claire, qu'elle fasse concevoir aux autres sans aucune obscurité & sans équivoque ce que nous avons conçu les premiers. Aristote même, tout obscur que l'on veut qu'il ait été dans ses livres, a regardé la clarté comme la principale partie de l'orateur.*

*Je dirai presque de moi, je ne serai pas voleur ni meurtrier; je ne serai pas un jour puni come tel: c'est parler bien hardiment.*

*On a beau réussir en toutes choses, dans le monde; on ne réussit à rien quand on y fait pas son salut; puisque hors de lui tout est inutile.*

Whence comes it, that every instant my ears are entertain'd with the ravishing harmony of these divine words : " I shall be satiated, O Lord, " when my eyes behold thy " glory ? " Every thing besides that seems hideous to me ; I only bear the sight of it, because I must.

The French word *lieu*, in English *place*, denotes one total space. *Endroit* denotes only the part of one more extended *place*. *Place* gives an idea of order and disposition. Therefore we say, *le lieu de l'habitation*, the place of abode ; *l'endroit d'un livre cité*, the place of a book quoted ; *la place d'un convive*, the place of a guest ; or, of any one who has a seat in an assembly.

One is in the place ; here, *in the place* must be render'd by *dans le lieu*. One seeks the place ; here, *the place* must be render'd by *l'endroit*. One fills the place ; here, it must be render'd by *la place*.

D'où vient qu'à tout moment *la charmante harmonie* de ces divines paroles résonne à mes oreilles : „ *Je* serai rassasié, „ Seigneur, quand *ta gloire* se „ fera voir à mes yeux. „ *Tout ce qui n'est pas elle* me paroît effroyable, *je n'en saurois souffrir* la vue que par nécessité.

*Lieu* marque un total d'espace. *Endroit* n'indique proprement que la partie d'un espace plus étendu. *Place* infinie une idée d'ordre & d'arrangement. Ainsi *l'on* dit le lieu de l'habitation ; l'endroit d'un livre cité ; la place d'un convive, ou de quelqu'un *qui* a séance dans une assemblée.

*On* est dans le lieu. *On* cherche l'endroit. *On* occupe la place.

#### ACCUSATIVE CASE.

34. But when a substantive in French, so preceded, appears by the circumstances to which it is join'd, to be used as *the object which receives the action perform'd by the subject of the proposition*, it is said to be in *the accusative case* ; as in these examples : Il craint *Dieu*, he fears God ; il le soulage, he helps him ; le fils aime *le père*, the son loves the father ; il casse *les verres*, he breaks the glasses ; il mange *du pain, de bon pain, or d'excellent pain*, he eats bread, good bread, or excellent bread ; where it plainly appears that the substantives *Dieu, le, père, verres* and *pain*, so preceded, with the help of their circumstances *fears, helps, loves, breaks* and *eats*, are each of them used as the object which receives the action perform'd by the subject of the proposition to which they belong ; therefore those

those substantives are in the *accusative case*, as are all other substantives so preceded and so used.

# PRACTICE.

Let us not lose the present time in lamenting what is already lost.

All grandeurs and pleasures terminate in humiliation and misery.

In friendship we entrust a secret, in love it escapes from us.

Young people look on solid sense, as an ungentle qualification.

We submit our reason to our senses, and make it their slave; hence it is, that it proves often so deceitful a guide.

I love the reason which pleases; and the good sense that is agreeable.

There is an exquisite and refined pleasure in the conversation of the polite.

Refined good manners render intrinsic merit agreeable, and oblige us to love it.

*Ne perdons point le tems qui nous reste à regréter celui que nous avons déjà perdu.*

*Toutes les grandeurs & tous les plaisirs ont pour terme la bassesse & la misère.*

*On confie son secret dans l'amitié, mais il échape dans l'amour.*

*Les jeunes gens regardent le bon sens comme une qualité grossière.*

*Nous assujétissons la raison à nos sens, & la rendons leur esclave, de là vient qu'elle est souvent un guide trompeur.*

*J'aime une raison qui plaît, & un bon sens agréable.*

*On goute un plaisir exquis & délicat dans le comerce des persons polies.*

*Les manières polies rendent le mérite agréable, & le font aimer.*

# GENITIVE CASE.

35. When a substantive in French is preceded by one of the articles *du, de la, de l', des; de, d', d'un, d'une*; render'd in English by the words *of the, of; of some, of a, or of an*, it is said to be in the *genitive case*; as in these examples: *le fils du roi*, the son of the king, or the king's son; *le portrait de la reine*, the picture of the queen, or the queen's picture; *le fil de l'histoire*, the thread of the history; *la vie de l'homme*, the life of man; *le cours des affaires*, the course of affairs; *l'amour de Dieu*, the love of God; *table de marbre*, table of marble; *c'est un mélange d'or & d'argent*, 'tis a mixture of gold and silver; *la thériaque est un composé de plusieurs drogues*,



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treacle is a compound of several drugs ; le stile d'un historien, the stile of an historian ; la beauté d'une expression, the beauty of an expression ; where the substantives *rois, reine, histoire, homme, affaires, Dieu, marbre, or, argent, drogues, historien, and expression*, being so preceded, are in the *genitive case* ; as are all other substantives so preceded and so render'd.

### PRACTICE.

There is no judging of man's happiness, till he has finish'd his course with success.

Choice of sense is preferable to choice of words.

Hypocrites are the objects of God's hatred, and of the indignation of all good men.

The rules of civility are those of decency and good manners.

All the figures of Julius Romanus are rough and daring.

On ne peut juger de la félicité de l'homme qu'après qu'il a heureusement fourni sa carrière.

La justesse du sens est préférable à celle des pensées.

Les hypocrites sont des objets de la haine de Dieu, & de l'indignation de tous les gens de bien.

Les règles de l'honnêteté sont les règles de la bienfaisance, des bonnes mœurs.

Toutes les figures de Jules Romain sont fières & hardies.

### The ABLATIVE CASE.

36. But when these last articles are render'd in English by the words *from the, by the, with the, from, by, with, from some, by some, with some, from a, from an, by a, by an, with a, or with an*, the substantive is said to be in the *ablative case* ; as in these examples : il l'a reçu du roi, he has received it from the king ; il est estimé de la reine, he is esteem'd by the queen ; il est touché de la crainte de s'égarer, he is affected with the fear of going astray ; c'est un fait tiré de l'histoire, 'tis a fact drawn from history ; il est loué des hommes, he is praised by men ; de la liqueur extraite d'or, liquor extracted from gold ; ces oeillets naissent de graine, ces autres de marcote, these pinks come from seed, those from layers ; il est tiré d'une mine, it is drawn from a mine ; le bonheur de la vie est traversé de mille déplaisirs, life's happiness is cross'd with a thousand misfortunes ; where the substantives *roi, reine, crainte, histoire, homme, graine, marcote, mine, déplaisirs*, being preceded by those articles so render'd in English, are in the *ablative case* ; as are all other substantives so preceded and so render'd.

P R A C -

PRACTICE.

Affliction is a tribute which the wise man must submit to without any shame to nature; nothing should distinguish him in this from the weak, but moderation.

Comedy serves only to make vice amiable, and to create a distaste for virtue.

We have within us an intelligent principle, absolutely distinct from body and matter.

Punctuality makes a part of politeness; it is necessary in society, and, without it, there is no depending on one another.

When reason gives way to anger, it runs the risk of being enslaved by that powerful and despotic passion.

Invention is not to be acquired by art, it depends not upon us; 'tis a gift from heaven, and a favour, not always to be obtain'd when wanted.

True complaisance is that which is the result of friendship, and directed by reason.

A discourse loses half its energy, when no longer supported by action and voice: 'tis an instrument which owes its efficacy to the hand that directs it.

L'affliction est un tribut que l'homme sage doit payer sans honte à la nature; rien en cela ne doit le distinguer des faibles que la modération.

La comédie ne sert qu'à rendre le vice aimable, & à dégouter de la vertu.

Nous avons en nous un principe intelligent, tout-à-fait distinct du corps & de la matière.

L'exactitude fait une partie de la politesse; elle est nécessaire à la société, & sans elle on n'ose se promettre rien de personne.

Si la raison souffre que la colère s'élève, elle se met en danger de recevoir la loi de cette passion puissante & impérieuse.

Il n'y a point d'art pour l'invention, elle ne dépend point de nous; c'est un présent du ciel, & comme une pension qu'on ne touche pas quand on veut.

La véritable complaisance est celle qui naît de l'amitié, & qui est conduite par la raison.

Un discours perd la moitié de sa force lorsqu'il n'est plus soutenu de l'action & de la voix: c'est un instrument qui reçoit sa force de celui qui le manie.

DATIVE CASE.

37. When a substantive in French is preceded by one of the articles *au, à la, à l', aux, à, à du, à de la, à de l', à de, à d', à un, à une, à des*, it is said to be in the *dative case*; as in these examples; *cela est utile au roi*, that's useful to the king;

il s'est adressé à la reine, he has directed his discourse to the queen ; je m'en raporte à l'histoire, I leave it to history ; il l'a donné aux pauvres, he has given it to the poor ; parlez en à gens sçavans, speak to learned men about it ; il est comparé à du pain, à de bon pain, à d'excellent pain, it is compared to bread, to good bread, to excellent bread ; à de la viande, à de bonne viande, à d'excellente viande de boucherie, joignez des perdrix, des pigeons, &c. to butcher's meat, to good butcher's meat, to excellent butcher's meat, add partridges, pigeons, &c. mettre le feu à de la paille, to set fire to some straw ; il l'a dit à une dame de ma connoissance, he told it a lady of my acquaintance ; il est adonné à des vices, he is addicted to some vices ; il est difficile à un misérable de parler avec modération, it is difficult for the unhappy to speak with moderation ; where the substantives *roi, reine, histoire, pauvres, gens, pain, viande, paille, dame, and misérable*, being so preceded, are in the dative case ; as are all other substantives so preceded.

## PRACTICE.

Reason must give way to the weakness of nature, and must suffer it in the extremity of distress to shed a tear.

Custom inures us to all things, to toils, to pains and afflictions.

Analogy is a conformity to things already establish'd ; by which people are guided, as by a model, in forming words and phrases agreeable to those already in use.

The use of words is often contrary to their analogy.

To give one's children a good education, is giving them a second being ; nature begins and education finishes.

It is difficult for kings not to confound greatness with pride, and while they are enchanted with the adoration paid

Il faut que la raison s'accommode à la simplicité de la nature, & que dans les extrêmes déplaissirs elle lui laisse verser des larmes.

On s'acoutume à tout, au travail, à la peine, aux douleurs.

L'analogie est une conformité aux choses qui se trouvent déjà établies ; sur laquelle on se fonde, comme sur un modèle, pour faire des mots, ou des phrases semblables aux mots, ou aux phrases déjà établies.

L'usage est souvent contraire à l'analogie des mots.

Donner à ses enfans une belle éducation, c'est leur donner une seconde vie ; la nature comence ; l'éducation achève.

Il est difficile que les rois ne confondent la grandeur avec l'orgueil, & qu'enchantés de l'honneur qu'ils reçoivent des hommes,

paid them by men, to remember that which they owe to God.

I think : And therefore a God must exist : because as to the thinking part within me, I am indebted for it to a being above me ; which is not matter ; and this being is God.

hommes, ils n'oublient celui qu'ils doivent, à Dieu.

Je pense : donc Dieu existe ; car ce qui pense en moi, je le dois à un être qui est au dessus de moi, qui n'est point matière ; & cet être, c'est Dieu.

### VOCATIVE CASE.

38. When a substantive, which serves to express an object, is used speaking to the said object, it is said to be in the *vocative case*, and is never preceded by any article ; as, *divin sauveur ! c'est vous seul qui j'aimerai toujours, divine saviour ! 'tis you alone I will ever love ; Pierre, que faites vous, Peter, what are you about ? &c.* To express a violent emotion of the soul, the *particle O* is placed before such substantives ; as, *O ciel ! que vois-je ! Oh heaven ! what do I see ! &c.* †

### PRACTICE.

Fickle, transitory and fruitless are those reflections, which restrain not our passions, and mend not our manners.

Oh ambition ! the punishment and rack of the ambitious : how does it while torturing all men, so gain upon us all, as even to be pleasing to us ?

O love ! how charming thy name, and how severe is thy empire ! how short thy pleasures ! and how long thy repentance !

Puffillanimous mortals ! does a great man, thro' mistake, call your friend Timagenes an oaf ? I do not expect you to reply,

*Volages, passagères, inéficaces réflexions, qui n'arrêtent point les passions, & qui ne corrigent rien dans les mœurs :*

*Ambition, qui êtes le supplice & la croix des ambitieux ; comment métant tous les hommes à la torture, êtes-vous au gré de tous les hommes, jusqu'à leur plaire ?*

*O amour, que ton nom est doux, & que ton empire est rude ! que tes plaisirs sont courts, & que tes repentirs sont longs !*

*Foibles hommes ! un grand dit de Timagène votre ami, qu'il est un sot, & il se trompe ; je ne demande pas que vous répondiez,*

† See the Exercises on the Declensions, at the end of my *New Practical French Grammar*, sold by B. DODD, at the Bible-and-Key in Ave-Mary Lane, 1749 ; or by the Author, in Milk-street, Cheap-side.

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reply, he is not so. No; only pondiez, qu'il est homme d'esprit; osez seulement penser qu'il n'est pas un sot.

**THE ARTICLE DEFINITE** when placed before a **NOUN SUBSTANTIVE COMMON**, shews that it is used in a **DEFINITE SENSE**.

39. The article *le, la, l' or les*, for the *nominative* and *accusative*; *du, de la, de l' or des*, for the *genitive* and *ablative*; *au, à la, à l' or aux*, for the *dative*, call'd the *article definite*, placed in *French* before a *noun substantive common*, shews that it is used in a *definite sense*; as *je parle de l'homme que vous attendiez*, I speak of the man you expected; *je parle des livres que vous avez achetés*, I speak of the books you bought; *le roi est allé à Windsor*, the king is gone to Windsor; *donnez-moi les verres*, give me the glasses; *l'homme est mortel*, man is mortal; *les hommes sont mortels*, men are mortal; *la vertu est aimable*, & *le vice abominable*, virtue is lovely, and vice abominable; *les Angloises sont blondes*, English women are fair; *la vertu est opprimée*, & *le vice triomphe*, virtue is oppress'd, and vice triumphs. Therefore all *nouns substantive common* used in a *definite sense*, must be preceded in *French* by the *article definite*; as may be seen by the *French* of the preceding examples.

When the **NOUN SUBSTANTIVE COMMON** is used in a **DEFINITE SENSE**.

40. *Substantives* are used in a *definite sense*: First, When, taken with their circumstances, express'd or understood, they denote particular objects distinguish'd from all others; as in these examples, *I speak of the man you expected*, *I speak of the books you bought*; where the substantives *man* and *books*, taken with their circumstances, *you expected*, *you bought*, denote particular objects distinguish'd from all others: or, in these, *the king is gone to Windsor*, *give me the glasses*, (meaning the glasses I bought) where the substantives *king* and *glasses*, taken with their circumstances of *England*, *I bought*; which are evidently understood, denote also particular objects distinguish'd from all others.

Secondly, When taken with such circumstances, they denote a *whole species*, or *totality of objects*; as in these examples, *man is mortal*, *men are mortal*, *virtue is lovely* and *vice abominable*; where the substantives *man* and *men*, taken with their circumstances *is* and *are mortal*, denote the *whole species* of objects

jects call'd *men*; and the substantives *virtue* and *vice*, taken with their circumstances is *lovely* and *abominable*, denote the *totality* of those objects call'd *virtue* and *vice*.

*Thirdly*, When taken with those circumstances, they denote *objects in general*; as in these examples, *English women are fair*, *virtue is oppress'd*, and *vice triumphs*; where the substantives *English women*, *virtue* and *vice*, taken with their circumstances *are fair*, *is oppress'd* and *triumphs*, denote the objects *English women*, *virtue* and *vice* in general.

*Observe*, That the article definite is only placed before nouns substantive common, used in a definite sense; *nouns substantive proper* being commonly preceded by the article indefinite, as well as *pronouns substantive*: But we shall treat of these two last at large, in the second part of this Theory.

### PRACTICE.

The Doric, Ionic, and Corinthian orders were invented by the Greeks: the Tuscan and Composite by the Latins.

And God said, *let there be light*; the first word, that God pronounced, dispell'd darkness, enlighten'd the world, and embellish'd and rejoiced all nature.

It is with discourse as with bodies, which generally owe their chief excellence to the contexture and exact proportion of their parts.

The brittleness of china is one part of its worth; for the pride of luxury consists in the possession of what may be suddenly and totally destroy'd.

The greatest outrage we can offer to the unhappy, is to triumph at the misery we have brought upon them.

An affable and genteel behaviour is an introduction to merit, and renders it agreeable.

*L'ordre Dorique, l'Ionique, & le Corinthien, sont de l'invention des Grecs: le Toscan & le Composite sont de l'invention des Latins.*

Et Dieu dit que *la lumière se fasse*; *la première parole* que Dieu prononça, *dissipa les ténèbres*, *éclaira le monde*, *embellit & réjouit toute la nature.*

Il en est *des discours* comme *des corps*, qui doivent ordinairement leur principale excellence à *l'assemblage & à la juste proportion* de leur membre.

*La fragilité de la porcelaine* lui donne du prix; parcequ'on met *la gloire du luxe* à avoir des choses qui puissent tout d'un coup périr entièrement.

*Le plus sensible outrage* qu'on puisse faire *aux malheureux*, c'est de triompher *de la misère* qu'on leur a causée.

*Les manières douces & polies* donnent cours *au mérite*, & le rendent agréable.

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There are sacred laws from which men imagine themselves dispensed, because all men agree to disregard them; and custom with us has the authority of abolishing the ordinances of God.

'Tis a mark of great superior parts, for a man to suit himself to the talents and character of all his acquaintance, so as to make them believe they are every one a match for him.

Virtue keeps the mid-way; vice is always on the extreme.

Il est des loix saintes dont les hommes se croient dispensés, parcequ'ils sont tous d'accord de ne les pas suivre; & nous donnons à l'usage l'autorité d'abolir les ordres de Dieu.

C'est la marque d'un génie sublime, de se proportioner tellement au génie, & au caractère de ceux qu'il pratique, qu'ils croient être de niveau avec lui.

La vertu tient le milieu, les vices sont aux extrémités.

**The ARTICLE INDEFINITE**, when placed before a **NOUN SUBSTANTIVE COMMON**, shews that it is used in an **INDEFINITE SENSE**.

41. The *Article indefinite*, which has neither nominative nor accusative; and has *de* or *d'* for the *genitive* and *ablative*, and *à* for the *dative*, placed in French before a *noun substantive common*, shews that it is used in an *indefinite sense*; as in these examples, *nations s'élèveront contre nations*, nations will rise against nations; *il vient de famille royale*, he descends from royal blood; *il en faut parler à gens savans*, you must speak to learned men about it; therefore all *nouns substantive common*, used in an *indefinite sense*, must be preceded in French by the *article indefinite*, as may be seen by the French of the preceding examples.

When the **NOUN SUBSTANTIVE COMMON** is used in an **INDEFINITE SENSE**.

42. When in a sentence, the word *indeterminate* may be join'd to a *noun substantive common* and not alter the sense, but rather make it plainer, such a noun is used in an *indefinite sense*; as in the preceding examples, where the word *indeterminate* being join'd as follows to the *noun substantive common*, instead of altering the sense makes it plainer, *viz. nations indeterminate shall rise against nations indeterminate, he descends from royal blood indeterminate, you must speak to indeterminate learned men about it.*

PRAC-



PRACTICE.

There are people who have neither vices nor virtues.

There is a point of perfection in art, as there is of goodness and maturity in nature: he who distinguishes that, is the man of perfect taste.

There may be various reasons for being disgusted at life; but no man ever justly despised death.

Man has need of cloathing, and of lodging, to screen himself from the inclemencies of weather, from heat, cold, and rain.

There are two sorts of genius; one of penetrating vigorously and deeply into the consequences of principles; and that is the genius of accuracy: the other is of comprehending a great number of principles without confounding them; and this is the genius of geometry. The one is strength and exactness of understanding: the other is extent of it.

Il y a des gens qui n'ont ni vices ni vertus.

Il y a dans l'art un point de perfection, comme de bonté & de maturité dans la nature: celui qui le sent a le goût parfait.

On peut avoir divers sujets de dégoût dans la vie; mais on n'a jamais raison de mépriser la mort.

L'homme a besoin d'habits, de logement, pour se garantir des injures du tems, du chaud, du froid, de la pluie.

Il y a deux sortes d'esprits; l'un de pénétrer vivement & profondément les conséquences des principes, & c'est-là l'esprit de justesse: l'autre de comprendre un grand nombre de principes sans les confondre, & c'est-là l'esprit de géométrie. L'un est force & droiture d'esprit: l'autre est étendue d'esprit.

THE PARTITIVE ARTICLE, when placed before a NOUN SUBSTANTIVE, shews that it is used in a PARTITIVE SENSE.

43. The article *du, de la, de l', de or d'*, for the *nominative* and *accusative*; *de or d'*, for the *genitive* and *ablative*; *à du, à de la, à de l', à de or à d'*, for the *dative*, call'd *partitive*, placed in French before a *noun substantiv*, shews that it is used in a *partitive sense*; as in these examples, *du pain, de bon pain, or d'excellent pain me suffit*, some bread, some good bread, or some excellent bread is sufficient for me; *il mange du pain, de bon pain, or d'excellent pain*, he eats bread, good bread, or excellent bread; *de la liqueur extraite d'or*, liquor extracted from gold; *c'est du jus tiré d'orange*, 'tis juice drawn from some orange; *on peut le comparer à de la bière, à de bonne bière*, or

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à d'excellente bière, it may be compared to some beer, some good beer, or some excellent beer: therefore *all nouns substantive*, used in a *partitive sense*, must be preceded in French by the *partitive article*, as may be seen by the French of the preceding examples.

When the NOUN SUBSTANTIVE COMMON is used in a PARTITIVE SENSE.

44. The *noun substantive common* is used in a *partitive sense*, when in English the word *some* express'd or understood before it, denotes *a part, a degree, a quantity of*; as in these examples, he eats *bread*, or *some bread*; it has *heat*, or *some heat* in it; he buys *corn*, or *some corn*; where the word *some*, whether express'd or understood, before the nouns substantive *bread*, *heat*, and *corn*, denotes only *a part, a degree, or a quantity of*: for he who eats *bread*, eats only *a part of the bread*, or *loaf*; the thing that has *heat* in it, has only *a degree of heat*; and he who buys *corn*, buys only *a quantity of it*.

### PRACTICE.

At court all stand on their guard only against the man of merit and virtue. None trouble their heads with any fear of him, who is possess'd of neither.

Behold an ambitious man; the obscurity of his name is insupportable to him: he would even chuse to perish, so that he can be famous in his fall.

To enjoy prosperity is giving offence to the envious.

He affects the man of consequence.

There is a compleat and fine body of infantry for you!

Perpetual admiration is a mark of ignorance.

'A la cour on n'est en garde que contre celui qui a du mérite, & de la vertu: on ne s'avise pas de craindre celui qui n'en a point.

Voyez un ambitieux; l'obscurité de son nom l'importune: il aime mieux périr, pourvu qu'il fasse du bruit en tombant.

C'est offenser un envieux que d'avoir de la prospérité.

Il fait l'homme d'importance.

Voilà de l'infanterie bien leste.

L'admiration perpétuelle est une marque d'ignorance.

The

The NUMERAL ARTICLE, when placed before a NOUN SUBSTANTIVE, shews that it is used in a NUMERAL SENSE.

45. The article *un, une, des, de, or d'*, for the *nominative and accusative*; *d'un, d'une, de, or d'*, for the *genitive and ablative*; *à un, à une, à des, à de, or à d'*, for the *dative*, call'd *numeral*, placed in French before a *noun substantive*, shews that it is used in a *numeral sense*; as, *il a mangé un pain & une poularde*, he has eat a loaf and a pullet; *il m'a envoyé des pains, de bons pains, or d'excellens pains*, he sent me some loaves, some good loaves, or some excellent loaves; *vous pouvez tirer de l'huile d'une anguille*, you may draw oil from an eel; *j'en ai parlé à des gens, à de braves gens, à d'honnêtes gens de ma conoissance*, I spoke of it to some people, some honest or good people of my acquaintance: therefore all *nouns substantive*, used in a *numeral sense*, must be preceded in French by the *numeral article*; as may be seen by the French of the preceding examples.

When the NOUN SUBSTANTIVE is used in a NUMERAL SENSE.

46. A *noun substantive*, preceded in English by *a* or *an*, is used in a *numeral sense*; as also a *noun substantive* preceded in English by *some*, signifying an *indeterminate number*; as may be seen in the preceding English examples, where the *nouns substantive*, so preceded, are all used in that sense.

### PRACTICE.

It is better to pardon a criminal, than punish the innocent.

An affected simplicity is a delicate imposture.

Magnificence is the effect of a principle of pride, and of a despair to find in ourselves any thing truly great, which makes us have recourse to exterior helps.

Now and then some great geniuses shine forth; men extraordinary in all sciences and professions.

We are taught to pronounce Latin with great emphasis and ma-

Il vaut mieux pardonner à un criminel, que de punir un innocent.

La simplicité affectée est une imposture délicate.

La magnificence est un sentiment orgueilleux, & un désespoir de ne rien voir en nous de grand, qui nous fait recourir à des secours extérieurs.

Il naît de tems en tems de grands génies, des hommes extraordinaires, en toutes sciences & professions.

On nous apprend à prononcer le Latin avec une grande emphase

majesty, to raise by that pompous pronunciation the Latin language above our mother tongue. But if the whole business were to swell the mouth, and strain the lungs, we could give our native language a pronunciation as high-strain'd as that which is given to the Latin; and do it more properly, because we are sure of the manner, in which it ought to be pronounced,

*emphase & une grande majesté*, afin d'élever par cette prononciation fastueuse le Latin au dessus de notre langue maternelle. Mais s'il ne tenoit qu'à s'enfler la bouche, & à faire effort de la poitrine, nous donnerions à notre langue naturelle *une prononciation* aussi ampoulée que celle qu'on donne au Latin; & nous le ferions avec plus de raison, parceque nous sommes assurés de la manière dont elle doit être prononcée.

There are even drones, I may say drivellers, who are placed in high stations, and know just enough to die in affluence, without deserving our suspicion of having in any wise contributed thereto by the least labour or industry on their parts: somebody has conducted them to the fountain head, or blind chance has led them thither: they have been ask'd; do you want water? draw then; and they have drawn.

Il y a même *des stupides*, & j'ose dire *des imbéciles*, qui se placent en *de beaux postes*, & qui savent mourir dans l'opulence, sans qu'on les doive soupçonner en nulle manière d'y avoir contribué de leur travail ou de la moindre industrie; quelqu'un les a conduits à la source *d'un fleuve*, ou bien le hazard les y a fait rencontrer: on leur a dit; voulez-vous de l'eau? puisiez; & ils ont puisés.

#### Of G E N D E R S.

47. *Substantives* are said to be of the *masculine gender*, when they may take before them the article *le*; as, *le roi*, the king; and of the *feminine*, when they may take before them the article *la*, as, *la reine*, the queen.

As the French dictionaries distinguish all the nouns substantive of the *masculine gender* by these two letters *S. M.* and those of the *feminine gender* by *S. F.* and as they either are or may be in every body's hands, I think it needless to insert in this Theory, or Grammar, a regular list of them; which would swell it to too great a bulk, and be, in my opinion, of no advantage to the learner: however, as some *substantives* are of the *masculine gender in one sense*, and of the *feminine in another*; and some are of either gender, and yet rather better in one

one gender than in the other, it will not be amiss to give a list of those two last sorts; which will be contain'd in the second part of this Theory or Grammar, N°. 87, 88, 89, and 90.

# PRACTICE.

The principal character of the French tongue is clearness and perspicuity in discourse.

Life is too short for suicide; it is not worth while to be impatient.

Reason would lose too much by always appearing grave, and solemn: the affable and familiar is a character not unbecoming her at times.

Virtue and knowledge are the finest ornaments.

The true worth of a woman is chastity, modesty, bashfulness and reserve.

*Le principal caractère de la langue Française, c'est la netteté & la clarté dans le discours.*

*La vie est trop courte pour se tuer; ce n'est pas la peine de s'impatienter.*

*La raison perdrait trop à paroître toujours grave & majestueuse; le caractère doux & familier ne lui sied pas mal quelquefois.*

*La vertu & le savoir sont les plus beaux ornemens.*

*L'honnêteté des femmes c'est la chasteté, la modestie, la pudeur, la retenue.*

# Of NUMBERS.

48. The *substantive* must be put in the *singular number*, when it denotes but *one object*; as, *le roi*, the king; and in the *plural*, when it denotes *more than one*; as, *les rois*, the kings.

# PRACTICE.

The only precaution against the assaults of death, is an innocent life.

Such an author is a guide who leads you astray, but it is into more agreeable countries than he promised.

The mind, by extending and repeating the idea of duration, without ever reaching the end, frames to itself an idea of eternity.

Nothing but depravation of manners has convey'd down to us the fragments of Petronius.

*La seule précaution contre les attaques de la mort; c'est l'innocence de la vie.*

*Cet auteur est un guide qui égare; mais qui mène en des pays plus agréables qu'il n'avoit promis.*

*L'esprit en étendant, & en répétant l'idée de la durée, sans jamais arriver au bout, se forme à lui-même l'idée de l'éternité.*

*La seule perversité des mœurs a fait passer jusqu'à nous les fragmens de Pétrone.*

The

L'ame

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The soul of a man, when transported with fury, has in fact lost its way; and is out of its natural place.

L'ame d'un homme que la fureur transporte, est éfectivement égarée, & hors de son assise naturelle.

## S E C T. II.

### OF ADJECTIVES.

49. **THEY** are words that denote the quality, form, or any other accident whatever belonging to what is express'd by the substantive, without which they cannot make compleat sense; as in these examples, a *good* man will not do an *ill* action, *un homme sage ne fera pas une mauvaise action*; he has bought a *round* table, *il a acheté une table ronde*; where the word *good* denotes the quality of the subject of the proposition express'd by the substantive *man*, the word *ill* the quality of the object, express'd by the substantive *action*; and the word *round* the form of the object, express'd by the substantive *table*; and without which substantives, *viz.* *man*, *action*, and *table*, or others put in their room, the said words *good*, *ill* and *round*, cannot make compleat sense; therefore *good*, *ill*, and *round*, are *adjectives*; and so all other words which fall under the same definition.

### PRACTICE.

The French tongue is simple, without meanness; free, without indency; elegant and flowing, without borrow'd ornaments; majestic, without ostentation; harmonious, without bombast; genteel, without effeminacy; and, full of energy, without harshness.

The qualities requisite to make a good historian, are fidelity, exactness, impartiality, eloquence and judgment; attended with a great, extensive, and solid genius.

We

La langue Française est simple, sans bassesse; libre, sans indécence; élégante & fleurie, sans fard; harmonieuse, sans enflure; majestueuse, sans faste; délicate, sans mollesse; & énergique, sans rudesse.

Pour être bon historien, il faut être exact, fidèle, sans partialité, éloquent, judicieux, & d'un esprit grand, vaste, & solide.

On

We reckon upon having time, one day or other, to think of death; and on that false assurance, we e'en take the resolution never to think on't at all.

Scarron's works have a kind of toying sportive gracefulness equal to the grave and serious beauties of Virgil.

Honor does not consist in meer speculation, but also in action.

The man of an even and gentle temper is he, who still the same, still calm and steady, avoids all occasions of giving pain.

On suppose qu'on aura quelque jour le tems de penser à la mort, & sur cette fausse assurance, on prend toute sa vie le parti de n'y penser point.

Les ouvrages de Scarron ont des graces folâtres & badines, qui égalent les beautés graves & sérieuses de Virgile.

L'honêteté n'est pas une simple spéculation, il faut qu'elle agisse.

L'homme égal & doux est celui qui toujours le même, toujours tranquille & sur, évite toute occasion de me faire de la peine.

50. Observe that *adjectives* are often used *substantively*, particularly in French; as for example, if I say, *un méchant homme n'est pas capable de faire une bonne action*, a wicked man is not capable of doing a good action; the word *méchant*, wicked, will denote here the quality of the subject of the proposition, which is *homme*, man; and the word *bonne*, good, the quality of the object, which is *action*, action; therefore those two words, *méchant*, wicked, and *bonne*, good, are *adjectives* in that example: but if I say, *les méchants méprisent les bons*, the wicked despise the good; *méchants*, wicked, will be the subject of the proposition, and *bons*, good, the object which receives the action perform'd by that subject: therefore, those two words *méchants*, wicked, and *bons*, good, are used *substantively* in that example.

#### PRACTICE.

The sense of feeling is the most general of the five, and is common to all animals. It serves them to know and feel palpable bodies and their qualities; as the soft and the hard, the cold and the hot, the moist and the dry.

White and black, heat and cold, have no analogy with one another.

Le toucher est le plus étendu des cinq sens de nature, qui est commun à tous les animaux. Il leur sert à connoître & à sentir les corps palpables, & leurs qualités; comme le mou & le dur, le froid & le chaud, l'humide & le sec.

Le blanc, le noir, le chaud, & le froid, n'ont aucune convenance ensemble.



He who blushes not at infamy, will glory in his vices.

The life of hypocrites is a perpetual farce; they are for ever on the public stage, and seldom or never without a mask.

Self-interest has ever the precedency of public good; and your mighty zealots for patriotisim are often such only for their own private purposes.

It is the part only of a fool to be troublesome. The man of sense always knows when and where his company becomes tedious.

The beautiful is more solemn, and engrosses us; the pretty is more gay, and amuses us: We don't say therefore, a pretty tragedy; but we may say, a pretty comedy.

The sincere is always valuable. The candid universally pleases. The free sometimes give offence to others. And, the ingenuous are apt to betray themselves.

She that's gay and airy has no strong attachments. The inconstant is never long fix'd. The giddy is attach'd to no one in particular. The fickle likes not the same object long.

Un *infame* fait gloire de son vice.

La vie des *hypocrites* est une comédie perpétuelle; ils sont toujours sur le théâtre, & ne quittent guères le masque.

Notre intérêt particulier va toujours devant l'intérêt général, & ces *zèles* pour la patrie ne le sont bien souvent que pour leur propre bien.

C'est le rôle d'un *fool* que d'être importun. Un habile homme fait bien s'il ennuye.

Le *beau* est plus sérieux, & il occupe. Le *joli* est plus gai, & il divertit. C'est pourquoi l'on ne dit pas une jolie tragédie; mais on peut dire une jolie comédie.

Le *sincère* est toujours estimable. Le *franc* plaît à tout le monde. Le *naïf* offense quelquefois. L'*ingénu* se trahit.

Une *coquette* ne s'attache pas fortement. Une *inconstante* ne s'attache pas longtems. Une *volage* ne s'attache pas à un seul. Une *changeante* ne s'attache pas au même.

## S E C T. III.

### O F P R O N O U N S.

They are divided into PERSONAL, POSSESSIVE, DEMONSTRATIVE, RELATIVE, INTERROGATIVE, NUMERAL, and INDEFINITE.

#### O F P E R S O N A L P R O N O U N S.

51. *Pronouns personal*, are all *substantives*; and, as we have already treated of *pronouns substantive*, Chap. 2. Sect. 1. we shall take no farther notice of them here.

#### P R A C T I C E.

That lady was the whole ornament of the court; none equall'd her in beauty and goodness.

Such a woman laughs at every thing. Anger gives her countenance a smile of indignation; and scorn a taunting sneer.

People are afraid of appearing even to themselves what they really are, because they are not what they should be.

The great cannot easily forgive their inferiors, for having a right to oppose them.

The life of man is set at all prices: some of them even barter it for nothing.

Cette dame étoit tout l'ornement de la cour; c'est ce qu'il y avoit de plus beau & de plus vertueux.

Cette femme rit de tout: la colère lui donne un certain ris amer, & le mépris lui met sur le visage un ris moqueur.

On craint de se voir tel qu'on est, parcequ'on n'est pas tel qu'on devroit être.

Les grands ont bien de la peine à pardonner qu'on ait raison contre eux.

La vie des hommes est à tout prix; ils la donnent souvent pour rien.

#### O f P O S S E S S I V E P R O N O U N S.

52. *Pronouns possessive* are *adjectives*; and denote to what person or thing, that which is express'd by the substantive to which they are join'd, or whereto they relate, belongs; and without which, like all other adjectives, they cannot make compleat sense: as, in this example; I speak of *my* book,

and you speak of *yours*, *je parle de mon livre*, & vous parlez du *vôtre*; where the word *my* shews that the object join'd to it and express'd by the substantive *book*, belongs to the subject *I*; and the word *yours*, shews that the object relating to it, and express'd by the substantive *book*, already mention'd, belongs to the subject *you*; and so of all other *pronouns possessive*.

## PRACTICE.

All languages have their phrases; the richness and beauty of each consists principally in making use of the manner of speaking peculiar to itself.

The power of God co-operates with his bounty, and his bounty with his power.

Elegance, when supported by correctness in the design, satisfies our expectation, engrosses all our attention, and exalts our mind, by occasioning an agreeable surprise.

Who can forbear laughing to see the great exposing to public view their pride and vanity, together with their pomp and magnificence?

The life of men ought to be computed by their actions, and not by their years.

Chaque langage a ses phrases : la richesse & la beauté de chaque langue consistent principalement à se servir des façons de parler qui lui sont propres.

La force de Dieu est tempérée par sa douceur, & sa douceur est tempérée par sa force.

L'élégance qui est soutenue de la correction du dessein, remplit notre attente, attache toute notre attention, & élève notre esprit, après l'avoir frappé d'un agréable étonnement.

Qui ne riroit de voir les grands étaler leur folie & leur vanité parmi leur pompe & leur magnificence ?

Il faut compter la vie des hommes par leurs actions, & non point par leurs années.

## OF DEMONSTRATIVE PRONOUNS.

53. *Pronouns demonstrative* point out what person or thing is meant; as in this example: he designs to buy *this* or *that* house, *il a dessein d'acheter cette maison*; where the word *that*, or *this*, points out what house is meant.

## PRACTICE.

It is difficult to define that sweetness which appears so attractive in women: according to appearances, there is no great difference between that and goodness.

It

Il est difficile de définir cette douceur qu'on trouve si charmante dans les femmes: il semble qu'il n'y a pas grande différence entre la bonté & la douceur.

Il

It is with expression in regard to thoughts, as it is with dress in regard to persons; such outward ornaments command respect.

If you have any eminent qualities, which outweigh those of other people, you must balance the scale by a great deal of modesty.

Men are commonly more fickle and inconstant than women; but these are more giddy and whimsical than men.

Il en est des expressions à l'égard des pensées, comme des habits à l'égard des personnes; ces ornemens extérieurs attirent du respect.

Si vous avez quelques qualités éminentes qui évalent celles des autres, il faut les en dédomager par beaucoup de modestie.

Les hommes sont ordinairement plus légers & plus inconstans que les femmes; mais celles-ci sont plus volages & plus changeantes que les hommes.

# OF RELATIVE PRONOUNS.

54. *Pronouns* call'd *relative*, are *qui*, who; *quoi*, what; *le quel*, which; *le même*, the same; *l'un l'autre*, one another; *l'un & l'autre*, both; these three last, which are *simply relative*, shall be treated more at large in the second part of this Theory: but *qui*, *quoi* and *lequel*, besides being relative, determine in what manner the object to which they relate must be consider'd; as for example, if I say, *je parle de l'homme qui m'a volé*, I speak of the man who robb'd me: it is plain, that the word *qui*, who, in this example, determines the manner, in which I would have the object *man* consider'd, viz. as *having robb'd me*.

## PRACTICE.

Uprightness is the purity of motives and intention; attaching the soul to goodness for goodness' sake.

Speech is an articulate sound, to which are annex'd certain ideas, agreeable to the general consent of mankind.

Affectation is a practical lie which dresses nature in masquerade, to steal from a borrow'd air, only the title to be laugh'd at.

La droiture est une pureté de motif, & d'intention, qui attache l'ame au bien pour le bien même.

La parole est un son articulé, auquel on attache certaines idées, dont les hommes sont convenus entre eux.

L'affectation est un mensonge qui déguise le naturel; pour chercher dans un air emprunté de quoi se rendre ridicule.

## OF INTERROGATIVE PRONOUNS.

55. *Pronouns interrogative* are so call'd, becaufe they are used to ask a question ; as *qui est-ce ? who is it ? de qui parlez-vous ? of whom do you speak ?*

## PRACTICE.

Supposing the world should last one hundred millions of years longer ; it is now in all its vigour ; and is, we may say, but just beginning : we ourselves shall be at no great distance from the first men, and the patriarchs ; and what man hereafter will be able in such a distance of time to avoid confounding us with them ? but, if we may judge of the future by the past, what new things will there not appear, at present unknown to us, in the arts and sciences ; in nature ; nay, and I may boldly say, in history too ! what discoveries will not be made ! what different revolutions will there not happen in the states and empires of the whole world ! how great is man's ignorance ! and how small is that experience which exceeds not six or seven thousand years ?

What grandeur and sublimity does style require ? what accuracy in expression ? what exactness and conciseness in the narration ?

What does it avail the great, to have been exalted above others ; since they are the prey of worms, in common with the beggar in his grave ?

Si le monde dure seulement cent millions d'années, il est encore dans toute sa fraîcheur, & ne fait presque que commencer : nous mêmes nous touchons aux premiers hommes, & aux patriarches ; & *qui* pourra ne nous pas confondre avec eux dans des siècles si reculés ? mais si l'on juge par le passé de l'avenir, *quelles* choses nouvelles nous sont inconnues dans les arts, dans les sciences, dans la nature, & j'ose dire dans l'histoire ! *quelles* découvertes ne fera-t-on point ! *quelles* différentes révolutions ne doivent pas arriver sur toute la face de la terre, dans les états & dans les empires ! *quelle* ignorance est la nôtre ! & *quelle* légère expérience que celle de six ou sept mille ans ?

*Quelle* grandeur & *quelle* élévation ne faut-il pas dans le style ? *quelle* netteté dans l'exposition ? *quelle* précision & *quelle* brièveté dans la narration ?

*Que* sert aux grands d'avoir été exaltés sur la tête des autres, puisqu'ils sont la proie des vers comme le pauvre dans sa fosse ?

OF NUMERAL PRONOUNS.

56. *Pronouns numeral* are so call'd, because they are used to express a number; as, *nul ne se peut dire parfait*, none can say he is perfect; *plusieurs personnes lui en ont parlé*, several persons have spoken to him about it; *je n'en ai aucune*, I have none of them.

PRACTICE.

As simple and primitive words have no relation with the objects they denote, 'tis only by custom, and the consent of mankind, that they have any determined signification: so that primitive words are the signs of our ideas, annex'd by custom to certain things; without which consent of mankind, words would be but confus'd sounds.

There are many who, for want of a sufficient attention to the rules and practice of style, hardly write to be understood.

We seldom repent talking too little, but very often talking too much; a common and trivial maxim this, known by every body, but not reduced by every body to practice.

Life is a sleep. Old men are they, who have slept the longest; not beginning to awake, 'till death approaches. And if they then look back on the course of former years, they do not often find either virtuous or commendable actions to be distinguish'd one from another; they confound the different parts of their lives; and find no periods conspicuous enough to mark out the time

Comme les mots simples & primitifs n'ont aucune liaison avec les choses qu'ils signifient, ce n'est que par l'usage, & par la convention des hommes qu'ils signifient certaines choses. Ainsi les mots primitifs sont des signes de nos idées, que l'usage a liés à certaines choses; sans cette convention, les mots ne seroient que des sons confus.

*Plusieurs* en particulier, faute d'étudier assez les règles & la pratique du stile, écrivent peu intelligiblement.

L'on se repent rarement de parler peu; très souvent de trop parler: maxime usée & triviale que tout le monde fait, & que tout le monde ne pratique pas.

La vie est un sommeil. Les vieillards sont ceux dont le sommeil a été le plus long: ils ne comencent à s'éveiller que quand il faut mourir. S'ils repassent alors sur tout le cours de leurs années, ils ne trouvent souvent ni vertus, ni actions louables qui en distinguent les unes des autres: ils confondent leurs différens âges; ils n'y voient rien qui marque assez pour mesurer le tems qu'ils

time they have lived. They have had a confused, disorderly, incoherent dream : however, like persons waking of a sudden, they perceive they have been sleeping a long while.

No body says of himself, at least without some foundation, that he is handsome, generous, or sublime. These qualities are rated too high to talk of : the conceit suffices us.

The man of honour, now-a-days, is one who does not rob on the highway, and commits no murder ; one, in short, whose vices are not glaring.

*Personne* ne dit de soi, & sur tout sans fondement, qu'il est beau, qu'il est généreux, qu'il est sublime. On a mis ces qualités à un trop haut prix : on se contente de le penser.

L'honête homme est celui qui ne vole pas sur les grands chemins ; qui ne tue *personne* ; dont les vices enfin ne sont pas scandaleux.

#### Of the INDEFINITE PRONOUNS.

57. *Pronouns indefinite* are so call'd, because they denote a person or thing in an indeterminate manner ; as, *il a parlé à quelqu'un*, he has spoken to somebody ; *quiconque le fera*, whoever shall do it.

#### PRACTICE.

Raphael has excell'd in expression ; other painters have only copied after him.

God is immutable, because there is no change without a cause ; but there is no other efficacious cause, than God.

The encomiums pass'd on such as excel in candour, disinterestedness, and integrity, are not so much a panegyric on them, as a satyr on mankind.

In the periods of the illustrious, d'Ablancourt, there is a certain harmony, which pleases the

Raphaël a excélé dans l'expression, les autres peintres n'ont fait que le copier.

Dieu est immuable, parce qu'il n'y a point de changement sans cause ; or il n'y a point d'autre cause éficace que Dieu.

La manière dont on se récrie sur quelques-uns qui se distinguent par la bonne foi, le désintéressement & la probité, n'est pas tant leur éloge, que le décréditement du genre humain.

Il y a dans les périodes de l'illustre d'Ablancourt une certaine harmonie, qui plaît tant

the ear, as much as that of tant à l'oreille que celle des vers.

In the letters of Voiture there is something so brilliant and so genteel, as surpasses the Roman urbanity.

Those paintings have in them every delicacy of art, and something so tender and graceful withal, that men of taste are charm'd with them.

Mankind are very vain; yet hate nothing so much, as to pass for such.

We like others, only in proportion to the resemblance they bear to ourselves; and our esteem for another seems to be nothing more than making such a man our equal.

One essential circumstance in that justice, which is due to others, is to render it with dispatch; the delaying of justice is injustice.

Dans les lettres de Voiture il y a *je ne sai quoi* de si ingénieux, & de si poli qu'il surpassé les urbanités Romaines.

Ces peintures ont toutes les finesses de l'art, & *je ne sai quel* air tendre, & gracieux, qui charme les connoisseurs.

Les hommes sont très vains; & ils ne haïssent rien tant que de passer pour *tels*.

Nous n'approuvons *les autres* que par le rapport qu'ils ont avec nous-mêmes; & il semble qu'estimer *quelqu'un* c'est l'égaliser à soi.

Une circonstance essentielle à la justice que l'on doit *aux autres*, c'est de la faire promptement & sans différer: la faire attendre, c'est injustice.

## S E C T. IV.

### OF PARTICIPLES.

58. **THEY** are *mere adjectives*, of which we shall treat more at large in the second part of this Grammar.

#### PRACTICE.

In quarrels between two persons, one of whom is in the right and the other in the wrong, the general conduct of by-standers (either to avoid deciding between them, or from an ill-timed moderation,

Entre deux personnes, qui ont eu ensemble une violente querelle, dont l'un a raison & l'autre ne l'a pas, ce que la plupart de ceux qui y ont *assisté* ne manquent jamais de faire, ou pour se dispenser de juger, ou par



as I always thought it) is to condemn both : a cogent and indispensable argument this, for shunning the company of fools ; to avoid ever being condemn'd along with them.

One of la Fontaine's best fables is that upon the animals sick of the plague.

Men are easily agreed to call bounty a virtue ; because there is no good quality they reap more advantage from.

Created substances are divided into spiritual, as the angels, and the rational soul ; and corporeal, as animals, metals, plants, minerals.

Quintilian calls the M, a lowing letter.

A polite and engaging behaviour makes swift advances upon mens hearts.

A man who has led a life of intrigue, can never lay it aside ; any other life to such a one is irksome.

par un tempérament qui m'a toujours paru hors de sa place ; e'est de les condamner tous deux : leçon importante ; motif pressant & indispensable de fuir à l'orient, quand le fat est à l'occident ; pour éviter de partager avec lui le même tort.

Une des meilleures fables de la Fontaine, est celle qu'il a faite sur les animaux malades de la peste.

Les hommes sont aisément convenus que la bonté est une vertu, parcequ'il n'y a point de bonne qualité dont ils tirent plus d'avantage que de la bonté.

Les substances créées se divisent en spirituelles, comme les anges, & l'ame raisonnable ; & corporeles, comme les animaux, les métaux, les plantes, les minéraux.

Quintilien apèle l'M, une lètre mugissante.

Les manières polies & insinuantes font de grands progrès sur les cœurs.

Un homme qui a vécu dans l'intrigue un certain tems, ne peut plus s'en passer ; toute autre-vie pour lui est languissante.

## S E C T. V.

### OF ADVERBS.

59. **THEY** are words which have a compleat sense of themselves, and no regimen ; as, *quand*, when, or what time ; *autrefois*, formerly, or in former times ; *sincèrement*, sincerely, or with sincerity.

PRAC-

PRACTICE.

The man of ability is he who hides his foibles, understands his interest, makes many sacrifices to it, and has had the sense either to acquire wealth or to keep it.

Sudden love is the hardest to be cured.

Mankind set almost at nought the virtues of the heart, and idolize the ornaments of the body and mind. He who says of himself, in an easy careless manner, and with all decency, as he thinks; that he is good-natured, steady, faithful, sincere, just, and grateful; dares not say, that he is sprightly; that he has a fine set of teeth; and a delicate skin: no, that would be too much.

The difference between a man assuming a borrow'd character, and resuming his own, is that between a mask and a face.

The mind delights in rambling from flower to flower, like the bees.

I covet no honours; they are purchased with too much meanness.

Sincerity is sometimes a dexterous freedom, and a delicate finesse.

They who are afraid of pricking their fingers, must not gather roses.

We are equally prepossess'd by two things directly opposite; custom and novelty.

L'habile homme est celui qui cache ses passions, qui entend ses intérêts, qui y sacrifie *beaucoup* de choses, qui a su acquérir du bien, ou en conserver.

L'amour qui naît *subitement* est le plus long à guérir.

Les hommes comptent *presque* pour rien toutes les vertus du cœur, & idolâtrant les talens du corps & de l'esprit. Celui qui dit *froidement* de soi, & sans croire blesser la modestie, qu'il est bon, qu'il est constant, fidèle, sincère, équitable, reconnoissant; n'ose dire qu'il est vif; qu'il a les dents belles; & la peau douce: cela est *trop* fort.

La différence d'un homme qui se revêt d'un caractère étranger à lui-même, quand il rentre dans le sien, est celle d'un masque à un visage.

L'esprit se plaît à voltiger *deçà & de là* sur les fleurs, comme les abeilles.

Je *ne* brigue *point* les honneurs; ils content *trop* de bassesses.

La sincérité est *quelquefois* une franchise habile, & une tromperie fine.

Il *ne* faut pas cueillir des roses, quand on ne veut *pas* se mettre au hazard de se piquer.

Deux choses toutes contraires nous préviennent *également*, l'habitude & la nouveauté.

## S E C T. VI.

## OF INTERJECTIONS.

60. **THEY** are words used to express a sudden motion of the soul; as, *ab! oh! belas! alas! fi! fie! chut! huff! &c.*

## PRACTICE.

<i>Ob!</i> pray don't hurt him!	<i>He!</i> de grace ne lui faites point de mal!
<i>Ob!</i> the villain!	<i>Ab!</i> le scélérat!

## S E C T. VII.

## OF PREPOSITIONS.

61. **THEY** are words which have no compleat sense without the help of another word, which they always govern; as in this example: *il parle avec sincérité*, he speaks with sincerity; where it is plain, that *avec*, *with*, is a word that does not make a compleat sense, without the help of its regimen *sincerity*: therefore *avec*, *with*, is a *preposition*; and so all words which fall under the same definition.

## PRACTICE.

Life is the duration of animal beings: 'tis the course or efflux of time intervening between their production and dissolution.

There are few men of great rank, but would fain set up their own grandeur and wealth for the standard of right and wrong; presuming, that their sentiments ought to prevail over those of their inferiors.

Our

*La vie est la durée des choses animées: c'est le cours, l'espace de tems qui s'écoule entre la naissance & la mort.*

*Il y a peu de grands seigneurs qui ne se fassent une raison de leur condition, & de leurs richesses; & qui ne prétendent que leur sentiment doit prévaloir sur celui de ceux qui sont au dessous d'eux.*

Our earnestness to make a good use of our time, should be proportion'd to the velocity, with which it flies from us.

We must do as others do: a maxim this, which if carried beyond things merely exterior, and indifferent in themselves, as depending on custom, fashion, and good breeding, ought to be suspected; because from thence, it will generally follow, that we must do evil.

An oak continues a young tree in the fiftieth or sixtieth year of its growth: a man continues young to the twenty-fifth or thirtieth year; and a horse to its sixth or seventh.

Il faut que notre empressement à bien user du tems égale la vitesse avec laquelle il s'écoule.

Il faut faire comme les autres: maxime suspecte; qui signifie presque toujours il faut mal faire; dès qu'on l'étend au delà de ces choses purement extérieures, qui n'ont point de suite, qui dépendent de l'usage, de la mode & des bienséances.

Un chêne est encore jeune à cinquante ou soixante ans; un homme jusqu'à vingt cinq ou trente; un cheval jusqu'à six ou sept.

## S E C T. VIII.

### OF CONJUNCTIONS.

62. **THEY** are words used to join words or sentences; as, *j'ai vu le roi & la reine*, I have seen the king and the queen; *elle n'est pas belle, mais elle a de l'esprit*, she is not handsome, but she has wit; where the word *et*, and, is used to join the word *roi*, king, to the word *reine*, queen; and the word *mais*, but, to join the sentence, *elle n'est pas belle*, she is not handsome, unto the sentence, *elle a de l'esprit*, she has wit: therefore those two words *et*, and, and *mais*, but, are conjunctions; and so of all other words, which fall under the same definition.

### PRACTICE.

There are four elements, viz. earth, water, air, and fire.

To decline, signifies in grammar the varying a noun thro' all its cases; whether it be by the help of an article, as in French;

Il y a quatre élémens; savoir, la terre, l'eau, l'air, & le feu.

Décliner, signifie en grammaire varier un nom par tous ses cas, soit par le moyen de l'article, comme en François,

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French; or by the alterations of the terminations, as in Latin.

Revenge is a transitory pleasure; whereas the glory of forgiving is permanent.

Doubt is as often the result of blind prejudice and brutal stupidity, as of prudence and penetration.

Submit to divine providence, and cheerfully follow that guide: were you ever so reluctant, you must still comply, tho' disobedient. God leads the willing, but compels the stubborn.

What's the reason, says one of the Jewish rabbins, of our present calamity, which has now lasted above a thousand years; since God punish'd the horrid idolatries, the murder of the prophets, and the other enormous crimes of our forefathers, only by a captivity of seventy years at Babylon?

The features point out the temper and moral disposition: but the air of the face discovers the fortune: a thousand a year more or less is easily read in a man's countenance.

*soit par le changement des terminaisons, comme en Latin.*

La vengeance est un plaisir passager, *au lieu que* la gloire de pardonner est durable.

On doute par aveuglement & par brutalité, *aussi bien que* par prudence & par pénétration.

Obéissez à la divine providence, & suivez gaiment: *aussi bien* faudra-t-il toujours que vous suiviez, *quand* vous ne le voudriez pas, & de plus vous serez impie. Dieu conduit celui qui le suit volontairement, & traîne celui qui résiste.

Quelle est la cause, demande un rabin, de notre calamité présente, qui dure depuis plus de mille ans, *vu que* Dieu ne punit les horribles idolatries, le massacre des prophètes, & les autres crimes affreux de nos pères, que par une captivité de soixante & dix ans à Babilone?

Les traits découvrent la complexion & les mœurs; *mais* la mine désigne les biens de la fortune: le plus *ou* le moins de mille livres de rente se trouve écrit sur les visages.

*END of the INTRODUCTION.*

THE

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THE  
THEORY and PRACTICE  
OF THE  
FRENCH TONGUE.

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CHAP. I.

OF FRENCH PRONUNCIATION and ORTHOGRAPHY.

63. & 64. **P**RONUNCIATION is the articulation or modification of sounds by the natural organs of speech, so as distinctly and intelligibly to communicate the ideas or conceptions of the mind.

ORTHOGRAPHY is the art of rightly combining the elements of auricular language into syllables, words, and sentences, by certain visible characters commonly received, and adapted for that purpose.

It is a general rule in the pronunciation and orthography of a living language, to imitate the politeſt uſage; and the writings of thoſe authors, whoſe accuracy of ſtyle and expreſſion have obtain'd an univerſal eſteem.

SECT. I.

OF FRENCH CHARACTERS and SOUNDS.

**T**HERE are in *French* twenty-five letters, viz. A, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R, S, T, U, X, Y, Z, J, V; and but twenty-one ſounds; which may be, and are often expreſs'd in writing by the following characters.

CHA-

CHARACTERS of VOWELS.

Sounds.		Sounds.	
<i>A</i> , long or short ————	} 1	<i>i</i> or <i>y</i> , long or short ————	} 5
<i>An</i> or <i>Am</i> , call'd <i>a</i> nasal		<i>in</i> or <i>im</i> , call'd <i>i</i> nasal ————	
<i>e</i> mute, or feminine ————	2	<i>o</i> long, or short ————	} 6
<i>é</i> shut, or masculine ————	3	<i>on</i> or <i>om</i> , call'd <i>o</i> nasal ————	
<i>è</i> very open ————	} — 4	<i>u</i> long, or short ————	7
<i>é</i> a little open ————		<i>eu</i> long, or short ————	} 8
<i>en</i> or <i>em</i> , call'd <i>e</i> nasal		<i>un</i> or <i>um</i> , call'd <i>eu</i> nasal ————	
		<i>ou</i> long, or short ————	9

Characters of strong CON-  
SONANTS.

Characters of weak CON-  
SONANTS.

† <i>k</i> , <i>q</i> , or <i>c</i> rough ————	<i>g</i> rough, or <i>k</i> ————	} pronounced weak.	— 10
<i>s</i> or <i>c</i> soft ————	<i>z</i> or <i>s</i> ————		— 11
<i>ch</i> ————	<i>j</i> or <i>g</i> soft, or <i>ch</i> ————		— 12
<i>f</i> ————	<i>v</i> or <i>f</i> ————		— 13
<i>p</i> ————	<i>b</i> or <i>p</i> ————		— 14
<i>t</i> ————	<i>d</i> or <i>t</i> ————		— 15

CHARACTERS of CONSONANTS.

<i>l</i> ————	16	<i>r</i> ————	19
<i>m</i> ————	17	<i>gn</i> pronounced liquid ————	20
<i>n</i> ————	18	<i>l</i> pronounced liquid ————	21

Sixteen of those characters are simple sounds, and call'd Vowels, as well in writing, as in pronunciation, *viz.*

First, *a*, *e* mute, *é* shut, *è* very open, *é* a little open, *i* or *y*, *o* and *u*; which are also simple characters, and for that reason call'd simple characters of vowels.

Secondly, *an* or *am*, *en* or *em*, *in* or *im*, *on* or *om*, *un* or *um*; which are double characters of vowels pronounced gently thro' the nose, and for that reason call'd double characters of nasal vowels.

Thirdly,

† Observe *ts*, that the letter *s* stands commonly for *t* join'd to *s*, or *g* rough join'd to *s*.

Secondly, That *b*, when not preceded by *p* or *c*, either is not pronounced at all, as *b* in this English word *bonest*; or else it has only an aspirate sound, as *b* in these English words, *help*, *bill*; however, this aspirate sound in French is not so strongly express'd as in English.

Thirdly, *eu* and *ou*, which are also double characters of vowels, but not pronounced thro' the nose; and therefore call'd only double characters of vowels.

The other characters are consonants, and simple; except *ch* and *gn*, which are double characters of consonants.

The simple and double characters of vowels are distinguish'd from the consonants, in that they form and express of themselves the different sounds of the human voice; but more particularly in that those sounds are permanent: for example, if you pronounce either of the vowels *a*, *ou*, or *eu*, you can pronounce it without the help of any other letter; and you may extend its sound, without any new motion of the mouth; only continuing to cast out the breath from the lungs; so of all other vowels. On the contrary, if you pronounce either of these consonants *p*, *d*, or *m*, you must join a vowel to it, and you cannot extend its sound; in pronouncing, for example, the consonant *p*, with the help of the vowel *a*, which will then make *pa*, if you dwell upon that sound, the vowel *a* only will be heard at last; for after the first formation, the sound of the consonant is no more heard; so of all other consonants. From thence it follows, that the sound of any consonant must be form'd afresh, every time one would have it heard.

However, the sound of *s* and *ch* must be excepted, when follow'd by *e* mute only; for then their sound may be extended, like that of the vowels, without any new motion of the mouth †.

### PRACTICE.

It may be said, that the vowels are with regard to the consonants, as the sound of a flute is to the different modulations of such sound produced by the fingers upon that instrument.

The Hebrews divide consonants into different classes, which they name from those organs which serve to form them; that is, into guttural, lingual, labial, and dental. There are people in the

On peut dire que les voyelles sont au regard des consonnes, ce qu'est le son d'une flute aux différentes modifications de ce même son que font les doigts de celui qui joue de cet instrument.

Les Hébreux distinguent les consonnes en différentes classes, à qui ils donnent le nom des organes qui servent à les former; c'est-à-dire, qu'ils les distinguent en lettres du gosier ou gutturales, lettres des lèvres ou

† See the last edition of my Treatise of French Pronunciation and Orthography; to be had at B. Dodd's, the Bible-and-Key in Ave-Mary-Lane, near Stationer-Hall.



the east, who have letters, which their grammarians call *uvva*; because they are utter'd in that part of the mouth call'd the *uvula*, in Latin *uvva*: they have letters, which they pronounce, as it were, whistling; others, as it were with a lisp, *balbutiendo*. There are again in their alphabet letters pronounced with the tongue turn'd to the root of the teeth.

No sound can be form'd with consonants only; and no articulation with vowels only, they being not so much pronounced, as thrown out univocally, like so many cries. For the formation of articulate sounds, consonants and vowels must be join'd together: and this conjunction is made by the various motions of the organs of speech, in modulating the breath; and this it is, which produces syllables and words.

Letters form the articulation of syllables; as syllables do that of words.

Speech is the interpretation of the mind, and of the heart.

The finest thoughts strike but faintly, without the ornament of words.

What avails it to think well, and express ill?

Orthography is the science which teaches us to write words with all the proper letters; to divide them from one another; to mark the different pauses in a discourse by the punctu-

ou labiales, lètres de la langue, & lètres des dents. Il y a des peuples dans l'orient, qui ont des lètres, que leurs grammairiens apellent *uvales*, parce-qu'elles s'entendent dans cette partie de la bouche qu'on nomme en Latin *uvva*. Ils ont des lètres qu'ils ne prononcent qu'en sifflant; d'autres qu'ils prononcent en bégayant, *balbutiendo*. Il y a des lètres dans leur alphabet qui se prononcent la langue proche de la racine des dents.

Avec les consonnes seules on ne peut former aucun son; & l'on n'en peut former d'articulé avec les voyelles seules, puisqu'on les pousse tout uniment comme des cris, plutôt qu'on ne les prononce. Pour former des sons articulés, il faut joindre les consonnes avec les voyelles. Cette jonction se fait par les divers mouvemens de l'organe, en brisant diversément l'air; & elle produit les syllabes & les mots.

Les lètres sont les articles des syllabes; comme les syllabes le sont des mots.

La parole est l'interprète de l'esprit & du cœur.

Les plus belles pensées paroissent peu sans l'ornement des paroles.

Que sert de bien penser si l'on parle mal?

L'orthographe est la science qui enseigne à écrire les mots avec toutes les lètres convenables; à les diviser les uns des autres; à marquer les différentes pauses qui se font dans

punctuation; to give to the letters their due accent; and to apply judiciously the other notations it admits of.

Orthography exhibits to the eye what pronunciation presents to the ear.

The polite pronounce *nous marchons*, as if 'twere *nou marchon*; *il parle*, as if 'twere *i parle*.

To avoid a faltering in the voice, the consonants are pronounced in these words, *nous allons*, *vous irez*; as if they were written *nou-zalon*, *vou-ziré*.

Sometimes letters are obtruded; as instead of *mon ami*, *son histoire*, we pronounce *mon nami*, *son nistoire*, according to the remark of a learned academician.

'Tis for the sake of smoothness in the utterance, that we pronounce *grand' peine*, *grand' chère*, *pas grand' chose*, in opposition to grammar; which requires that we should say *grande peine*, *grande chère*, *pas grande chose*. The *e* mute is not omitted, when the word following *grande* is composed of several syllables, and necessarily requires the voice to rest upon the word *grande* to pronounce them: Hence we say, *grande clémence*, *grande miséricorde*.

The French tongue scarce allows the concurrence of two vowels without an elision, where such concurrence produces any harshness: and there-

dans le discours par la ponctuation; à accentuer les lettres où il le faut; & à employer à propos les autres figures qu'elle admet.

L'ortographe représente aux yeux ce que la prononciation communique à l'oreille.

Les personnes polies prononcent *nous marchons*, comme s'il y avoit *nou marchon*; *il parle*, comme s'il y avoit *i parle*.

Pour éviter le bâillement, on fait sonner les consonnes dans ces mots, *nous allons*, *vous irez*; comme s'ils étoient écrits *nou-zalon*, *vou-ziré*.

On infère des lettres; comme au lieu de *mon ami*, *son histoire*, on prononce *mon nami*, *son nistoire*, selon la remarque d'un savant académicien.

C'est la douceur de la prononciation qui fait dire *grand' peine*, *grand' chère*, *pas grand' chose*, contre la grammaire qui voudroit qu'on dise *grande peine*, *grande chère*, *pas grande chose*. On ne fait point de retranchement lorsque le mot suivant est composé de plusieurs syllables, & qu'il est nécessaire que la voix s'appuie pour les prononcer. On dit *grande clémence*, *grande miséricorde*.

La langue Française a de la peine à souffrir la rencontre de deux voyelles qui ne se mangent point, quand cette rencontre a quelque chose de choquant.

therefore chuses rather to make false concord, by saying *mon ame, ton épée*, than to say according to the rules of grammar, *ma ame, ma épée*.

quant : et nous avons mieux aimé établir un solécisme, en disant *mon ame, mon épée* ; que de dire selon les règles de la grammaire, *ma ame, ma épée*.

## CH A P. II.

Of the USES, SENSES, GENDERS, and NUMBERS  
-of SUBSTANTIVES.

### S E C T. I.

*Of the USE to which Substantives may be put.*

THE *uses* to which substantives may be put, as has already been said in the Introduction, Chap. 4. Sect. 1. pag. 36. are call'd *cases* ; and all the cases put together in order, are call'd *declension*.

There are *four declensions* in French ; the *first* with the *article definite*, the *second* with the *indefinite*, the *third* with the *partitive*, and the *fourth* and last with the *numeral*.

Declension with regard to such languages as admit of alterations in the beginning, middle or termination of their nouns, is the arrangement of all those changes in a particular order, and by certain degrees, call'd cases : and as to those languages, where the noun receives no change in the same number, declension is the expression of the different uses, to which such noun may be put ; and of the different relations it bears to those uses. This difference of relations is express'd in French by the particles *le, la, du, de la, de, à, des, aux, &c.*

Déclinaison par rapport aux langues dont les noms reçoivent différens changemens, soit au commencement, soit au milieu, soit à la fin, est l'expression de tous ces changemens dans un certain ordre, & par certains degrés qu'on apéle cas ; & par rapport aux langues, dont les noms ne reçoivent point de changemens dans un même nombre ; la déclinaison est l'expression des différens états où un nom se trouve ; & des différens rapports qu'il a : cette différence de rapport se marque en François par les particules *le, la, du, de la, de, à, des, aux, &c.*

FIRST

FIRST DECLENSION.

65. *Nouns substantive common of the masculine gender beginning with a consonant, are thus declined with the article definite.*

<i>Singular masculine.</i>		<i>Plural masculine.</i>	
<i>Nom.</i>	{	<i>Nom.</i>	{
and		and	
<i>Accu.</i>		<i>Accu.</i>	
<i>Gen.</i>	{	<i>Gen.</i>	{
and		and	
<i>Abla.</i>		<i>Abla.</i>	
<i>Dat.</i>	{	<i>Dat.</i>	{

*Nouns substantive common of the feminine gender beginning with a consonant, thus :*

<i>Singular feminine.</i>		<i>Plural feminine.</i>	
<i>Nom.</i>	{	<i>Nom.</i>	{
and		and	
<i>Accu.</i>		<i>Accu.</i>	
<i>Gen.</i>	{	<i>Gen.</i>	{
and		and	
<i>Abla.</i>		<i>Abla.</i>	
<i>Dat.</i>	{	<i>Dat.</i>	{

And *nouns substantive common of either gender beginning with a vowel, or an h mute, thus :*

<i>Singular masculine.</i>		<i>Plural masculine.</i>	
<i>Nom.</i>	{	<i>Nom.</i>	{
and		and	
<i>Accu.</i>		<i>Accu.</i>	
<i>Gen.</i>	{	<i>Gen.</i>	{
and		and	
<i>Abla.</i>		<i>Abla.</i>	
<i>Dat.</i>	{	<i>Dat.</i>	{

Singular feminine.		Plural feminine.	
Nom.	} <i>l'hirondèle</i> , the swallow.	Nom.	} <i>les hirondèles</i> , the swallows.
and		and	
Accu.		Accu.	
Gen.	} <i>de l'hirondèle</i> , of the swallow, from the swallow, by the swallow, with the swallow.	Gen.	} <i>des hirondèles</i> , of the swallows, from the swallows, by the swallows, with the swallows.
and		and	
Abla.		Abla.	
Dat.	} <i>à l'hirondèle</i> , to the swallow, for the swallow.	Dat.	} <i>aux hirondèles</i> , to the swallows, for the swallows.

## SECOND DECLENSION.

66. Nouns substantive common used in an indefinite sense, and all *Christians*, and most *proper names*, beginning with a *consonant*, are thus declined with the *article indefinito*.

Plural.		Singular masculine.	
Nom.	} <i>gens</i> , people.	Nom.	} <i>Jean</i> , John.
and		and	
Accu.		Accu.	
Gen.	} <i>de gens</i> , of people, from people, by people, with people.	Gen.	} <i>de Jean</i> , of John, from John, by John, with John.
and		and	
Abla.		Abla.	
Dat.	} <i>à gens</i> , to people, for people.	Dat.	} <i>à Jean</i> , to John, for John.

Singular masculine.		Singular feminine.	
Nom.	} <i>dimanche</i> , Sunday.	Nom.	} <i>Susane</i> , Susan.
and		and	
Accu.		Accu.	
Gen.	} <i>de dimanche</i> , of Sunday, from Sunday, by Sunday, with Sunday.	Gen.	} <i>de Susane</i> , of Susan, from Susan, by Susan, with Susan.
and		and	
Abla.		Abla.	
Dat.	} <i>à dimanche</i> , to Sunday, for Sunday.	Dat.	} <i>à Susane</i> , to Susan, for Susan.

And when they begin with a *vowel*, or an *b mute*, thus :

*Singular*

Singular masculine.		Singular feminine.	
Nom.	} Alexandre, Alexander.	Nom.	} Esther, Esther.
and		and	
Accu.	} d' Alexandre, of Alexander, from Alexander, by Alexander, with Alexander.	Accu.	} Esther, by Esther, with Esther.
Gen.		Gen.	
and	} à Alexandre, to Alexander, for Alexander.	and	} à Esther, to Esther, for Esther.
Abla.		Abla.	
Dat.		Dat.	

### THIRD DECLENSION.

67. Nouns substantive common, of the masculine gender, beginning with a consonant, are thus declined with the *partitive article*.

Nouns substantive common, of the feminine gender, beginning with a consonant, are thus declined with the *partitive article*.

Singular masculine.		Singular feminine.	
Nom.	} du beuf, some beef.	Nom.	} de la salade, some sallad.
and		and	
Accu.	} de beuf, of some beef, from some beef, by some beef, with some beef.	Accu.	} de salade, of some sallad, from some sallad, by some sallad, with some sallad.
Gen.		Gen.	
and	} à du beuf, to some beef, for some beef.	and	} à de la salade, to some sallad, for some sallad.
Abla.		Abla.	
Dat.		Dat.	

And nouns substantive common of either gender beginning with a vowel, or an *h* mute, thus :

Singular masculine.		Singular feminine.	
Nom.	} de l'argent, some money.	Nom.	} de l'huile, some oil.
and		and	
Accu.	} d'argent, of, from, by, or with some money.	Accu.	} d'huile, of, from, by, or with some oil.
Gen.		Gen.	
and	} à de l'argent, to, or for some money.	and	} à de l'huile, to, or for some oil.
Abla.		Abla.	
Dat.		Dat.	

But

But when a *noun substantive common* of either gender, used in a *partitive sense*, is preceded by an *adjective*, the article *de* or *d'* is placed *before the adjective*, thus :

<i>Singular.</i>		<i>Singular.</i>	
Before an <i>adjective</i> beginning with a <i>consonant</i> .		Before an <i>adjective</i> beginning with a <i>vowel</i> , or an <i>h</i> <i>mute</i> .	
<i>Nom.</i> and <i>Accu.</i>	<i>de mauvais beuf</i> , some bad beef.	<i>Nom.</i> and <i>Accu.</i>	<i>d'abominable huile</i> , some abominable oil.
<i>Gen.</i> and <i>Abla.</i>	<i>de mauvais beuf</i> , of, from, by, or with some bad beef.	<i>Gen.</i> and <i>Abla.</i>	<i>d'abominable huile</i> , of, from, by, or with some abominable oil.
<i>Dat.</i>	<i>à de mauvais beuf</i> , to, or for some bad beef.	<i>Dat.</i>	<i>à d'abominable huile</i> , to, or for some abominable oil.

## FOURTH DECLENSION.

68. *Nouns substantive common*, of the *masculine gender* beginning with a *consonant*, are thus declined with the *numeral article*.

<i>Singular masculine.</i>		<i>Plural masculine.</i>	
<i>Nom.</i> and <i>Accu.</i>	<i>un crime</i> , a crime.	<i>Nom.</i> and <i>Accu.</i>	<i>des crimes</i> , some crimes.
<i>Gen.</i> and <i>Abla.</i>	<i>d'un crime</i> , of, from, by, or with a crime.	<i>Gen.</i> and <i>Abla.</i>	<i>de crimes</i> , of, from, by, or with some crimes.
<i>Dat.</i>	<i>à un crime</i> , to, or for a crime.	<i>Dat.</i>	<i>à des crimes</i> , to, or for some crimes.

*Nouns substantive common* of the *masculine gender* beginning with a *vowel*, or an *h* *mute*, thus :

<i>Singular masculine.</i>		<i>Plural masculine.</i>	
<i>Nom.</i> and <i>Accu.</i>	<i>un accident</i> , an accident.	<i>Nom.</i> and <i>Accu.</i>	<i>des accidents</i> , some accidents.
<i>Gen.</i> and <i>Abla.</i>	<i>d'un accident</i> , of, from, by, or with an accident.	<i>Gen.</i> and <i>Abla.</i>	<i>d'accidents</i> , of, from, by, or with some accidents.
<i>Dat.</i>	<i>à un accident</i> , to, or for an accident.	<i>Dat.</i>	<i>à des accidents</i> , to, or for some accidents.

*Nouns*

*Nouns substantive common of the feminine gender beginning with a consonant, thus :*

<i>Singular feminine.</i>		<i>Plural feminine.</i>	
<i>Nom.</i>	{	<i>Nom.</i>	{
and		and	
<i>Accu.</i>	{	<i>Accu.</i>	{
Gen.		Gen.	
and	{	and	{
<i>Abla.</i>		<i>Abla.</i>	
<i>Dat.</i>	{	<i>Dat.</i>	{

And *nouns substantive common* beginning with a vowel, or an *h* mute, thus :

<i>Singular feminine.</i>		<i>Plural feminine.</i>	
<i>Nom.</i>	{	<i>Nom.</i>	{
and		and	
<i>Accu.</i>	{	<i>Accu.</i>	{
Gen.		Gen.	
and	{	and	{
<i>Abla.</i>		<i>Abla.</i>	
<i>Dat.</i>	{	<i>Dat.</i>	{

But in the *plural number*, when a *noun substantive common* of either gender, used in a *numeral sense*, is preceded by an *adjective*, the article *de* or *d'* is placed before the adjective, thus :

<i>Plural.</i>		<i>Plural.</i>	
Before an <i>adjective</i> beginning with a <i>consonant</i> .		Before an <i>adjective</i> beginning with a <i>vowel</i> , or an <i>h</i> mute.	
<i>Nom.</i>	{	<i>Nom.</i>	{
and		and	
<i>Accu.</i>	{	<i>Accu.</i>	{
Gen.		Gen.	
and	{	and	{
<i>Abla.</i>		<i>Abla.</i>	
<i>Dat.</i>	{	<i>Dat.</i>	{

*Plural.*



Plural.		Plural.	
Nom.	} de pauvres huitres, some and } poor oysters.	Nom.	} d'éternelles peines, some and } eternal pains.
Accu.		Accu.	
Gen.	} de pauvres huitres, of, and } from, by, or with some	Gen.	} d'éternelles peines, of, and } from, by, or with
Abla.		Abla.	
	} poor oysters.		} some eternal pains.
Dat.	} à de pauvres huitres, to, or for some poor oy- sters.	Dat.	} à d'éternelles peines, to, or for some eternal pains.

## PRACTICE, OR EXAMPLES.

Happiness in life is chequer'd with a thousand misfortunes.

Where is the man who is thoroughly possess'd with the fear of going astray, or of taking the wrong road to eternity?

An engaging manner. is the effect of a natural politeness join'd to a noble freedom; 'tis a varnish diffused over our discourse, actions, and countenance; and makes us agreeable even in the minutest particulars. Agreeableness is produced by the collection of good features, enliven'd by humour and wit; and often has the advantage of regular beauty.

We put on a vizard to go to a masquerade. We play the counterfeits to carry on an intrigue. We wear a disguise to avoid being known by our enemies.

*Le bonheur de la vie est traversé de mille déplaissirs.*

*Où sont les hommes qui sont touchés vivement de la crainte de s'égarer, & de prendre une mauvaise route pour arriver à l'éternité.*

*Les grâces naissent d'une politesse naturelle accompagnée d'une noble liberté; c'est un vernis qu'on répand dans le discours, dans les actions, dans le maintien; & qui fait qu'on plaît jusques dans les moindres choses. Les agréments viennent d'un assemblage de traits fins que l'humeur & l'esprit animent; ils l'emportent souvent sur ce qui est plus régulièrement beau.*

*On se masque pour aller au bal. On se déguise pour venir à bout d'une intrigue. On se travestit pour n'être pas reconnu de ses ennemis.*

There

Tel

\* See the exercises on the declensions, at the end of my *New Practical French Grammar*, for the use of public academies and private schools; sold by B. Dob, at the Bible and Key in *Ave-Mary-Lane*, 1749; or by the Author, in *Milk-street, Cheapside*.

There are some whose memories are fraught with the wise and prudent maxims of great men, without having themselves a grain of good sense.

Good fruit can never come from bad seed.

The contempt, which great men have for the common people, renders 'em indifferent to their praise or flattery, and tempers their vanity: and for the same reason, princes, when praised and extoll'd to the skies by their great men or courtiers, would be more vain, had they but a better opinion of those who praise them.

Undulation is the natural effect of the fluidity of running water; 'tis a term seldom made use of, but when applied to rivers; and gives an idea of a calm or a gentle flow. The surges are caused by a casual impulse, which often happens; and denote some agitation; and this term is properly applicable to the sea. Waves and billows owe their rise to a more violent motion; and consequently mark a more vehement agitation; and are equally applicable to the sea and to rivers.

Men shall surrender up their hearts to trifling joys; and on the same day betray them again to as paultry griefs: nothing is more uneven or less incoherent, than what passes within their hearts and minds within

Tel a sa mémoire chargée des sages, & prudentes maximes des grands hommes, qui n'a pas lui-même un grain de bon sens.

Il est difficile que d'une mauvaise graine, il vienne un bon fruit.

Le mépris, que les grands ont pour le peuple, les rend indifférens sur les flateries ou sur les louanges qu'ils en reçoivent, & tempère leur vanité. De même les princes, loués sans fin & sans relâche des grands ou des courtisans, en seroient plus vains, s'ils estimoient davantage ceux qui les louent,

Les ondes sont l'effet naturel de la fluidité d'une eau qui coule; elles ne s'appliquent guères qu'à l'égard des rivières; & laissent une idée de calme ou de cours paisible. Les flots viennent d'un mouvement accidentel, mais assez ordinaire; ils indiquent un peu d'agitation, & s'appliquent proprement à la mer. Les vagues proviennent d'un mouvement plus violent; elles marquent par conséquent une plus violente agitation; & s'appliquent également aux rivières comme à la mer.

Les hommes en un même jour ouvrent leur ame à de petites joies; & se laissent dominer par de petits chagrins: rien n'est plus inégal & moins suivi, que ce qui se passe en si peu de tems dans leur cœur & dans leur

## §. 2 The THEORY and PRACTICE

within so short a space. The remedy against this evil is to rate the things of the world at no higher a price than what they are really worth.

There is more sprightliness than taste among men : or rather there are few, whose understanding is accompanied with a genuine taste and a judicious discernment.

Could we but comprehend the advantage of making God's will our own, we should subject our own will to his, by a resolution unalterable: for then the felicity promised by God would be anticipated here below.

The unpolite man wants gentility in his behaviour; he does not please. The clown has disagreeable ways; he displeases. The boorish has an odious manner; he is forbidding.

A hypocrite never gives alms but with regret; nor pays this tribute due to God, but to impose on mankind.

The generality of mankind begin with wrath, and end with insults: Some indeed go another way to work; they first insult you themselves, and then grow angry. The surprise which this sort of conduct creates, takes away all leisure for resentment.

It is difficult for the unhappy to speak with moderation, and not fly out.

We say of a preacher and a lawyer, that they are able; of a philosopher and a mathematician,

leur esprit. *Le remède à ce mal est de n'estimer les choses du monde précisément que ce qu'elles valent.*

Il y a beaucoup plus de vivacité que de goût parmi les hommes; ou pour mieux dire, il y a peu d'hommes dont l'esprit soit accompagné d'un goût sur & d'une critique judicieuse.

Si l'on pouvoit comprendre le bonheur de vouloir ce que Dieu veut, on voueroit d'un vœu inviolable sa volonté à la sienne; puisqu'on goûteroit par avance les félicités qu'il nous fait espérer.

L'impoli manque de belles manières; il ne plaît pas. Le grossier en a de désagréables; il déplaît. Le rustique en a de choquantes; il rebute.

Un hypocrite ne donne l'aumône qu'à regret; & ne paye ce tribut à Dieu, que pour tromper les hommes.

Le commun des hommes va de la colère à l'injure: quelques-uns en usent autrement; ils offensent, & puis ils se fâchent: la surprise où l'on est toujours de ce procédé ne laisse pas de place au ressentiment.

Il est difficile à un misérable de parler avec modération, & de ne se pas emporter.

On dit du prédicateur & de l'avocat, qu'ils sont habiles; du philosophe, & du mathématicien,

matician, that they are expert; of an historian and a civilian, that they are learned.

Honour has great attractives for generous souls. Fortune has powerful allurements for every body. Glory has invincible charms for ambitious minds.

As to works of genius, to be beautiful, they must have truth in the subject, elevation in the thought, accuracy in the terms, nobleness in the expression, novelty in the turn, and regularity in the disposition. But to make 'em pretty, vivacity, probability, singularity, and something in them striking, is sufficient.

The pleasures of the table admit of none but chearful company, and of no more than eight in number.

Men are but little prepossess'd in favour of one another; and but weakly disposed to give each other their approbation. Neither action, conduct, thought, nor expression, nothing pleases; nothing satisfies. They substitute in the place of what others say, repeat or read, what they themselves would have done on the like occasion; what they would have thought or writ on the same subject; and so full are they of their own ideas, that no room is left for those of other men.

The days, which to us seem so long and tedious, form however a space of time always very

ticien, qu'ils sont savans; de l'historien & du jurisconsulte, qu'ils sont doctes.

*L'honneur a de grands attraits pour les belles ames. La fortune a de puissans apas pour tout le monde. La gloire a des charmes invincibles pour les cœurs ambitieux.*

En fait d'ouvrages d'esprit, il faut, pour qu'ils soient beaux, qu'il y ait du vrai dans le sujet, de l'élevation dans les pensées, de la justesse dans les termes, de la noblesse dans l'expression, de la nouveauté dans le tour, & de la régularité dans la conduite. Mais le vraisemblable, la vivacité, la singularité, & le brillant suffisent pour les rendre jolis.

*Le plaisir de la table n'admet que gens de bonne humeur, & ne souffre pas qu'on soit plus de huit personnes.*

*Les hommes ne se goutent qu'à peine les uns les autres; n'ont qu'une foible pente à s'approuver réciproquement: action, conduite, pensée, expression; rien ne plait; rien ne contente. Ils substituent à la place de ce qu'on leur récite, de ce qu'on leur dit, ou de ce qu'on leur lit, ce qu'ils auroient fait eux-mêmes en pareilles conjonctures; ce qu'ils penseroient; ou ce qu'ils écriroient sur un tel sujet; & ils sont si pleins de leurs idées, qu'il n'y a plus de place pour celles d'autrui.*

*Des jours, qui paroissent longs & ennuyeux, forment néanmoins un tout qui paroît*

very short in appearance, as *toujours très court au moment.*  
soon as it is pass'd. *qu'il passe.*

## S E C T. II.

### Of the USE of ARTICLES.

69. **F**OR the *general use of articles before nouns substantive common*, see N°. 32, 33, and the following.

70. For the *particular use of them before pronouns*, see Chap. 5. N°. 173, and the following.

### Of the USE of ARTICLES before PROPER NAMES.

#### First GENERAL RULE.

71. The *article indefinite* is placed before all *Christian and proper names*; as, *Dieu*, God; *Pierre*, Peter; *Antoine*, Anthony; *Sufane*, Sufan; *Marie*, Mary; *Palmer*, Smith, Owen; *Lundi* Monday; *Janvier*, January, &c.

#### PRACTICE, or EXAMPLES.

'Tho' God has an infinite abhorrence of guilt, yet he does not prevent it; in order that no restraint may be put on our free-will.

How beautiful is it to behold thro' faith, Darius, Cyrus, Alexander, and the Romans with Pompey and Herod; all, without knowing it, acting for the glory of the gospel.

The patriarch Isaac was the only son of Sarah and Abraham; and was so call'd, because his mother, when ancient and barren, fell a laughing at the angel's telling Abraham, that she should conceive a son.

Quoique *Dieu* ait une aversion infinie pour le crime, il ne l'empêche pas néanmoins, pour ne point faire de violence à notre liberté.

Qu'il est beau de voir par les yeux de la foi *Darius, Cyrus, Alexandre*, les Romains, *Pompée & Hérode*, agir sans le savoir pour la gloire de l'évangile.

Le patriarche *Isaac* étoit fils unique d'*Abraham & de Sara*; & fut ainsi nommé, parceque sa mère qui étoit avancée en âge & stérile, se prit à rire, lorsqu'un ange anonça à *Abraham* qu'elle concevroit un fils.

EXCEP-

EXCEPTIONS.

72. When it appears, by circumstances express'd or understood, that a *proper name* is used as belonging to different objects, the *article definite* must be placed before it; as in these examples, *le Dieu des Chrétiens*, the God of Christians; *les Owens de notre connoissance*, the Owens of our acquaintance; *le Socrate de Platon*, Plato's Socrates; *le Mercredi des cendres*, Ash-wednesday: and in these, *la Madeleine*, Mary Magdalen; *le Lazare*, Lazarus, &c. where these circumstances are evidently understood, viz. *of the gospel, raised to life by our saviour*.

PRACTICE, OR EXAMPLES.

The resurrection of Lazarus is one of the most transcendent miracles Jesus Christ wrought; and against which all the artifice of the Jews has nothing to object.

Must the existence of God (says Tertullian to the Pagans of his time) be proved to you by the testimony of your soul? captive, as it is, within the prison of the body; besieged by criminal habits; overwhelm'd by the weight of its own passions and desires; and a slave to false divinities; when it recovers itself, as from a fit of drunkenness, or a slumber, or from some violent distemper, and reassumes its reason; it calls on the deity under a name applicable only to the true God. GREAT GOD, GOOD GOD, MAY IT PLEASE GOD, are words in the mouth of every man. It also acknowledges him for the supreme judge, when we say, GOD SEES IT, I PUT EVERY THING IN GOD'S HANDS, GOD WILL REPAY ME FOR IT.

La résurrection du Lazare est un miracle des plus éclatans que Jesus Christ ait faits; & auquel toute la malignité des Juifs n'a rien à opposer.

Faut-il, dit Tertulien aux païens de son tems, prouver l'existence de Dieu par le témoignage de votre ame? qui, toute captive qu'elle est dans la prison du corps; assiégée par des habitudes criminelles; accablée sous le poids de ses penchans, & de ses desirs; esclave des fausses divinités; lorsqu'elle revient à elle-même comme d'une yvresse, d'un assoupissement, ou de quelque maladie violente; & qu'elle recouvre la raison; elle invoque la divinité sous un nom qui ne convient qu'au véritable Dieu. GRAND DIEU, BON DIEU, DIEU VEUILLE! sont des paroles qui sont à la bouche de tous les hommes. Elle le prend aussi pour juge, lorsqu'on dit, DIEU LE VOIT, JE METS TOUT ENTRE LES MAINS DE DIEU, DIEU ME LE

IT. Are not these the sentiments of a soul naturally christian? and so lastly in pronouncing these words, 'tis not the capitol, 'tis heaven she looks at. Because it knows, that heaven is the habitation of the living God; that the soul had its being from God; and that heaven is the place of its origin.

LE RENDRA. Ne sont-ce pas là les sentimens d'une ame naturellement chrétienne? enfin, en prononçant ces paroles, ce n'est point le capitol qu'elle regarde, c'est le ciel; par ce qu'elle fait qu'il est la demeure du Dieu vivant; qu'elle est sortie de Dieu; & que le ciel est le lieu de son origine.

73. When *proper names* are mention'd as *multiplied*, which is an elegance in the French language, the *article definite* must be placed before them; as, *les Newtons* font honneur à leur patrie, such men as Newton was, are an honour to their country.

#### PRACTICE, or EXAMPLES.

A Demosthenes and a Cicero are not found in every age.

*Les Demosthènes & les Cicérons* ne se trouvent pas dans tous les siècles.

74. The *article definite* is placed before the *proper names* of Italian poets and painters; as, *le Guarini, le Tasse, l'Arioste, le Guide, le Titien, le Corrège, &c.* It is also placed before the names of the famous following painters, tho' not Italians, *le Poussin, le Bourdon, le Brugle.* But the following names of Italian painters and poets, as also all the *proper names* of such Italian authors as have written in Latin, follow the general rule, and take the *article indefinite*; as, *Raphaël, Michel Ange, Dante, Pétrarque, Sodolet, Baronius, Sanazar, &c.*

#### PRACTICE, or EXAMPLES.

Elegance with regard to painting consists not absolutely in a justness of out-lines; such as appears in pieces of antiquity, and in those of Raphaël. It is sensibly perceived even in some works of little accuracy, and less labour; such as those of Corregio; where, spite of many defects as to justness of design, the elegance

L'élégance n'est pas fondée sur la correction du dessin; comme elle paroît dans l'antique & dans Raphaël. Elle se fait sentir dans des ouvrages peu châtiés, & négligés d'ailleurs; comme dans le Corrège, où malgré les fautes contre la justesse du dessin, l'élégance se fait sentir dans le gout du dessin même, dans

is conspicuous both in the taste of the drawings themselves, and in the air which the painter gives to the action. In a word, Corregio seldom deviates from elegance.

le tour que ce peintre donne aux actions; en un mot, *le Corrége* fort rarement de l'élégance.

## Second GENERAL RULE.

75. The *article definite* is placed before the *proper names* of countries, mountains, seas, and rivers; as, *l'Espagne*, Spain; *le Danemarck*, Denmark; *la Bourgogne*, Burgundy; *le Vésuve*, Vesuvius; *l'Athos*, Athos; *les Alpes*, the Alps; *la Méditerranée*, the Mediterranean; *la manche*, the channel; *la Thamise*, the Thames; *le Danube*, the Danube, &c.

## PRACTICE, or EXAMPLES.

England is a fruitful and pleasant country, in which the air is temperate; but the weather very inconstant.

The Alps divide France from Italy, Switzerland, and Germany.

The Mediterranean sea is a great gulph of the Atlantic ocean.

There are rivers which flow from the south to the north, as the Rhine; others flow from the west to the east, as the river Po and the Danube.

*L'Angleterre* est un pays fertile, comode, dont l'air est tempéré; mais dont le tems est inconstant.

*Les Alpes* séparent la France de l'Italie, de la Suisse, &c de l'Allemagne.

*La Méditerranée* est un grand golfe de l'océan Atlantique.

Il y a des rivières qui fluent du midi au septentrion, comme *le Rhin*; d'autres fluent de l'occident au Levant, comme *le Po*, *le Danube*.

## EXCEPTIONS.

76. When the *proper name of a kingdom* is taken from its *capital city*, the *article indefinite* must be placed before it; such are, *Valence*, Valentia; *Grenade*, Granada; *Naples*, Naples, &c.

## PRACTICE, or EXAMPLES.

The kingdom of Naples extends like a peninsula, from the territories of the church, which are its boundary on the west, unto the Ionian sea, which

*Naples*, ou le royaume de Naples, s'étend en forme de presqu'île, depuis l'état de l'église, qui le borne au couchant, jusqu'à la mer Ionienne, qui



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which waters it on the east;      qui le baigne au levant, & il a  
and it has on the north the      au nord le golfe de Venise, &  
gulph of Venice; and on the      au midi la mer de Toscane.  
south the sea of Tuscany.

77. The article *indefinite* is placed before the name of a country; *first*, when following immediately a noun substantive, it is used to denote the country of the object express'd by that substantive; as in these examples, *le roi d'Espagne*, the king of Spain; *le royaume de Danemarck*, the kingdom of Denmark; *du vin de Bourgogne*, Burgundy wine; *les habitans de Russie*, the inhabitants of Russia; *les marchandises de Prusse*, the commodities of Prussia; *les villes de Flandres*, the cities of Flanders, &c. *Secondly*, when following words, which denote the place one comes out of, or comes from; as in these examples, *en sortant d'Espagne*, coming out of Spain; *il vient de Russie, de Prusse, de Flandres*, &c. he comes from Russia, Prussia, Flanders, &c. But when an *adjective* is join'd to the name of a country, to denote a division of the said country, or to distinguish it from another which bears the same name, it follows the general rule, and takes the *article definite*; as in these examples, *les habitans de la Russie blanche, de la Prusse Polonoise, de la Flandre Françoise, de la grande Bretagne*, the inhabitants of white Russia, Polish Prussia, French Flanders, Great Britain; *il sort de la Russie blanche, de la Prusse Polonoise, de la Flandre Françoise, de la grande Bretagne*, he comes out of white Russia, Polish Prussia, French Flanders, Great Britain, &c.

### PRACTICE, or EXAMPLES.

Spanish cloth is very fine,  
very good, and wears well.

*Les draps d'Espagne* sont  
très beaux, très bons & durent  
longtems.

Spanish wines are sweet,  
and not so good for common  
use as French wines.

*Les vins d'Espagne* sont vins  
de liqueur, & ne sont pas si  
bons pour l'usage ordinaire que  
*les vins de France*.

78. The preposition *en* without any article, is placed before the name of a country mention'd either as a place of abode, or as the place one goes or comes to; examples, *il demeure en Angleterre*, he lives in England; *il ira en Flandres*, he will go to Flanders; *il viendra en France*, he will come to France, &c. But when an adjective is join'd to the name of a coun-  
try, to denote a division of the said country, or to distinguish  
it

it from another, which bears the same name; then the preposition *dans*, follow'd by the *accusative* of the *article definite*, must be placed before it; as, *il demeure dans la Russie blanche*, he lives in white Russia; *il ira dans la grande Bretagne*, he will go into Great Britain, &c. See N<sup>o</sup>. 650.

79. The *article definite* is always placed before the names of certain countries and cities, because it makes part of those names; such are, *la Chine*, *le Japon*, *le Mexique*, *les Indes*, *le Pérou*, *le Paraguay*, *le Chili*, &c. *la Marche*, *le Perche*, *le Maine*, French provinces; *le Milanès*, *la Pomille*, *le Parmésan*, *le Mantouan*, *l'Abrienne*, &c. Italian countries; *le Mans*, *le Ca-telet*, *le Quénoi*, &c. cities in France: Examples, *il vient de la Chine*, he comes from China; *à mon départ du Milanès*, setting out from the Milanese; *allant au Mans*, going to Mans, &c.

#### PRACTICE, or EXAMPLES.

The mines of Potoechi, or Les mines de Potoechi, ou Potosi, are silver; and were Potosi, sont d'argent; & furent discover'd in 1545, fourteen découvertes en 1545. quatorze years after the conquest of ans après la conquête du Pérou. Peru.

The Milanese is forty-eight leagues from north to south; and thirty-five in its greatest breadth from west to east. *Le Milanès a quarante huit lieues du nord au sud, & trente cinq en sa plus grande largeur du couchant au levant.*

Le Quenoi is a place in French Hainault, between Landreci and Valenciennes; two leagues from the last place, and three from the other. This town is fortified, and defended by a citadel. *Le Quénoi est dans le Hainaut François entre Landreci & Valenciennes, à deux lieues de celle-ci, & à trois de l'autre: cette ville est fortifiée & défendue par une citadelle.*

80. The *article indefinite* is commonly placed before the name of islands; as, *Malthé*, Malta; *Candie*, Candia, &c. but the most noted islands take the *article definite*; as, *l'Angleterre*, England; *la Sicile*, Sicily; *l'Irlande*, Ireland; *la Jamaïque*, Jamaica, &c.

#### PRACTICE, or EXAMPLES.

Malta is pretty fruitful in *Malthé est fertile en avoine, oats, cotton, and fruit; but en coton, & en fruits; mais not in corn and wine. peu en blé & en vin.*

Sicily

La

Sicily is divided into three valleys, or provinces. The valley of Mazara, which is in the west; and those of Demona and Noto, situate on the east; the first towards the north, and the other towards the south.

*La Sicile est divisée en trois vallées ou provinces. La vallée de Mazara, qui est au couchant; & celles de Démona & de Noto, situées au levant; la première vers le nord, & l'autre vers le midi.*

81. *No article* is placed before the names of mountains preceded by the French word *mont*; Examp. *le mont Etna*, mount Ætna; *le mont Athos*, mount Athos; *le mont Olimpe*, mount Olympus, &c.

#### PRACTICE, or EXAMPLES.

Mount Ætna is not the less fruitful for casting forth fire and flames, and sometimes rivers of fire.

Pour jeter des feux & des flammes, & quelquefois des fleuves de feu, *le mont Etna* n'en est pas moins fertile.

82. When the name of a river, preceded by the word *rivière*, is of the feminine gender, the *article indefinite* must be placed before it; as, *la rivière de Seine, la rivière de Garonne, la rivière de Meuse*, &c. But when the name of a river so preceded, is of the masculine gender, it follows the general rule, and takes the *article definite*; as, *la rivière du Rhin, du Tibre, du Rhône*, &c.

#### PRACTICE, or EXAMPLES.

The Loire or river Loire is fordable in a hundred places, and more rivers empty themselves into this than any other.

*La Loire ou la rivière de Loire* est guéable en cent endroits, & celle qui reçoit le plus d'eau.

The Rhine, or river Rhine, has two springs; which rise both on the mount St. Godard, in the Grison's country; the northern spring goes by the name of the upper Rhine; and the southern by that of the lower Rhine. Those two springs unite in the same country.

*Le Rhin ou la rivière du Rhin* a deux sources, qui naissent toutes deux au mont St. Godard, dans le pays des Grisons; la septentrionale porte le nom de haut Rhin, & la méridionale de bas Rhin. Ces deux sources s'unissent dans le même pays.

#### REMARKS.

REMARKS.

83. When *le, la, du, des,* or any such particle makes part of a *proper name*, (a common thing in French) such a *proper name* follows the general rule; that is, it must be preceded by the *article indefinite*; Examp. *le Fèvre* me l'a dit, *le Fèvre* told it me; *la soeur de la Touche*, the sister of *la Touche*; *cela est utile à du Lac*, that's useful to *du Lac*, &c.

84. To distinguish whether we speak of a woman, and not of a man, a *proper name* not preceded with a title of honour, takes the *article definite*; as, *la Durand, la Thibaut, la le Fèvre, la du Lac*, &c. but we speak so only of women for whom we have no great respect, for otherwise we would say, *Madame* or *Mademoiselle du Lac*, *Madame* or *Mademoiselle Thibaut*, &c.

85. The *article indefinite* is placed before certain titles of honour, which custom places before proper names; such are, *Monsieur*, Mr. *Madame*, Madam, or Mrs. *Monsieur*, my Lord; *Maitre*, master; *saint*, saint, &c. Examp. *le fils de Monsieur Smith*, Mr. Smith's son; *cela appartient à Madame Owen*, that belongs to Mrs. Owen; *l'église de St. Pierre*, St. Peter's church, &c. But when the pronoun *mon, ma, or mes*, is taken off from such titles of honour as are compounded with it, the *article definite* must be placed before them; as, *la Dame*, or *la Demoiselle du logis*, the lady or mistress of the house; *le Seigneur*, de cet endroit-là, the lord of that place, &c.

PRACTICE, or EXAMPLES.

Milo the Crotonian, is the first and most beautiful statue that appear'd at Versailles by the hand of Mr. Puget: grief and rage are express'd on the face of Milo; all the muscles of his body speak the efforts which the champion makes to withdraw his hand; wedged within the trunk of a tree he had been endeavouring to split; while with the other he tears out the tongue of a lion, who was biting him behind.

Milon Crotoniate est la première & la plus belle statue qui ait paru à Versailles de la main de Monsieur Puget: la douleur & la rage sont exprimées sur le visage de Milon; tous les muscles de son corps marquent les efforts que fait cet athlète pour dégager sa main, qui étoit prise dans le tronc d'un arbre qu'il avoit voulu fendre; tandis que de l'autre, il arrache la langue de la gueule d'un lion qui le mor- doit par derrière.

## S E C T. III.

Of the G E N D E R S of N O U N S S U B S T A N T I V E S and  
A D J E C T I V E S.

86. **O**F the genders of nouns substantive. See the Introduction, N°. 47.

87. The following substantives are *masculine* in one sense, and *feminine* in another.

## Masculine.

*un aigle*, an eagle.

*un aune*, an elder-tree.

*un barbe*, a barb.

*un coche*, a public travelling  
coach, or boat.

*un cornète*, a cornet of a troop  
of horse.

*un Cravate*, a horseman of a  
certain militia, or a horse  
of Croatia.

*un couple*, a couple.

*un écho*, an echo.

*un espace*, a space, a distance.

*un enseigne*, an ensign.

*le St. Evangile*, the holy gospel.

*un exemple*, an example, a pat-  
tern.

*le foudre*, Jupiter's thunderbolt.

*un garde*, one of the guards.

*un garde du corps*, a life-guard-  
man.

*un garde-robe*, a frock.

## Feminine.

*l'aigle*, the eagle, viz. the  
Roman eagle, or Imperial  
standard.

*une aune*, an ell.

*une barbe*, a beard.

*une coche*, a fow.

*une cornète*, a sort of cap used  
by a woman in her disabille.

*une cravate*, a cravat, or neck-  
cloth.

*une couple*, a pair, a yoke, a  
braec.

*Echo*, the nymph Echo.

*une espace*, a space used by  
printers.

*une enseigne*, a sign.

*la St. Evangile*, the holy gos-  
pel of the day.

*une exemple*, a copy.

*la foudre*, thunder.

*une garde*, a guard of many  
soldiers.

*une garde*, a sick person's  
nurse.

*une garde-robe*, a wardrobe, a  
house of office.

Masculine.

Masculine.

*un sauegarde*, a safeguard, a trooper employ'd for the safety of a place.

*le grêfe*, the roll.

*le livre*, the book.

*le manœure*, the labourer.

*le manche*, the handle, haft, &c.

*le mémoire*, the memorandum.

*le mode*, the modality, the mood.

*un mole*, a mole, or peer.

*un moule*, a mould.

*le navire*, the ship.

*un office*, an office, or bufinefs.

*le grand œuvre*, the philofo-  
pher's ftone.

*un page*, a page.

*Pâques eft bas cette année*, Eaſter  
is late this year.

*un parallèle*, a comparifon, &c.

*perſone*, no body, any body.  
(Examp.) *perſone n'eſt venu*,  
no body is come.

*un pendule*, a pendulum, term  
of mathematics.

*un période*, a period, a courſe,  
a ſpace, the révolution of. a  
ſtar.

*le pique*, the ſpade, at cards.

*un pivoine*, a knat-snapper.

*un poêle*, a ſtove, a pall.

*le pourpre*, purple, or a ſort of  
diſtemper.

*un ſatire*, a ſatyr, a heathen  
demi-god.

*un ſomme*, a ſleep.

*le temple*, the temple.

Feminine.

*une ſauuegarde*, a ſafegard, pro-  
tection, defence, &c.

*la grêfe*, the graſſ, or graſt.

*la livre*, the pound, the livre.

*la manœure*, the working of a  
ſhip, the name of ſome part  
of it, or the good or bad  
conduct of a perſon in life.

*la manche*, the ſleeve, the chan-  
nel.

*la mémoire*, the memory.

*la mode*, the faſhion.

*mole*, tympany.

*une moule*, a muſcle.

*la navire*, the ſhip, term of  
blazon.

*une office*, a butlery.

*une œuvre de piété*, a work of  
piety.

*une page*, a page of a book.

*ſes pâques ſont faites*, he has  
done his duty.

*une parallèle*, a parallel-line.

*une perſone*, a perſon.

*une pendule*, a pendulum-clock.

*une période*, a period, part of  
a diſcourſe, a révolution of  
time.

*la pique*, the pike.

*une pivoine*, a piony.

*une poêle*, a frying-pan.

*la pourpre*, purple ſtuff, or the  
purple, mark of regality.

*une ſatire*, a ſatire in poetry.

*une ſomme*, a ſum.

*la temple*, the temple of the  
head.

Masculine.

## Masculine.

*le triomphe*, triumph, victory.*un voile*, a veil.

## Feminine.

*la triomphe*, trumps, or a game at cards.*une voile*, a fail.

## PRACTICE, or EXAMPLES.

The eagle is the largest, the strongest, and swiftest bird of prey. It has a long and curved bill, yellowish legs crufted over with scales; very strong and hook'd claws, with a short tail. Its plumage is diversified with shades of chefnut, brown, sandy colour, and white. Its beak is black at the tip, and about the middle bluish in some, in others yellow.

The Roman eagles were not painted upon their banners. They were figures wrought in silver or gold, and borne on the top of pike-staves. Their wings were spread, and sometimes they grasped with their claws a thunderbolt.

*L'aigle* est le plus grand, le plus fort, le plus vite des oiseaux qui vivent de proie. Il a un bec long & crochu, & les jambes jaunes couvertes d'écaillés, les ongles crochus & fort grands, la queue courte. Son plumage est chatain, brun, roux & blanc. Son bec est noir par le bout, & bleuâtre par le milieu, & en quelques autres jaune.

*Les aigles Romaines* n'étoient point des aigles peintes sur des drapeaux. C'étoit des aigles d'argent ou d'or, au haut d'une pique. Elles avoient les ailes étendues, & tenoient quelquefois un foudre dans leurs serres.

88. We say *de bonne orge*, good barley; and *de l'orge mondé*, peel'd barley.

89. The following substantives are of either gender.

These are rather masculine.

*aigle*, eagle, a bird.

*amour*, love.

*bronze*, cast copper.

*caque*, cag, or barrel.

*cloaque*, common-sewer, or sink.

*comté*, county.

*duché*, dutchy.

*épisode*, episode.

*goître*, hernia gutturis.

These are rather feminine.

*absinthe*, wormwood.

*amours*, passions, intrigues.

*alcove*, alcove.

*épitalame*, epithalamium.

*épithaphe*, epitaph.

*hymne*, hymn.

*holocauste*, burnt sacrifice.

*horoscope*, horoscope.

*idyle*, idyl.

*loutre*, otter.

*orgue*, organ.  
*risque*, risk.  
*sphinx*, sphinx.

*orgues*, organs.  
*paralaxe*, parallax.  
*ibériaque*, treacle.

PRACTICE, or EXAMPLES.

Love, where it really is, cannot be long concealed; and where it is not, cannot long be counterfeited. On ne peut pas long tems cacher l'amour où il est, ni le feindre où il n'est pas.

No time has hitherto produced constant love. Le passé n'a point vu d'éternelles amours.

90. *Gens*, people, is always masculine, when preceding its adjective; and always feminine, when preceded by it. Examp. je parle de *gens connus*, I speak of people known; *ce sont de vilaines gens*, they are bad people, &c.

Of the GENDER of ADJECTIVES.

The learner must observe particularly two things.

91. The 1<sup>st</sup>, that *adjectives* must agree in gender, number, and case with their *substantive*.

The 2<sup>d</sup>, that under the name of *adjectives* are comprehended the *simple adjective*, the *pronoun adjective*, the *participle*, and the *article*.

PRACTICE, or EXAMPLES.

Observe well the innocence of that shepherdes: all lovely by nature, she has not the art yet of endeavouring to appear so.

Admirez la simplicité de cette bergère; elle ne fait qu'être aimable, & ne fait pas encore se faire aimer.

People in years who were once beautiful, are never so much in danger of sinking into ridicule, as when they forget that they are so no longer.

Le plus dangereux ridicule des vieilles personnes qui ont été aimables, c'est d'oublier qu'elles ne le sont plus.

Courtiers are supple, dexterous creatures, but false and full of artifice; and such as stick at nothing to carry a point.

Un homme de cour est un homme souple, adroit, mais faux & artificieux; & qui met tout en usage pour parvenir à ses fins.

Too great an exactness, and an overscrupulous nicety about words make compositions

Une exactitude outrée, & un soin scrupuleux des paroles rendent les ouvrages secs, & si peu naturels,



tions insipid ; and with all their accuracy and elegance so little natural, as to fail even of being agreeable.

Copiousness of words does not always flow from a fertility and extent of imagination. Multiplicity of words produces richness in a language, so far only as arises from a variety and an abundance of ideas.

The body of a discourse consists of words, phrases, and thoughts. The subject of it is what is explain'd by those words, phrases, and thoughts.

*turels, qu'ils ne sont point agréables avec tout ce qu'ils ont de correct & d'élégant.*

*L'abondance des paroles ne vient pas toujours de la fécondité & de l'étendue de l'esprit. L'abondance des mots ne fait la richesse de la langue, qu'autant qu'elle a pour origine la diversité & l'abondance des idées.*

*La matière d'un discours consiste dans les mots, dans les phrases & dans les pensées. Le sujet est ce qu'on explique par ces mots, par ces phrases, & par ces pensées.*

92. When *adjectives* terminate in *e* mute in the masculine gender, they also terminate in *e* mute in the feminine gender.

#### EXAMPLES.

##### Masculine.

*un châtiment terrible, a terrible punishment.*

*un brave homme, a man of the strictest honour.*

*un livre rare, a scarce book.*

*un visage ovale, an oval face.*

##### Feminine.

*une terrible affaire, a terrible affair.*

*vous êtes une brave femme, you are a fine woman truly.*

*une marchandise rare, a scarce commodity.*

*une table ovale, an oval table.*

#### PRACTICE.

A stile is poor and flimsy, when dry and uncouth ; and without beauty both in thought and expression.

When grounds are impoverished they must be manured with muck and marle.

Such as expect homage from others, strut and put on airs of gravity ; as it were to give the world notice to do them reverence.

*Un stile est maigre & décharné quand il est sec, dur ; quand il n'a ni belles expressions, ni belles pensées.*

*Quand une terre est maigre, il la faut amender à force de fumier & de marne.*

*Ceux qui veulent être révéérés se redressent, & prennent un air grave, comme pour avertir les gens qu'on doit s'abaisser devant eux.*

A solemn countenance is put on to persuade others of the great sense, and grand abilities of the person who wears it.

The Gospel calls him a faithful servant, who improves his master's talent.

A faithful translation is that, which leaves the author's meaning unalter'd; without either adding to, or taking from it.

On prend *une mine grave*, pour persuader aux autres qu'on a un grand sens, & une grande capacité.

*Le serviteur fidèle* est appelé dans l'Evangile, celui qui fait valoir le bien de son maître.

*Une traduction fidèle* est celle qui ne change point le sens de l'auteur, qui n'y ajoute, ni n'y diminue.

93. Other *adjectives* generally form their *feminine*, by adding *e mute* to their *masculine*.

EXAMPLES.

Masculine.

*un homme blond*, a fair man.

*un prince puissant*, a powerful prince.

*un esprit borné*, a small genius.

*du bœuf rôti*, roast beef.

*le premier jour*, the first day.

*un seul Dieu*, one only God.

*l'argent dû*, the money due.

Feminine.

*une femme blonde*, a fair woman.

*une nation puissante*, a powerful nation.

*une fortune bornée*, a small fortune.

*de la viande rôtie*, roast meat.

*la première nouvelle*, the first news.

*une seule espérance*, one only hope.

*la somme due*, the sum due.

PRACTICE.

Custom alters languages; constitutes them; and exerts an arbitrary dominion over them.

Courtesy is the imitation of charity in behaviour.

Hope is the only wealth left for those, who are possess'd of nothing.

The single reflection, that all things must have an end, is a very fit one to inspire us with an indifference for the world.

L'usage change les langues, les font ce qu'elles sont; il exerce sur elles un souverain empire.

L'*bonêteté humaine* imite extérieurement la conduite de la charité.

L'espérance est le *seul bien* qui reste à ceux qui n'en ont plus.

La *seule pensée* qu'il faut mourir est bien propre à inspirer le dégoût du monde.

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A penetration too acute is troublesome to society.

*Un discernement trop délicat est importun dans la société.*

Death is an unwelcome idea constantly suppress'd; and surprises us before we have entertain'd a serious thought about it.

On rejéte sans cesse l'idée importune de la mort, & l'on est surpris ayant que d'y avoir bien pensé.

Except,

94. 1. The following in *c*, which form their *feminine* by adding *he* to their *masculine*; *blanc*, *blanche*, white; *franc*, *franche*, sincere; and *sec*, *sèche*, dry.

### PRACTICE, or EXAMPLES.

Earth is call'd the dry and cold element: fire the dry and hot one.

La terre est apelée l'élément *sec* & froid: le feu est *sec* & chaud.

Truth should not be advanced in a dry insipid manner, which destroys its efficacy.

La vérité ne doit pas être proposée d'une manière *sèche* & dégoûtante, qui en empêche l'efficacité.

95. And the following also in *c*, which form theirs by changing *c* into *que*; *Grec*, *gréque*, Greek; *caduc*, *caduque*, decay'd; *public*, *publique*, public; *turc*, *turque*, Turkish.

### PRACTICE, or EXAMPLES.

Pagan morality inculcated nothing more than zeal for the public good, and the preservation of the state.

La morale des païens ne prêchoit autre chose que l'amour du bien public, & la conservation de la république.

Arguments drawn from private interest, lose all their weight; when once opposed to public utility.

L'intérêt particulier ne raisonne plus quand l'utilité publique conclut contre lui.

96. 2. The following *adjectives* in *d*, the first of which changes *d* to *t*, and the others *d* to *e* mute, to form their *feminine*, *verd* or *vert*, *verte*, green; *crud* or *cru*, *crüe*, raw; *nud* or *nu*, *nuë*, naked.

### PRACTICE, or EXAMPLES.

Man is born naked and defenceless.

L'homme naît *nud* & *déf-armé*.

Theo-

Théo-

# 100 The THEORY and PRACTICE

A German league is longer  
than an Italian one.

Les lieues sont plus longues  
en Alemagne qu'en Italie.

99. 5. All *adjectives* ending in *el, vil, ol, ul*, which form their *feminine* by adding *le* to their *masculine*.

## EXAMPLES.

Masculine.	Feminine.
<i>cruel, cruel.</i>	<i>cruelle, cruel.</i>
<i>réel, real.</i>	<i>rielle, real.</i>
<i>pareil, like.</i>	<i>pareille, like.</i>
<i>fol, or fou, mad.</i>	<i>folle, mad.</i>
<i>mol, or mou, soft.</i>	<i>molle, soft.</i>
<i>bel, or beau, handsome.</i>	<i>belle, handsome.</i>
<i>nouvel, or nouveau, new.</i>	<i>nouvelle, new.</i>
<i>vieil, or vieux, old.</i>	<i>vieille, old.</i>
<i>nul, no.</i>	<i>nulle, no.</i>

## PRACTICE.

It is a good circumstance in  
wine to have a lively red co-  
lour.

C'est une bonne qualité au  
vin d'être rouge est *vermeil*.

It is a good symptom, when  
a wound looks of a lively red;  
when there is neither proud  
flesh, nor livid blood.

C'est un bon signe quand  
*une plaie* est bien *vermeille*,  
lorsqu'il n'y a point de chair  
& de sang livide.

100. *Gentil*, pretty, makes also *gentille*, pretty.

101. 6. *Adjectives* ending in *ien* and *on*, which form their  
*feminine* by adding *ne* to their *masculine*.

## EXAMPLES.

Masculine.	Feminine.
<i>ancien, old.</i>	<i>ancienne, old.</i>
<i>bon, good.</i>	<i>bonne, good.</i>
<i>boufon, comical.</i>	<i>boufonne, comical.</i>

## PRACTICE.

A Pagan god makes but a  
sorry figure in a Christian  
poem.

Un dieu du Paganisme fait  
une méchante figure dans un  
*poème Chrétien*.

Christian morality far excels  
that of the Heathens,

La morale Chrétienne l'a bien  
emporté sur celle des païens.

Bed

Le

## of the FRENCH TONGUE. 101

Bed is good for a cold. *Le lit est bon pour le rhûme.*  
 A regimen in diet is beneficial to the health. *La diète est bonne pour la santé.*

102. *Benin* makes *benigne*, gentle; and *malin*, *maligus*, mischievous.

### PRACTICE, OF EXAMPLES.

A quadrant aspect is a malignant one; as astrologers say, and fools believe. *Le quadrat est un aspect malin, à ce que disent les astrologues, & à ce que croient les fots.*

One feels a malicious pleasure in mortifying the vain. *On trouve une maligne joie à mortifier les personnes vaines.*

103. 7. *Adjectives* in *eur*, form their *feminine* by changing *r* into *se*.

### EXAMPLES.

Masculine.	Feminine.
<i>un homme flatteur</i> , a flattering man.	<i>une femme flatteuse</i> , a flattering woman.
<i>un homme menteur</i> , a lying man.	<i>une femme menteuse</i> , a lying woman.
<i>un homme railleur</i> , a bantering man.	<i>une humeur railleuse</i> , a bantering humour.

### PRACTICE.

The banterer is a nuisance to men of solid sense.

A turn for bantering is often the effect of an excess of self-love.

There are looks, which deceive; and there is a silence, which even speaks a lie.

The history of the Grecians is so intermix'd with fable, that it is now become proverbial to say, lying Greece.

*L'homme railleur est incommode aux esprits solides.*

*L'humeur railleuse est souvent l'effet d'un grand fonds d'amour propre.*

*Il y a des regards trompeurs, & même un silence menteur.*

*Il s'est mêlé tant de fables dans l'histoire des Grecs, que la Grèce menteuse est passée en proverbe.*

104. *N. B.* Those words ending in *teur*, which are commonly used as substantives, change *teur* into *trice* in their *feminine* gender.

### EXAMPLES.

## EXAMPLES.

*protecteur*, protector.  
*médiateur*, mediator.  
*curateur*, guardian.  
*acteur*, actor.

*protectrice*, protectrix.  
*médiatrice*, mediatrix.  
*curatrice*, a woman guardian.  
*actrice*, actresses.

## PRACTICE.

God and the magistrates are the protectors of the widow and orphan.

Dieu & les magistrats sont les *protecteurs* de la veuve & des orphelins.

Minerva was consider'd by the Pagans as the patroness of liberal arts.

Parmi les païens Minerve étoit regardée comme la *protectrice* des beaux arts.

105. 8. The following adjectives, which add *se* to their masculine; *gras*, *grasse*, fat; *bas*, *basse*, low; *las*, *lasse*, tired; *expris*, *expresse*, clear; *épais*, *épaisse*, thick; *gras*, *grosse*, big; *frais*, fresh, makes *fraîche*, fresh.

## PRACTICE, OR EXAMPLES.

Wild beasts retreat into the thickest parts of a forest.

Les bêtes farouches se retirent dans le plus *épais* des forêts.

When ice is of a sufficient thickness, it has a resistance, and will bear the weight of carriages.

Quand la *glace* est assez *épaisse*, elle résiste, elle porte des charrettes.

106. *Absous*, absolved, and *diffous*, dissolved, make *absoute* and *diffoute*; *favori*, favourite, makes *faverite*, favourite.

## PRACTICE, OR EXAMPLES.

The agreeable scent, which strawberries exhale, denotes sufficiently, that their saline parts have wasted, dissolved, and evaporated their sulphur.

L'odeur agréable que les fraises exhalent, dénote assez que les sels essentiels, qu'elles contiennent, ont atenué, *diffous*, & exalté leur soufre.

The earth was soak'd thro' by the waters of the deluge.

La terre fut toute *diffoute* par les eaux du déluge.

107. 9. Adjectives ending in *t*, preceded by *e* or *o*, which form their feminine by adding *te* to their masculine.

EXAMPLES.

*complet*, compleat.  
*net*, neat, or clean.  
 *sot*, silly.

*complete*, compleat.  
*nette*, neat, or clean.  
 *sotte*, silly.

*Plat*, flat, makes *platte*, flat.

PRACTICE.

The mind is clearer and more composed in a morning, before dissipated by business.

Absolute virtue is not to be expected in mankind.

The populace is, for the most part, stupid, credulous, and inconstant.

Great wonderers are commonly great fools.

*L'esprit* est plus *net*, & plus recueilli le matin, & avant que les affaires le dissipent.

Il ne faut pas attendre des hommes *une vertu nette*.

Le *peuple* est naturellement  *sot*, crédule, inconstant.

Les grands admirateurs sont la plupart de fort *sottes gens*.

108. 10. *Adjectives* ending in *x*, which change *x* into *se*.

EXAMPLES.

*dangereux*, dangerous.  
*heureux*, happy.  
*jalous*, jealous.

*dangereuse*, dangerous.  
*heureuse*, happy.  
 *jalouse*, jealous.

PRACTICE.

Nothing is more dangerous for a young man than bad company.

I applaud your design of being no longer the dupe of fortune, and of giving her up as a dangerous mistress.

Persons of great merit have always some to be envious and jealous of them.

A woman ought to be scrupulously jealous of her honour.

We love to meet with a man that is engaging; he pleases. We seek the company of an agreeable man; he diverts. The

*Rien* n'est plus  *dangereux* pour un jeune homme que les mauvaises compagnies.

J'approuve le dessein que vous avez fait de vous désabuser de la fortune, & de la quitter comme *une maîtresse dangereuse*.

Les gens d'un grand mérite ont toujours des envieux, & des *jalous*.

*Une femme* doit être *jalous* de son honneur jusqu'au scrupule.

On aime la rencontre d'un *homme gracieux*, il plaît. On recherche la compagnie d'un *homme agréable*, il amuse.

Les

## 104 *The* THEORY and PRACTICE

The polite are always engaging; the sprightly are generally agreeable.

'Tis not enough for society to have an engaging address, and be of an agreeable conversation; the heart besides must be upright, and the tongue sincere.

*Les personnes polies sont toujours gracieuses; & les personnes enjouées sont ordinairement agréables.*

Ce n'est pas assez pour la société d'être d'un abord gracieux & d'un comerce agréable; il faut encore avoir le cœur droit & la bouche sincère.

109. *Doux*, sweet, makes *douce*; *faux*, false, *fausse*; *roux*, red, *rouffe*; and *préfix*, prefix, *préfixe*.

### PRACTICE, or EXAMPLES.

Passions of the malignant kind never afford the peaceful sweets of contentment.

Friendship is more gentle and serene than love.

*Les passions malignes ne donnent jamais de contentement doux & paisible.*

*L'amitié est plus douce, plus tranquille que l'amour.*

110. *Adjectives* commonly used as *substantives* form their *feminine gender* in a particular manner.

### As for EXAMPLE.

<i>roi</i> , king	_____	} make	{	<i>reine</i> , queen.
<i>pécheur</i> , sinner	_____			<i>pécheresse</i> , sinner.
<i>prince</i> , prince	_____			<i>princesse</i> , princess.

The best way to learn these last is by use.

### PRACTICE.

Kings are in want of nothing but the sweets of private life.

The Hungarians being ashamed of obeying a queen, call'd queen Mary, king Mary.

Il ne manque rien à un roi que les douceurs de la vie privée.

Les Hongrois honteux d'obéir à une reine, apeloient la reine Marie, le roi Marie.

111. As to the formation of the *feminine gender* of *pronouns adjective*, it will be found in their declension: see the declension of *substantives* for that of *articles*.



# S E C T. IV.

Of the NUMBERS of SUBSTANTIVES and ADJECTIVES.

112. WHEN *substantives* or *adjectives* terminate with *s*, *x*, or *z* in the *singular*, their termination is the *same* in the *plural*.

## E X A M P L E S.

Singular.	Plural.
<i>un mauvais repas</i> , a poor meal.	<i>de mauvais repas</i> , poor meals.
<i>un discours injurieux</i> , an injurious discourse.	<i>des discours injurieux</i> , injurious discourses.
<i>un vieux corps</i> , an old regiment.	<i>de vieux corps</i> , old regiments.
<i>un creux profond</i> , a deep pit.	<i>des creux profonds</i> , deep pits.
<i>il est doux</i> , it is sweet.	<i>ils sont doux</i> , they are sweet.
<i>un gros nez</i> , a large nose.	<i>de gros nez</i> , large noses.

## P R A C T I C E.

That orator has a strong voice, and yet soft, agreeable, and harmonious.

There are concerts composed of vocal and instrumental music.

The first step which a mere man of letters makes in public, is generally a wrong one.

We should never serve our friends in a dilatory manner; as ministers of state generally do their dependants.

Cet orateur a *une voix* mâle, & pourtant douce, agréable, & sonore.

Il y a des concerts mêlés de *voix* & d'instrumens.

*Le premier pas* que fait dans le monde un homme enivré de lecture, est presque toujours *un faux pas*.

Il ne faut jamais servir ses amis à *pas lents*, comme un ministre d'état fait sa créature.

113. When they do not terminate with one of those three consonants, their *plural* is commonly form'd by adding an *s* to the *singular*, thus:

## E X A M P L E S.

Singular.	Plural.
<i>un prince Chrétien</i> , a Christian prince.	<i>des princes Chrétiens</i> , Christian princes.
<i>un</i>	<i>de</i>

*un grand parc*, a great park.  
*un petit étang*, a small pond.  
*un recueil perdu*, a lost collection.  
*un jardin gâté*, a spoil'd garden.

*de grands parcs*, great parks.  
*de petits étangs*, small ponds.  
*des recueils perdus*, lost collections.  
*des jardins gâtés*, spoil'd gardens.

## PRACTICE.

Homer is the prince of poets; Demosthenes the prince of Greek orators.

There is something good and bad in all princes; for they are men like ourselves.

A king is not such for himself; no, he owes his whole self to the service of his people.

Kings are always pent up in the midst of a troublesome crowd.

A wise man would cease to be such, if he copied every action of the wise men of antiquity.

The lamb is the ewe's little one; the colt is the mare's; chickens are the brood of hens; bitches bring forth their young at nine weeks end, mares after nine months, and elephants after two years.

Homère est le prince des poètes; Démosthène le prince des orateurs.

Il y a dans tous les princes du bien & du mal; car ils sont hommes comme nous.

Un roi n'est pas à soi, il se doit tout entier à son peuple.

Les rois sont toujours envelopés d'une fâcheuse presse.

Un homme sage cesseroit de l'être, s'il agissoit toujours comme les sages du tems passé ont agi.

L'agneau est le petit de la brebis, le poulain de la cavale, les poussins de la poule. Les chiènes ont leurs petits à quatre mois, les jumens à neuf, & les éléphants à deux ans.

114. But when they terminate in *al* in the *singular*, they terminate in *aux* in the *plural*.

## EXAMPLES.

## Singular.

*un cheval Anglois*, an English horse.  
*un animal sauvage*, a wild animal.  
*un esprit égal*, an even temper.  
*un ornement royal*, a royal ornament.

## Plural.

*des chevaux Anglois*, English horses.  
*des animaux sauvages*, wild animals.  
*ils sont égaux*, they are equal.  
*les ornemens royaux*, the royal robes.

## PRACTICE.

PRACTICE.

The horse is a warlike animal, and an emblem of war.

Le cheval est un animal guerrier, & un symbole de la guerre.

Horses grazing are an emblem of peace and liberty; or merely of a country abounding in pasture.

Les chevaux paissans marquent la paix & la liberté, ou simplement un pays abondant en pâturages.

115. Except I. The following substantives, which form their plural with the common termination *s*; viz. *bal*, ball; *bals*, balls; *bocal*, vessel; *bocals*, vessels; *cal*, callosity; *cals*, callosities; *pal*, pale (term of heraldry); *pals*, pales; *regal*, treat; *regals*, treats; *Carnaval*, Shrove-tide; *Carnavals*, Shrove-tides.

II. Some adjectives which have no plural in the masculine gender; such are *austral*, austral; *boréal*, northern; *conjugal*, conjugal; *filial*, filial; *final*, final; *frugal*, frugal; *litéral*, literal; *pascal*, paschal; *pastoral*, pastoral; *trivial*, trivial; *vénel*, venal; *naval*, naval; *virginal*, virginal; *matinal*, early; *fatal*, fatal; *diamétral*, diametrical; *musical*, musical; *jovial*, jovial; *natal*, native.

PRACTICE, OR EXAMPLES.

The consolidating substance which knits fractured bones together is call'd a callus.

Le nœud qui joint un os fracturé, s'appèle *cal*.

The hands grow callous with hard labour; and so do the feet by walking.

Il vient des *cals* aux mains à force de travailler, & des *cals* aux piés à force de marcher.

A battle at sea is call'd a sea-fight, or a naval combat.

Un combat de mer s'appèle un combat *naval*.

In French they have no plural to the word *naval*.

On ne dit ni *navals* ni *navaux* au pluriel.

116. When substantives terminate in *ail* in the singular number, they follow the general rule; and form the plural by adding an *s* to the singular.

EXAMPLES.

Singular.  
un bel éventail, a fine fan.  
un long détail, a tedious detail.  
un bon mail, a good mall.

Plural.  
de beaux éventails, fine fans.  
de longs détails, tedious particulars.  
de bons mails, good malls.

## PRACTICE.

It has been observed that the agitation of the air by means of a fan, has no effect on the thermometer, nor any power of making it colder.

In the east, they use fans made of feathers, against the heat of the weather and the flies.

On a remarqué que l'agitation de l'air par un *éventail*, ne fait aucun effet sur le thermomètre, elle n'est pas capable de le refroidir.

En orient on a des *éventails* de plumes pour se garantir du chaud & des mouches.

117. Except the following words, which terminate in *aux* in their plural, viz. *travail*, work; *travaux*, works; *bail*, lease; *baux*, leases; *émail*, enamel; *émaux* colours (term of blazon); *gouvernail*, rudder; *gouvernaux*, rudders; *ail*, garlick; *aux*, cloves of garlick; *soupirail*, vent; *soupiraux*, vents. And these four which have no plural, *berceail*, sheepfold; *poitrail*, the breast of a horse; *tramail*, drag-net; *bétail*, cattle.

## PRACTICE, OR EXAMPLES.

All false stones are a composition of enamel; that is to say, of glass and metal.

Blazonry admits of only seven colours, or, argent, gules, azure, sable, vert and purple.

Wine does not keep well in a cellar, which has no inlet for the air.

Thieves often break into houses through the cellars.

Toutes les pierres précieuses contrefaites se font avec de l'*émail*, c'est-à-dire, du verre, & des métaux.

Le blason n'a que sept sortes d'*émaux*, or, argent, gueules, azur, sable, sinople, & pourpre.

Le vin ne se porte pas bien dans une cave où il n'y a point de *soupirail*.

Les voleurs entrent quelquefois dans les maisons par les *soupiraux* des caves.

118. When substantives terminate with *é* in the singular, their plural is formed by adding an *s* to *é*, or *z* to *e*, instead of *é*.

## EXAMPLES.

Singular.	Plural.
<i>une grande beauté</i> , a great beauty.	<i>de grandes beautés</i> , or <i>beautés</i> , great beauties.
<i>une vérité constante</i> , a certain truth.	<i>des vérités</i> , or <i>vérités constantes</i> , certain truths.

PRAC-

PRACTICE.

Truth, whenever it displays itself, is always eloquent; but fiction does not easily persuade.

Every party is sure to stifle, or dissemble the truths which serve to disgrace them, or which redound little to their credit.

*La vérité, quand elle parle, est toujours éloquente; mais, ce qu'on feint ne se persuade pas aisément.*

Chaque parti ne manque jamais de taire, ou de diffimuler les vérités, ou vérités, qui lui sont honteuses, ou peu honorables.

119. When *substantives* or *adjectives* terminate with *au, ou, ou, ou,* or *ieu* in the *singular*, they take an *x* in the *plural*, thus:

EXAMPLES.

Singular.

*un étal de boucher*, a butcher's stall.

*un chapeau noir*, a black hat.

*un grand feu*, a great fire.

*un vœu téméraire*, a rash vow.

*un lieu inaccessible*, an inaccessible place.

Plural.

*des étals de boucher*, butcher's stalls.

*des chapeaux noirs*, black hats.

*de grands feux*, great fires.

*des vœux téméraires*, rash vows.

*des lieux inaccessibles*, inaccessible places.

PRACTICE.

God has disposed every thing in its proper place.

Many consider a multiplicity of common-place figures, as but a copious impertinence; and that it is in general a dangerous knack for people of a middling capacity. Accordingly this topic has even been defined, the art of talking without judgment of things beyond our knowledge.

Dieu a arrangé tous les êtres en un lieu convenable.

Bien des gens trouvent que la fécondité des lieux communs est une mauvaise fécondité; & sur tout que c'est un art dangereux pour les gens d'un esprit médiocre: aussi a-t-on défini cette topique, un art qui apprend à discourir sans jugement des choses qu'on ne fait point.

120. Except *bleu, blue*; which makes in the plural *bleus, blue*.

PRACTICE, OR EXAMPLES.

The stars appear'd then all as of pure and glittering gold; and as heighten'd by the blue ground to which they were fix'd.

It

Les étoiles paroissoient toutes d'un or pur & éclatant; & qui étoit encore relevé par le fond bleu ou elles sont attachées.

C'est

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It is the vast distance which makes the skies seem blue to us. C'est le très grand éloignement qui nous fait croire que les cieux sont bleus.

121. Those that terminate with *ou* in their *singular* take also *s* in their *plural*.

### EXAMPLES.

Singular.	Plural.
<i>un chou rouge</i> , a red cabbage.	<i>des choux rouges</i> , red cabbages.
<i>un clou d'argent</i> , a silver nail.	<i>des cloux d'argent</i> , silver nails.

### PRACTICE.

Pliny informs us that Chrysippus, Dieuches, Pythagoras, and Cato had composed whole volumes upon cabbage.

Cabbages are enemies to vines.

In Rome it was formerly a custom every year to drive certain nails into the walls of the temples, as a numerical record of the years. This idle ceremony was even deem'd a proper expedient for putting an end to pestilences: insomuch, that when the introduction of characters render'd them useless for pointing out the years, yet they more than once created a dictator, when Rome was attack'd with the plague, to drive the nail on those occasions.

Pline nous apprend que Chrysippe, Dieuches, Pythagore, & Caton avoient composé des volumes entiers sur le *chou*.

*Les choux* sont ennemis de la vigne.

Autrefois à Rome on fichtoit tous les ans certains *cloux* dans les murailles des temples, afin de se souvenir du nombre des années. On s'imaginait même que cette vaine cérémonie étoit propre à faire cesser la peste; si bien qu'après que l'usage des lettres l'eut fait abandonner pour marquer les années, on ne laissa pas de créer plus d'une fois un dictateur pour ficher le *clou*, lorsque la peste affligoit Rome.

122. Except the following, which take an *s* in their *plural*; *loup-garou*, were-wolf; *loup-garous*, were-wolves; *trou*, hole; *trous*, holes; *fou*, fool, or mad-man; *fous*, fools, or mad-men; *cou*, neck; *cous*, necks; *mou*, effeminate; *mous*, effeminate; *licou*, halter; *licous*, halters.

### PRACTICE, OR EXAMPLES.

Your sophists ask, when a peg cannot enter into a hole, whether the fault is in the hole or in the peg.

Plato

Les sophistes demandent quand une cheville ne peut entrer dans un *trou*, si c'est la faute du *trou* ou de la cheville.

Platon

Plato told Diogenes that he saw his vanity thro' the holes of his coat.

A real mad-man is he who blindly follows his passions, who knows neither bounds nor measure.

The most dangerous mad men are those, whose folly is hid under the appearance of reason and good sense.

Platon disoit à Diogènes, qu'il voyoit sa vanité à travers les trous de son manteau.

Un vrai fou est celui qui suit aveuglément ses passions, & qui ne conoit ni bornes, ni mesures.

Les fous les plus dangereux sont ceux dont la folie est cachée sous les apparences de la raison, & du bon sens.

123. The plural of *œil*, eye; is *yeux*, eyes.

PRACTICE, or EXAMPLES.

The substance of man's eye is not the light: on the contrary, the eye borrows every moment its light from the rays of the sun.

Most people live without any reflection, and act only by sight.

La substance de l'*œil* de l'homme n'est point la lumière: au contraire l'*œil* emprunte à chaque moment la lumière des rayons du soleil.

La plupart des gens vivent sans réflexion, & ne se conduisent que par les *yeux*.

124. The plural of *aieul*, grand-father is *aieux*, fore-fathers.

125. *Loi*, law, makes *loix*, laws; in its plural.

PRACTICE, or EXAMPLES.

The sensual follow no other law than that of pleasure.

The eclipse of the sun which appear'd during the passion of Jesus Christ, was a phenomenon contrary to the ordinary laws of nature.

Les voluptueux ne suivent d'autre *loi* que celle du plaisir.

L'éclipse du soleil qui parut au tems de la passion de Jesus Christ, se fit contre les *loix* ordinaires de la nature.

126. *Ciel*, heaven, makes *cieux*, heavens: but write and pronounce *ciels de lit*, bed-testers; *les ciels d'un tableau*, the skies in a picture; *arc-en-ciels*, rain-bows.

PRACTICE, or EXAMPLES.

Tyrants are only ministers of the vengeance of heaven, which intends in its anger to chastise mankind.

Les tyrans ne sont que les ministres des vengeances du *ciel*, qui veut châtier les hommes dans sa colère.

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Astrologers, to impose on mankind, have labour'd to persuade us that the heavens are a book, wherein God has written the history of the world; and that all we have to learn, is to read its characters, which are only the dispositions of the stars.

According to Da Costa, the Americans worship'd the rainbow.

Menzelius says, he has seen rainbows at noon-day perfectly white.

Les astrologues, pour duper le monde, ont tâché de persuader que les *cieux* sont un livre où Dieu écrit l'histoire du monde; & qu'il n'y a qu'à en savoir lire l'écriture, qui n'est autre chose que l'arrangement des planètes.

Les Américains adoroient l'*arc-en-ciel*, au raport d'Acosta.

Menzelius dit, qu'il a vu des *arc-en-ciels* tout blancs en plein jour.

127. The plural of *gentilhomme*, gentleman; is *gentilshommes*, gentlemen; which is pronounced *jantizome*.

### PRACTICE, or EXAMPLES.

A real gentleman must never break his word, nor act but as honour directs.

They who are employ'd about the great in quality of their gentlemen, are commonly gentlemen born.

Un vrai *gentilhomme* ne doit point manquer de parole, ne doit faire que des actions d'honneur.

Chez les grands seigneurs, ceux qui font les fonctions de *gentilshommes* pour l'ordinaire sont *gentilshommes* par la naissance.

128. *Poly syllables* ending with *nt* form their plural by changing the *t* into *s*, thus:

### EXAMPLES.

#### Singular.

*un mouvement impétueux*, an impetuous motion.

*un esprit violent*, a violent spirit.

#### Plural.

*des mouvemens impétueux*, impetuous motions.

*des esprits violens*, violent spirits.

### PRACTICE.

Physicians tell you, that the operations of the animal spirits are effected by the brain which directs them; and by the nerve, which receiving that direction,

Les médecins disent que le *mouvement* des esprits animaux, se fait par le moyen du cerveau qui le comande, par le nerf qui porte ce commandement,



direction, conveys it to the obedient muscle.

Anger discomposes us, when we give into the irregular and turbulent emotions it excites.

In the same face we may trace the regularity of the features, and also the affections of the soul.

If the character of being learned does not give us the privilege of mistaking with impunity, it exempts us at least from not being rashly contradicted or condemn'd.

There are men of learning void of common sense.

ment, & par le muscle qui obéit.

La colère nous dérègle quand nous nous laissons emporter aux *mouvements* bizarres & tumultueux qu'elle donne.

On voit dans un visage la régularité des traits, & l'on aperçoit les *mouvements* de l'ame.

Si le titre de *savant* ne donne pas le privilège de se tromper impunément, il donne du moins celui de n'être ni contredit, ni condamné légèrement.

Il y a des *savans* qui n'ont pas le sens commun.

129. These two monosyllables *tout*, all; *cent*, hundred; make also in their plural *tous*, all; *cens*, hundred.

#### PRACTICE, OR EXAMPLES.

It is requisite, that the thoughts, interspersed in the course of a history, should make it altogether a well disposed and contrived piece.

Death puts us all upon an equal footing: there the happy in this world will find it so.

Il faut que les diverses pensées qui entrent dans la composition d'une histoire, fassent un *tout* bien assorti, & bien entendu.

La mort nous égale *tous*, & c'est où nous atendons les gens heureux.

130. Compound words, of which the pronoun *mon* or *ma* makes a part in the singular number, change *mon* and *ma* into *mes* in the plural, thus:

#### EXAMPLES.

Singular.  
*Monsieur votre frère*, the gentleman your brother.  
*Madame, or Mademoiselle votre sœur*, the Lady, or Miss your sister.

Plural.  
*Messieurs vos frères*, the gentlemen your brothers.  
*Mesdames, or Mesdemoiselles vos sœurs*, the Ladies your sisters.

The following *nouns substantive* have no plural number.

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131. I. *Names of metal*, as *or*, gold; *argent*, silver; *cuivre*, copper, or brass; *étain*, pewter; *plomb*, lead, &c.

### PRACTICE, or EXAMPLES.

Pewter is noxious to gold and silver; and when blended together, there is no separating them. *L'étain est ennemi de l'or & de l'argent; & quand ils sont une fois mêlés ensemble, on ne les peut séparer.*

132. II. *Names of virtues, or vices*; as *charité*, charity; *haine*, hatred; *espérance*, hope; *désespoir*, despair; *pudeur*, modesty; *foi*, faith; *avarice*, covetousness, &c. but such as can be used to express a *particular action*, and are actually so used, have a *plural*; as in these examples, *faire des charités*, to give alms; *il a de grandes espérances*, he has great hopes, &c.

### PRACTICE, or EXAMPLES.

In heaven the beatific vision of God will put an end to faith: hope will be absorb'd in the possession of the gifts promised us by the Almighty; but charity will become more perfect than ever it was upon earth. *Dans le ciel la foi cessera par la claire vision de Dieu; l'espérance par la possession des biens que Dieu nous promet; mais la charité sera encore plus parfaite qu'elle n'étoit sur la terre.*

We ought to pay our creditors their debts, the workman his hire, and the servant his wages, before we give alms. *Il faut payer ses dettes, le salaire des artisans, les gages des domestiques, avant que de faire des charités.*

133. III. *Infinitives and adjectives* when they become *substantives*, which often happens in French; such are *le dormir*, sleep; *le repentir*, repentance; *le boire*, drinking; *le manger*, eating; *le nécessaire*, a competence; *le vrai*, truth; *le faux*, falsity; *l'utile & l'agréable*, profit and pleasure, &c.

### PRACTICE, or EXAMPLES.

Going to sleep upon a full stomach, is bad for the health. *Le dormir n'est pas sain après le repas.*

An author should mingle the solid with the agreeable. *Il faut qu'un auteur mêle le solide avec l'agréable.*

The gratification of the senses is generally attended with loathing and repentance. *Le dégoût & le repentir accompagnent d'ordinaire le plaisir des sens.*

Eloquence, to be such, must *Il faut qu'il y ait dans l'élo-*  
indispensably include the solid, *quence de l'agréable, & du*  
and the agreeable; and the a- *réel; mais il faut que cet a-*  
greeable itself must be really *gréable soit réel.*  
such.

134. The following words have very seldom or never a plural; *absinthe*, wormwood; *bonheur*, happiness; *courroux*, wrath; *encens*, incense; *estime*, esteem; *Eucharistie*, Eucharist; *extrême-onction*, extreme unction; *faim*, hunger; *gloire*, glory; *orviétan*, a certain counter-poison; *pourpre*, purple; *renommée*, fame; *repos*, rest; *sang*, blood; *soif*, thirst; *somail*, sleep; *paix*, peace; *santé*, health; *grêle*, hail; *neige*, snow; *batême*, baptism; *mithridate*, mithridate; *canèle*, cinnamon; *benjoin*, benjamin; *odorat*, smelling; *ouïe*, hearing; *vue*, seeing; *toucher*, feeling; *labeur*, labour; *prochain*, neighbour; *sol*, soil, &c.

PRACTICE, OR EXAMPLES.

The duke of Orleans said Monsieur le duc d'Orléans  
of two new married beggars. *disoit de deux personnes pau-*  
that hunger had wedded thirst. *vres qui s'étoient mariées en-*  
*semble, que la faim avoit é-*  
*poulsé la soif.*

Conquerors have ravaged Les conquérans n'ont ra-  
the world, only to acquire a vagé le monde que pour aquérir  
name. *de la renommée.*

135. Names of diseases have seldom a plural; as, *la pierre*, the stone; *la goutte*, the gout; *la migraine*, the megrim; *le flux de sang*, the blood-flux, &c.

PRACTICE, OR EXAMPLES.

The gout is said to be the On accuse le vin, la dé-  
effect of wine and irregular *bauche, d'être la cause de la*  
living. *goutte.*

136. Some words have no singular number; such are, *gens*, people; *matines*, matins; *nones*, nones; *vêpres*, vespers; *ténébres*, darkness; *pleurs*, tears; *ancêtres*, ancestors; *complies*, complin; *bardes*, cloaths; *mouchètes*, snuffers, &c.

PRACTICE, OR EXAMPLES.

Libertines are in a state of Les libertins sont dans une  
voluntary uncertainty with re- incertitude volontaire à l'égard  
gard to religion; for such a *de la religion, parceque cet*  
state *état*

state of darkness, being of their own seeking, is pleasing to them; as they find it convenient towards stifling their remorse of conscience.

As long as a man has merit enough of his own, he need not borrow any from his ancestors.

Nature or friendship may draw from us very justifiable tears amidst the confusion of the first emotions they occasion.

état de *ténèbres* qu'ils se procurent leur est agréable, & leur paroît comode pour apaiser les remords de leur conscience.

Tant qu'on se peut parer de son propre mérite, on n'emprunte point celui de ses *ancêtres*.

La nature, ou l'amitié peut tirer de nous des *pleurs* très légitimes dans le trouble des premiers mouvemens.

As to the formation of the *plural number* of *pronouns*, it will be found in *their declension*. See the declension of *substantives* for that of *articles*.

## C H A P III.

### Of the COMPARISON of ADJECTIVES.

137. **T**HERE are three degrees of comparison, *viz.*

I. The POSITIVE.

II. The COMPARATIVE.

III. The SUPERLATIVE.

#### Of the POSITIVE.

138. When the *adjective* is made use of in its *simple signification*, it is call'd *positive*.

#### EXAMPLE.

*Il est riche,* he is rich.

#### PRACTICE.

Glorified bodies are no longer subject to mortal infirmities.

Les corps *glorieux* ne sont plus sujets aux infirmités humaines.

Of

Of the COMPARATIVE.

139. When the *adjective* is compared, it is call'd *comparative*; which comparifon is made in French by placing before it, either *plus*, more; *moins*, lefs; *fi*, fo; *auffi*, as; or *mieux*, better.

EXAMPLES.

Il eft *plus riche que* lui, he is richer than he.  
 Il eft *moins riche que* vous, he is lefs rich than you.  
 Il n'eft pas *fi riche qu'eux*, he is not fo rich as they.  
 Il eft *auffi riche que* nous, he is as rich as we.  
 Il eft *mieux fait que* moi, he is better shaped than me.

PRACTICE.

There is more glory in conquering ourfelves, than others. Stale maxim!

• Lefs glory attends our overcoming others, than the conquering ourfelves.

'Tis full as glorious to gain a victory over ourfelves, as to gain one over others.

'Tis not fo glorious to conquer others, as it is to overcome ourfelves.

When I fee certain folks, who ufed to be beforehand with me in their obfequioufnefs, expecting that I fhould falute them the firft, and ftanding upon punctilios with me; I fay to myfelf, ho brave! I am glad things are fo much mended with them: the man, to be fure, is better lodged than he was, has better furnifh'd rooms, and is better fed. Doubtlefs, he has lately got into fome bufinefs, which has confiderably improved his circumftances. Be it fo; and may he get forward, even till he looks down upon me with contempt.

Il eft *plus glorieux de* fe vaincre foi-même, *que de* vaincre les autres. Maxime furannée!

Il eft *moins glorieux de* vaincre les autres, *que de* fe vaincre foi-même.

Il eft pour le moins *auffi glorieux de* fe vaincre foi-même, *que de* vaincre les autres.

Il n'eft pas *fi glorieux de* vaincre les autres *que de* fe vaincre foi-même.

Quand je vois de certaines gens, qui me prévenoient autrefois par leurs civilités, atendre, au contraire, que je les faluë, & en être avec moi fur le plus ou fur le moins, je dis en moi-même, fort bien, tant mieux pour eux; vous verrez que cet homme-ci eft *mieux logé, mieux meublé, & mieux nourri qu'à* l'ordinaire; qu'il fera entré depuis quelques mois dans une affaire où il aura déjà fait un gain confidérable. Je fouhaite qu'il en viène dans peu de tems jufqu'à me méprifer.

140. *Observe* that *si* is always used with a negation, unless in an interrogation; for then it may be used either with or without a negation, according to the sense of the expression.

#### EXAMPLES.

La cour *ne fut jamais si brillante qu'elle l'est à présent*, the court never was so brilliant as at present.

Il *n'est pas si savant qu'on le dit*, he is not so learned as they say.

*N'est-il pas si savant qu'on le dit?* is not he so learned as they say?

*Est-il si savant qu'on le dit?* is he so learned as they say?

#### PRACTICE.

'Tis not so glorious to defeat others, as it is to conquer one's self.

Is it not as glorious to conquer others, as it is to master one's self?

Is it as glorious to defeat others, as it is to conquer one's self?

Il *n'est pas si glorieux de vaincre les autres, que de se vaincre soi-même.*

*N'est-il pas si glorieux de vaincre les autres, que de se vaincre soi-même?*

*Est-il si glorieux de vaincre les autres, que de se vaincre soi-même?*

141. *Observe also*, that *que*, *than* or *as*, always follows the comparative, as in the preceding or following examples.

#### PRACTICE, or EXAMPLES.

As art takes more pains than nature, hypocrisy goes further in the world than real piety.

An extreme sincerity is sometimes full as dangerous, as an over-yielding and affected complaisance.

It is better to hazard an ungrateful return, than to neglect any one duty to the wretched.

People never are so happy, or so wretched, in fact, as in their own imagination.

Comme l'art est *plus industrieux que* la nature, l'hypocrisie va *plus loin que* la véritable piété.

Un excès de sincérité est quelquefois *aussi dangereux qu'une complaisance trop molle & trop étudiée.*

Il vaut *mieux s'exposer à l'ingratitude que de manquer aux misérables.*

On *n'est jamais si heureux ni si malheureux que* l'on pense.

142. Observe farther, that when *que* (signifying *than*, and not *as*) precedes a verb, which is not in the infinitive mood, or a verb not preceded by a conjunction, the particle *ne* must be placed before such a verb.

EXAMPLES.

Il est *plus riche que je ne croyois*, he is richer *than* I thought.  
Il est *moins heureux que je n'étois*, he is less happy *than* I was.

Il est *mieux instruit que je n'espérois*, he is better instructed *than* I expected.

Il est *plus sage que vous ne l'étiez alors*, he is better *than* you was then.

Sometimes the verb which should follow *que*, *than*, is not express'd; as in these examples:

Il est *plus riche que s'il avoit deux cens livres de rente*, he is richer *than* if he had two hundred a year.

Il est *plus sage que de commander*, he is happier *than* to command.

But then the verb is understood; for it is the same as if it was,

Il est *plus riche qu'il ne seroit*, s'il avoit deux cens livres de rente. Il est *plus riche qu'il ne seroit*, s'il commandoit.

PRACTICE.

He is rich, whose income exceeds his expences: he is poor, whose expences exceed his income.

Covetousness is more opposite to frugality, than liberality.

Human society is an element more fluctuating and more tempestuous than the ocean itself.

Celui-là est riche qui reçoit *plus qu'il ne consomme*: celui-là est pauvre dont la dépense excède la recette.

L'avarice est *plus opposée à l'économie que la libéralité, viz. que n'est la libéralité.*

La société est une mer *plus infidèle, & plus orageuse que la mer même, viz. que n'est la mer même.*

143. But when the particle *ne* precedes the first verb, it is never placed before the second.

EXAMPLES.

Il n'est *pas plus riche que l'est monsieur votre frere*; he is not richer *than* your brother.

Il n'est *pas plus savant que vous l'êtes*; he is not more learned *than* you are.

Il *n'est pas plus sage* que vous l'étiez alors ; he is no better than you was then.

## PRACTICE.

The health of the soul is as precarious as that of the body : and tho' a man may fancy himself out of all danger from the violence of his passions, yet is he as much liable to be hurried away by them, as he is to fall sick, when in health.

Never were the Jews more averse to idolatry than at present : never more attach'd to the law of Moses : whence then are derived all the calamities that have overwhelm'd them for so many ages ? calamities in comparison much greater and of longer continuance than all those where-with God formerly punish'd their most enormous idolatries ? whence, I say, are they derived, but from the Deicide they perpetrated on the person of Jesus Christ ?

The spirit of man is never more meanly cringing, than when possess'd by fear.

La santé de l'ame *n'est pas plus assurée* que celle du corps (ou bien *qu'est* celle du corps) ; & quoiqu'on paroisse éloigné des passions, on *n'est pas moins* en danger de s'y laisser emporter, *que de* tomber malade quand on se porte bien ; viz. *qu'on y est de* tomber malade, &c.

Jamais les Juifs ne furent *plus éloignés* de l'idolâtrie *qu'ils le sont* ; jamais ils ne furent plus attachés à la loi de Moïse ; d'où viennent donc tous les maux dont ils sont acablés depuis tant de siècles ; maux incomparablement plus grands, plus longs que tous les châtimens dont Dieu punissoit autrefois leurs idolâtries les plus affreuses ? d'où viennent-ils, dis-je, sinon du Déicide qu'ils ont commis dans la personne de Jésus Christ ?

L'esprit humain *n'est jamais plus excessif* dans la flatterie *que\** quand il est préoccupé de terreur.

144. The adverbs *plus*, more ; *moins*, less ; *autant*, as much ; *tant*, so much ; are used before substantives, when compared.

## EXAMPLES.

Il fait *plus de bruit* que lui ; he makes more noise than he.

Il a *moins d'espérance* que moi ; he has less hopes than I.

Il a *autant d'argent* que vous ; he has as much money as you.

Il ne se donne pas *tant de peine* que lui ; he does not give himself so much trouble as he.

145. Observe in this last case, that *autant*, as much, is always used without a negation ; and *tant*, so much, with a negation ;

\* Here these three words, *il l'est*, the last of which is the second verb, are understood.



negation ; except in an interrogation, where *tant* (signifying *so much, as much, or as many*) may be used either with or without a negation, according to the sense of the expression.

EXAMPLES.

Il a *autant d'argent* que vous ; he has *as much* money as you.

Il n'a *pas tant d'argent* que vous ; he has not *so much* money as you.

A-t-il *tant d'argent* que cela ? has he *so much* money ?

N'a-t-il *pas tant de domestiques* que vous ? has not he *as many* servants as you ?

146. Observe also, that when substantives are compared as above, they are always put in the genitive case. See the French examples of the two preceding numbers.

PRACTICE.

There is more wit, than is vulgarly supposed, in forbearing sometimes to display one's whole stock of it.

Merit generally creates fewer friends, than envious rivals.

A true philosopher leaves his dress to his taylor's direction, and thinks it as great a weakness to run away from the mode as to run after it.

Chance does not act with all that order and uniformity, which we see in the œconomy of the universe.

Does chance act with all that order and uniformity, which is visible in the œconomy of the universe ?

There is greater plenty of tools than workmen ; and among the last, there are more bad than good. What think you of him, who wants to saw with a plane ; and, in order to plane, lays hold of a saw ?

Il y a *plus d'esprit* qu'on ne pense, à ne montrer pas quelquefois tout son esprit.

Le mérite attire d'ordinaire moins d'amis que d'envieux.

Un philosophe se laisse habiller par son tailleur, & il y a *autant de faiblesse* à fuir la mode qu'à l'affecter.

Le hazard n'agit point avec *tant d'ordre & d'uniformité* que nous en voyons dans l'arrangement de l'univers.

Le hazard agit-il avec *tant d'ordre & d'uniformité* que nous en voyons dans l'arrangement de l'univers ?

Il y a *plus d'outils* que d'ouvriers, & de ces derniers plus de mauvais que d'excélens : que pensez-vous de celui qui veut scier avec un rabot, & qui prend la scie pour raboter ?

Of the SUPERLATIVE.

'Tis either RELATIVE, OR ABSOLUTE.

147. When a quality is raised to the highest degree in regard of others, it is call'd *superlative relative*: and this is done in French by placing the *article definite* before the adverbs *plus*, *most*; *mieux*, *better*.

EXAMPLES.

*C'est le plus riche de tous*; he is the richest of all.

*Je parle du plus riche des deux*; I speak of the richest of the two.

*Donnez-le au plus vieux de la compagnie*; give it to the oldest of the company.

148. Observe, that when the *superlative relative* is follow'd by the *noun* with which the comparison is made, the said *noun* is always put in the *genitive case*; as may be seen by the preceding examples.

PRACTICE.

The finest ornament of a lady is virtue.

The ignorant are generally the readiest at deciding: they are stop'd by no doubts; because they neither feel nor see difficulties.

To conquer one's self is the most glorious of all victories.

To the shame of human reason, the grossest errors find their abettors.

One of the finest productions of the age, is the moral reflections of Monsieur de la Rochefoucault.

There is no being upon any certainty with the whimsical: you think you are well with them; not at all: one moment of good humour is follow'd by another of the utmost ill temper.

*Le plus bel ornement d'une dame, c'est la vertu.*

*Les ignorans sont d'ordinaire les plus décisifs*: ils n'ont point de doutes; parcequ'ils ne sentent, ou n'aperçoivent pas les difficultés.

*La victoire de soi-même est la plus glorieuse.*

A la honte de la raison humaine *les plus grossières* erreurs trouvent des défenseurs.

*C'est une des plus fines productions du siècle* que les pensées morales de Monsieur de la Rochefoucault.

Rien n'est sur avec les capricieux: vous croyez être bien; point du tout: l'instant de la plus belle humeur du monde est suivi de la plus fâcheuse.

The strongest beats the weakest: the hastiest man strikes first. *Le plus fort bat le foible: le plus violent frappe le premier.*

A very good education with a middling capacity, is preferable to a superior capacity with an indifferent education. *Une éducation excellente avec un naturel médiocre est préférable au plus riche naturel du monde avec l'éducation ordinaire.*

A man of selfish views will compass his ends sooner than another, let his abilities be ever so great. *L'amour propre est plus habile que le plus habile homme du monde.*

Those talents, which answer our wants, are the most necessary; but those subservient to our pleasures, are the best rewarded. *Les talens qui servent aux besoins sont les plus nécessaires; ceux qui servent aux plaisirs sont les mieux récompensés.*

149. *Observe also, that when the superlative relative is follow'd by a verb, of which it is not itself the nominative, either the pronoun qui must be nominative to the said verb, or else it must be preceded by dont or que follow'd by whatever nominative the said verb may have; which verb must always be put in the conjunctive mood.*

EXAMPLES.

Je parle du plus riche qui soit au monde; I speak of the richest in the world.

C'est le plus heureux garçon dont j'ai jamais oui parler; he is the happiest lad I ever heard of.

Le plus sec que vous ayez; the driest you may have.

PRACTICE.

Alexander is known to have been the greatest conqueror that ever existed. *Alexandre est le plus grand conquérant qui ait jamais été.*

Kings are denied the sweetest blessing, which society affords the rest of mankind; and that is friendship. *Les rois sont privés du bien le plus doux que la société fournisse aux hommes: c'est l'amitié.*

150. When a quality is mention'd in the highest degree without comparison, it is call'd *superlative absolute*; and this is done in French, by placing *adverbs of exaggeration* before it; such as *très*, most; *fort*, very; *infiniment*, infinitely; *extrêmement*, extremely; *excellamment*, excellently, &c.

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## EXAMPLES.

Votre très humble serviteur ; your most humble servant.

Cela est fort gracieux ; that's very kind.

Dieu est infiniment bon ; God is infinitely good.

## PRACTICE.

There may be no particular reasons for keeping a secret : but we ought to have very evident and cogent ones before we venture to disclose it.

A celebrated author, who had the talent of including much in few words, makes a pretty excuse for the length of one of his letters ; as not having had the leisure to make it shorter.

The Lord is great, and infinitely worthy of all praise.

St. Paul says, that the glory which God prepares for his children, is superlatively excellent.

Il n'est pas besoin de raisons particulières pour garder le secret ; mais il en faut de très claires, & de très pressantes pour s'en dispenser.

Un auteur fort célèbre qui avoit l'adresse de renfermer beaucoup de choses en peu de mots, s'excuse agréablement de ce qu'une de ses lettres étoit trop longue, sur ce qu'il n'avoit pas eu le loisir de la faire plus courte.

Le Seigneur est grand & infiniment louable.

Saint Paul dit que la gloire que Dieu destine à ses enfans est excélemment excélente.

Observe, that the *superlative absolute* never governs any thing.

## EXCEPTION.

151. The following *adjectives* form their degrees of comparison in this manner.

Positive.		Comparative.		Superlative.	
Masc. bon.	good	meilleur.	better	le meilleur.	the best.
Fem. bonne.		meilleure.		la meilleure.	
Masc. méchant.	wicked	pire	worse	le pire, la pire.	the worst.
Fem. méchante.		plus méchant.		le plus méchant	
or	bad	plus méchante.	or	la plus méchante.	or
Masc. mauvais.		plus mauvais.		le plus mauvais.	
Fem. mauvaise.		plus mauvaise.		la plus mauvaise.	
Masc. petit.	little	moindre.	less	le moindre.	the least.
Fem. petite.		plus petit.		la moindre.	
		plus petite.		le plus petit.	
				la plus petite.	

## PRACTICE,

PRACTICE, OR EXAMPLES.

When we have none but good and excellent originals to imitate, we are under a kind of necessity of using noble and elegant expressions.

Your good sort of people, who have neither sense nor knowledge, are but of little use in the world.

Womankind, for ever in extremes, are either better or worse than the men.

The best way to take our revenge, is not to be like him who has injured us.

Courage and generosity are qualities inheritable from our ancestors: but yet education must be call'd in to the assistance of birth; otherwise the finest qualities are of no effect.

We should not only avoid a bad man, but even fly from him.

He, who addict's himself to witticisms, has but a sorry turn of genius.

The vulgar are always complaining, that the present times are worse than the past.

Of all the vices injurious to eloquence, affectation is the worst.

Some men, after reading a work, extract from it certain passages, of which they do not rightly understand the meaning, and yet alter them with some additions of their own; and these passages so corrupted, disfigured, and transform'd

to

Quand on n'a que de bons & d'excellens modèles, il faut comme par nécessité qu'on s'exprime d'une manière noble & élevée.

Ces personnes bonnes, sans esprit, & sans savoir, ne sont pas d'un grand usage dans le monde.

Les femmes sont extrêmes, elles sont ou meilleures ou pires que les hommes.

La meilleure manière de se venger, c'est de ne ressembler point à celui qui nous fait injure.

Le courage & la valeur sont des qualités que l'on hérite de ses ancêtres: mais l'éducation doit venir au secours de la naissance; car sans elle les meilleures qualités deviennent infructueuses.

Il faut éviter un méchant homme & le fuir.

Celui qui s'accoutume à dire des plaisanteries a un mauvais caractère d'esprit.

Le peuple se plaint toujours que le tems est pire qu'il n'a été.

De tous les vices de l'éloquence l'affectation est le pire.

Quelques-uns de ceux qui ont lu un ouvrage en rapportent certains traits dont ils n'ont pas compris le sens, & qu'ils altèrent encore par tout ce qu'ils y mêtent du leur; & ces traits ainsi corrompus & défigurés, qui ne sont autre chose

to their own conceit and manner of expression, they expose to censure; insist they are bad, and every body agrees that they are so: yet after all, examine the passages themselves, which these critics, without quoting in reality, pretend to quote; and you'll soon be convinced they are not the worse for being thus pull'd to pieces.

The pint-measure in Paris is less than that of St. Denis.

At the age of twenty the sweetest trifle will move one's laughter; after forty we laugh but from the teeth outward.

Persons of a quick fancy and a delicate turn of mind are affected with grief from very trifles.

There is no end of the praises bestow'd upon prudence: and yet as great a quality as this may be, it cannot secure to us the smallest event.

chose que leurs propres pensées & leurs expressions, ils les exposent à la censure; soutiennent qu'ils sont mauvais, & tout le monde convient qu'ils le sont: mais l'endroit de l'ouvrage que ces critiques oseroient citer, & qu'en effet ils ne citent point, n'en est pas pire.

La pinte de Paris est moindre ou plus petite que celle de St. Denis.

A vingt ans on rit pour la moindre chose, à quarante ans on ne rit que du bout des dents.

Quand on a l'imagination vive & l'esprit sensible, les moindres choses donnent du chagrin.

Il n'y a point d'éloges qu'on ne donne à la prudence; cependant quelque grande qu'elle soit, elle ne sauroit nous assurer du moindre événement.

151. *Adverbs receive their degrees of comparison in the same manner as adjectives.*

#### EXAMPLES.

##### *Positive.*

Il a agi *sagement*; he has acted wisely.

##### PRACTICE.

We easily forgive in our friends such failings as do not affect us.      Nous pardonnons aisément à nos amis les défauts qui ne nous regardent pas.

##### *Comparative.*

Il a agi *plus sagement* que vous; he acted more wisely than you.

Il a agi *moins sagement* que vous; he has acted less wisely than you.

Il n'a pas agi *si sagement* que vous; he has not acted so wisely as you.

Il en a agi *aussi sagement* que vous ; he has acted as wisely as you.

PRACTICE.

We renounce even our interests more easily than our attachments.

The inventors of sciences have pointed out to us the track, and have open'd to us the way to farther improvement.

Evil is never carried to a greater excess, or done with more alacrity, than when prompted by a false motive of conscience.

On renonce *plus aisément* à son intérêt qu'à son gout.

Les inventeurs des sciences nous ont tracé la voie, nous ont ouvert le chemin pour aller *plus loin*.

Jamais on ne fait le mal *si pleinement, & si gaiement*, que quand on le fait par un faux principe de conscience.

Superlative.

Il a agi *le plus sagement* de tous ; he has acted the wisest of them all.

Il a agi *très ou fort sagement* ; he has acted most, or very wisely.

PRACTICE.

Of all our defects, that which we are the readiest to acknowledge, is indolence. We persuade ourselves, that this does not exclude any of the virtues consistent with still life ; and that without destroying the more active ones, it only suspends their functions.

True sincerity is an openness of heart : 'tis found in few persons : that which commonly appears such, is but a refined dissimulation, to attract the confidence of others.

Reflections too often serve only to make us lose sight of the first thought.

De tous nos défauts, celui dont nous demeurons *le plus aisément* d'accord, c'est la paresse. Nous nous persuadons qu'elle renferme toutes les vertus paisibles, & que sans détruire entièrement les autres, elle en suspend seulement les fonctions.

La sincérité est une ouverture de cœur : on la trouve *en fort peu* de gens : celle que l'on voit d'ordinaire n'est qu'une fine dissimulation, pour attirer la confiance des autres.

Les réflexions ne servent *le plus souvent* qu'à faire perdre de vue la première pensée.

But the long adverbs of exaggeration, as *infiniment, extrêmement*, must never be placed before them : for example, we do not say *extrêmement sagement*, but *très ou fort sagement*, &c.

## EXCEPTION.

153. The following adverbs form their degrees of comparison in this manner :

<i>Positive.</i>	<i>Comparative</i>	<i>Superlative.</i>
<i>bien</i> , well.	<i>mieux</i> , better.	<i>le mieux</i> , the best.
<i>mal</i> , ill.	{ <i>pis</i> , or } worse.	{ <i>le pis</i> , or } the worst.
	{ <i>plus mal</i> , }	{ <i>le plus mal</i> , }
<i>peu</i> , little, few.	<i>moins</i> , less, fewer.	<i>le moins</i> , the least, or fewest.

## PRACTICE, OF EXAMPLES.

Some persons speak well ; yet write but indifferently : the reason is, the place they are in, and the ideas raised in their minds by circumstances extrinsic, warm the imagination ; and render it more fruitful, than it would be, were it not so actuated.

There are certain oversights far preferable to a dry and insipid accuracy.

When we are got into a scrape, we must do the best we can to get out of it.

Some words strike the ear with an unpleasant sound.

Few know how to maintain the dignity of old age.

The moderns have disused the parenthesis ; because by keeping the mind in suspense, it perplexes and renders the discourse more intricate and less entertaining. Above all it is insufferable in verse ; unless very short and striking.

Souls which have the most humility, are apt in general to suspect themselves of having most pride.

Il y en a qui parlent *bien* & qui n'écrivent pas de même : c'est que le lieu, la compagnie, &c. les échauffent, & tirent de leur esprit plus qu'ils n'y trouveroient sans cette chaleur.

Il y a des négligences qui valent *mieux* qu'une sèche & ennuyeuse exactitude.

Quand on est embarqué dans quelque méchante affaire, il en faut sortir *du mieux* qu'on peut.

Il y a des mots qui sonnent *mal* aux oreilles.

*Peu* de gens savent être vieux.

Les modernes évitent les parenthèses ; parcequ'en tenant l'esprit en suspens, elles l'embarassent, & rendent le discours *moins* net, & *moins* agréable. Elles sont sur tout insupportables en vers, si elles ne sont courtes & ingénieuses.

Les âmes qui ont *le moins* d'orgueil, sont pour l'ordinaire celles qui se figurent en avoir davantage.

Truth

On



Truth is not so much sought after in argument, as the means of triumphing over one's adversary.

Are mankind so good, so faithful, or so equitable, as to deserve our entire confidence in them; and that we should not at least wish for the existence of God, to whose tribunal we may appeal from their decisions, and have recourse to, when persecuted or betray'd by 'em?

A man is ugly, of a diminutive stature, and even wants understanding: some body whispers me, that he has several thousands a year: what then? that concerns himself alone: I shall never be worse or better for it. Should I begin now to regard him in any other light, or if I had not command enough on myself to do otherwise, what folly should I betray!

On cherche *moins* la vérité dans la dispute qu'à triompher de son adversaire.

Les hommes sont-ils assez bons, assez fidèles, & assez équitables pour mériter toute notre confiance, & ne nous pas faire désirer *du moins* que Dieu existât, à qui nous pourrions appeler de leurs jugemens, & avoir recours, quand nous en sommes persécutés & trahis.

Un homme est laid, de petite taille, & a *peu* d'esprit: l'on me dit à l'oreille, il a cinquante mille livres de rente: cela le concerne tout seul; & il ne m'en fera jamais ni *pis* ni *mieux*: si je commence à le regarder avec d'autres yeux, & si je ne suis pas maître de faire autrement; quelle sottise!

154. There are some few *superlatives absolute*, which are form'd by adding *issime* to their *positive*; as, *éminentissime*, most eminent; *révérendissime*, most reverend; *sérénissime*, most serene; *illustrissime*, most illustrious; *généralissime*, generalissimo, &c.

## C H A P. IV.

## O F N U M B E R S .

155. **T**HERE are five sorts of them.

FIRST, the cardinal number, viz.

156. *Un* or *une*, one; *deux*, two; *trois*, three; *quatre*, four; *cinq*, five; *six*, six; *sept*, seven; *huit*, eight; *neuf*, nine; *dix*, ten; *onze*, eleven; *douze*, twelve; *treize*, thirteen; *quatorze*, fourteen; *quinze*, fifteen; *seize*, sixteen; *dix-sept*, seventeen; *dix-huit*, eighteen; *dix-neuf*, nineteen; *vingt*, twenty; *vingt & un*, twenty-one; *vingt-deux*, twenty-two; *vingt-trois*, twenty-three; *vingt-quatre*, twenty-four; *vingt-cinq*, twenty-five; *vingt-six*, twenty-six; *vingt-sept*, twenty-seven; *vingt-huit*, twenty-eight; *vingt-neuf*, twenty-nine; *trente*, thirty; *trente & un*, thirty-one; *trente-deux*, thirty-two; *trente-trois*, thirty-three; and so on to *quarante*, forty, &c. *cinquante*, fifty, &c. *soixante*, sixty; *soixante & un*, sixty-one; *soixante & deux*, sixty-two; *soixante & trois*, sixty-three; *soixante & quatre*, sixty-four; and so on to *soixante & dix*, seventy; *soixante & onze*, seventy-one; *soixante & douze*, seventy-two; *soixante & treize*, seventy-three; *soixante & quatorze*, seventy-four; *soixante & quinze*, seventy-five; *soixante & seize*, seventy-six; *soixante & dix-sept*, seventy-seven; *soixante & dix-huit*, seventy-eight; *soixante & dix-neuf*, seventy-nine; *quatre-vingt*, eighty; *quatre-vingt-un*, eighty-one; *quatre-vingt-deux*, eighty-two; *quatre-vingt-trois*, eighty-three; and so on to *quatre-vingt-dix*, ninety; *quatre-vingt-onze*, ninety-one; *quatre-vingt-douze*, ninety-two; and so on to *cent*, one hundred; *cent un*, one hundred and one; and so on to *six vingts*, one hundred and twenty; *cent vingt-deux*, one hundred and twenty-two; *cent vingt-trois*, one hundred and twenty-three; and so on to *deux cents*, two hundred, &c. *trois cents*, &c. *mille*, one thousand; *deux mille*, two thousand, &c. *deux mille cent*, two thousand one hundred, &c. *deux mille deux cents*, two thousand two hundred; and so on to *trois mille*, three thousand, &c. *quatre mille*, four thousand; and so on to *cent mille*, one hundred thousand; *deux cents mille*, two hundred thousand, &c. *trois cents mille*, three hundred thousand; and so on to *un million*, a million; *deux millions*, two millions, &c. &c. &c.

PRACTICE, OR EXAMPLES.

There are three kinds of thoughts ; the noble and elevated, the pleasing and agreeable, the refined and delicate.

The mouth of the Danube has five large canals in the Euxine sea.

The creation is the work of six days.

A rampart must be a hundred and twenty feet thick to stand a battery of cannon.

A man must reach thirty, e'er he thinks of making his fortune ; and is fifty before he has made it. We set about building when old, and are in the grave by that time the painter and the glazier begin to work in the house.

The temple of Solomon was begun four hundred and four-score years after the departure from Ægypt.

Il y a trois genres de pensées ; des pensées nobles, des pensées jolies & agréables, des pensées fines & délicates.

L'embouchure du Danube se fait par cinq larges canaux, dans le pont Euxin.

La création est l'ouvrage de six jours.

Un rempart doit être épais de vingt toises pour résister au canon.

Il faut avoir trente ans pour songer à sa fortune ; elle n'est pas faite à cinquante ; l'on bâtit dans sa vieillesse ; & l'on meurt quand on en est aux peintres & aux vitriers.

Le temple de Salomon fut commencé quatre cens quatre-vingts ans après la sortie d'Égypte.

157. *Observe*, that when we speak of the date of the year, we write *mil*, and not *mille* ; Examp. *P'an mil sept cens cinquante-cinq*, 1755 ; *P'an mil sept cens cinquante-six*, 1756.

PRACTICE.

There was an eclipse of the sun in February seventeen hundred thirty-six.

Il y eut une éclipse de soleil dans le mois de Février l'an mil sept cens trente-sept.

158. *Observe also*, that in arithmetick we always say *septante*, seventy ; *huitante*, eighty ; *nonante*, ninety : instead of *soixante & dix*, threescore and ten ; *quatre-vingt*, fourscore ; *quatre-vingt-dix*, fourscore and ten.

PRACTICE.

None but strangers to the French language say in conversation, *septante*, *huitante*, *nonante* ; instead of, *soixante & dix*, *quatre-vingt*, *quatre-vingt dix*.

Il n'y a que les étrangers qui disent en conversation *septante*, *huitante*, *nonante*, au lieu de *soixante & dix*, *quatre-vingt*, *quatre-vingt-dix*.

159. Speaking of the seventy interpreters of the Holy Bible, we also say, *les septante*,

#### PRACTICE, or EXAMPLES.

The word *septuagint* is of general acceptation, from the version of the Bible by the seventy interpreters, at the command of Ptolomy Philadelphus. Le mot *septante* est fameux par la version de la Bible faite par les *septante* interprètes, en exécution de l'ordre de Ptolomée Philadelphé.

160. We never say *une semaine*, a week; *deux semaines*, two weeks; but we say *huit jours*, *quinze jours*: neither do we say *un quart d'an*, a quarter of a year; *demi-an*, half a year; *trois quarts d'an*, three quarters of a year; but we say *trois mois*, three months; *six mois*, six months; *neuf mois*, nine months; and then *un an*, a year; *treize mois*, thirteen months; *quatorze mois*, fourteen months; and so on to *deux ans*, two years: however we say, *il a un an & demi*, he is a year and a half old: above two years we reckon in this manner, *deux ans & un mois*, two years and one month; *deux ans & deux, trois, quatre, cinq mois*, two years and two, three, four, five months; and then *deux ans & demi*, two years and half; *deux ans & sept, huit, neuf mois*, &c. two years and seven, eight, nine months; and so on.

#### PRACTICE, or EXAMPLES.

In general, rents are paid quarterly. Les loyers se payent ordinairement tous les *trois mois*.

Strangers to the French say, instead of three months, a quarter of a year; instead of six months, half a year; but these expressions are never allowable. Les étrangers disent *un quart d'an* pour *trois mois*, *un demi-an* pour *six mois*; mais cela n'est pas supportable.

161. We never say, either noon or night, *it is twelve o'clock*; but we say *il est midi*, it is mid-day, or twelve o'clock; *il est minuit*, it is midnight, or twelve o'clock.

#### PRACTICE, or EXAMPLES.

The usual time for calling upon people is from eleven in the morning till twelve, and from twelve to one. Il faut aller trouver les gens entre onze heures & *midi*; entre *midi* & une heure.

For

*Minuit*

Formerly the French word *Minuit* étoit autrefois des *minuit* was of either gender : deux genres ; présentement il now there is no doubt about it, n'y a plus à délibérer ; il est 'tis always of the masculine. toujours masculin.

SECONDLY, Nouns of proportion and repetition, viz.

162. *Le double*, double, twofold, or twice as much ; *le triple*, triple, threefold, or thrice as much ; *le quadruple*, quadruple, fourfold, or four times as much ; *le centuple*, one hundred-fold, or one hundred times as much.

PRACTICE, OR EXAMPLES.

The number nine makes Le nombre de neuf est le three times three. triple de trois.

God has promised to re- Dieu a promis de récom- ward the charity of the faith- penser la charité des fidèles au- ful a hundred fold ; to make centuple, de leur rendre le them a hundred fold return. centuple.

163. And their adverbs, which are form'd by placing the word *fois* after the ordinal number ; as *une fois*, once ; *deux fois*, twice ; *trois fois*, thrice ; *quatre fois*, four times ; *cinq fois*, five times, &c. *dix fois*, ten times, &c. *vingt fois*, twenty times, &c. *quatre-vingts fois*, fourscore times, &c. *cent fois*, one hundred times, &c. *cent soixante & onze fois*, one hundred seventy-one times, &c. *deux cens quatre-vingt-quinze fois*, two hundred fourscore and fifteen times, &c. *mille fois*, one thousand times, &c. &c.

PRACTICE, OR EXAMPLES.

Death comes but once ; yet La mort n'arrive qu'une fois ; it awes us every instant of our Et se fait sentir à tous les mo- lives : why should we fear it, ments de la vie ! pourquoi l'a- before it comes ? préhender avant que de la sou- frir !

THIRDLY, the ordinal number, viz.

164. *Le premier*, or *la première*, the first ; *le second*, or *la seconde*, le or *la deuxième*, the second ; *le* or *la troisième*, the third ; *le* or *la quatrième*, the fourth ; *le* or *la cinquième*, the fifth ; *le* or *la sixième*, the sixth ; *le* or *la septième*, the seventh ; *le* or *la huitième*, the eighth ; *le* or *la neuvième*, the ninth ; *le* or *la dixième*, the tenth ; *le* or *la onzième*, the eleventh ; *le* or *la douzième*, the twelfth ; *le* or *la treizième*, the thirteenth ; *le* or *la quatorzième*, the fourteenth ; *le* or *la quinzième*, the fifteenth ; *le* or *la seizième*, the sixteenth ; *le* or *la dix-septième*, the seven-  
teenth ;

teenth ; *le* or *la dix-huitième*, the eighteenth ; *le* or *la dix-neuvième*, the nineteenth ; *le* or *la vingtième*, the twentieth ; *le* or *la vingt & unième*, the twenty-first ; *le* or *la vingt-deuxième*, the twenty-second ; *le* or *la vingt-troisième*, the twenty-third ; *le* or *la vingt-quatrième*, the twenty-fourth ; *le* or *la vingt-cinquième*, the twenty-fifth ; *le* or *la vingt-sixième*, the twenty-sixth ; *le* or *la vingt-septième*, the twenty-seventh ; *le* or *la vingt-huitième*, the twenty-eighth ; *le* or *la vingt-neuvième*, the twenty-ninth ; *le* or *la trentième*, the thirtieth ; *le* or *la trente & unième*, the thirty-first ; *le* or *la trente-deuxième*, the thirty-second ; *le* or *la trente-troisième*, the thirty-third, &c. *le* or *la quarantième*, the fortieth, &c. *le* or *la cinquantième*, the fiftieth, &c. *le* or *la soixantième*, the sixtieth ; *le* or *la soixante & unième*, the sixty-first ; *le* or *la soixante & deuxième*, the sixty-second ; *le* or *la soixante & troisième*, the sixty-third, &c. *le* or *la soixante & dixième*, the threescore and tenth ; *le* or *la soixante & onzième*, the threescore and eleventh ; and so on to *le* or *la quatre-vingtième*, the eightieth ; *le* or *la quatre-vingt-unième*, the eighty-first ; *le* or *la quatre-vingt-deuxième*, the eighty-second ; and so on to *le* or *la quatre-vingt-dixième*, the ninetieth ; *le* or *la quatre-vingt-onzième*, the ninety-first ; *le* or *la centième*, the hundredth ; and so on to *le* or *la millième*, the thousandth, &c.

## PRACTICE, OF EXAMPLES.

There are two different worlds ; one, in which our stay is but short, and out of which we must depart, never to return thither again. The other, into which we must soon enter, never to quit it more. Favour, authority, friends, fame and wealth, are of use for the former : for the latter, the sole contempt of all these things is of service. The grand point is to make a right choice.

It is time that brings arts to perfection, because improvements are for ever making upon the original invention, and upon the first essays of ingenuity.

Il y a deux mondes ; l'un où l'on séjourne peu, & d'où l'on doit sortir pour n'y plus rentrer ; l'autre où l'on doit bientôt entrer pour n'en jamais sortir. La faveur, l'autorité, les amis, la haute réputation, les grands biens servent pour le premier monde : le mépris de toutes ces choses sert pour le second. Il s'agit de choisir.

Les arts se perfectionnent avec le tems, parceque l'on ajoute toujours à la première invention, & aux premiers efforts de l'esprit.

The

L'idée

The idea presents an object; L'idée représente l'objet ; the thought considers it ; la pensée le considère ; the imagination fashions it. L'imagination le forme. La première first paints ; the second examines ; the third engages our affections ; la seconde peint ; la troisième séduit.

Their *adverbs* are thus form'd.

165. *Premièrement* or *en premier lieu*, in the first place ; *secondement*, or *en second lieu*, secondly ; *troisièmement*, or *en troisième lieu*, thirdly ; *en quatrième lieu*, fourthly ; *en cinquième lieu*, fifthly ; *en sixième lieu*, sixthly, &c.

#### PRACTICE.

God has made us first for himself, and in the next place for one another. Dieu nous a fait *premièrement* pour lui, & *en second lieu* les uns pour les autres.

166. *Observe*, that speaking of the *day of the month*, we make use of the *cardinal number*, instead of the *ordinal* ; Examp. *le deux, le trois, le quatre, le dix, le vingt, &c. de ce mois*, the second, the third, the fourth, the tenth, the twentieth, &c. of this month : except *le premier de ce mois*, the first of this month ; for we never say, *l'un de ce mois*.

167. *Observe also*, that speaking of sovereigns, we generally use the *cardinal number* ; as, *Henri trois*, Henry the third ; *Henri quatre*, Henry the fourth ; *Charles huit*, Charles the eighth ; *Louis quinze*, Lewis the fifteenth, &c. except *first* and *second*, which are express'd by the *ordinal number*, as *George premier*, George the first ; *George second*, George the second ; *Guillaume premier*, William the first, &c.

168. *N. B.* I advise the learner to take particular notice, in this last observation, that *no article* is placed *before* either the *cardinal* or *ordinal number* ; as, *Charles douze*, Charles the twelfth ; *Guillaume second*, William the second, &c. and never *Charles le douze, Guillaume le second*.

169. The *ordinal number* is also used in these, or such like sentences ; *il se sauva lui huitième*, he was one of eight who saved themselves ; *il y entra lui quatrième*, he was one of four who went in, &c.

FOURTHLY,

## FOURTHLY, the collective, viz.

170. *A la huitaine*, eight days hence, term of law; *une neu-  
vaine*, nine days devotion; *une dixaine*, about ten; *une dou-  
zaine*, a dozen; *la treizaine*, the thirteenth ball at tennis, which  
is not counted; *une quinzaine*, about fifteen; *une vingtaine*,  
about twenty; *une trentaine*, about thirty; *une quarantaine*,  
about forty; *une cinquantaine*, about fifty; *une soixantaine*,  
about sixty; *une centaine*, about a hundred.

## EXAMPLES.

*Une dixaine de perſones*, about ten people.

*J'en ai une douzaine*, I have a dozen of them.

*Une quinzaine d'écus*, about fifteen crowns.

*Une quinzaine de jours*, about a fortnight.

*Une vingtaine*, *une trentaine*, *une quarantaine*, *une cinquan-  
taine*, *une ſoixantaine*, *une centaine de chevaux*, about twenty,  
thirty, forty, fifty, ſixty, an hundred horſes:

*Oſtave*, a feaſt of eight days; *ſexagénaire*, about ſixty or  
threeſcore; *ſeptuagénaire*, about ſeventy or threeſcore and ten;  
*octogénaire*, about eighty or fourſcore; *nonagénaire*, about ninety  
or fourſcore and ten; *centénaire*, centenary; *millénaire*, mille-  
nary or thouſand; *un quarteron*, a quarter of a hundred, ſpeak-  
ing of things that are told by the hundred; *un quarteron*, a  
quarter of a pound: Examp. *un quarteron de beurre*, a quarter  
of a pound of butter, &c. *un quintal*, a hundred weight; *un  
millier*, a thouſand; as, *un millier d'épingles*, a thouſand of pins;  
*un millier*, a thouſand weight; Examp. *un millier de plomb*, a  
thouſand weight of lead; *un quantier*, a quarter; Examp. *ſer-  
vir par quartier*, to wait quarterly, ſpeaking of certain officers  
who wait on the king; *ſemiſtre*, ſix months waiting; Examp.  
*il ſort de ſemiſtre*, he is juſt out of his ſix months waiting, &c.  
*les quinze vingts*, an hoſpital in Paris, founded by St. Lewis, for  
three hundred blind men; it ſtands alſo for the ſaid three hun-  
dred men; *les vingt-quatre*, ſpeaking of twenty-four players on  
the violin, officers to the king of France; *un couple*, a couple;  
Examp. *un heureux couple*, a happy couple; *une couple*, a yoke,  
a brace, a couple; Examp. *une couple de chapons*, a couple of  
capons; *une paire*, a pair; *tercet*, a ſtanza of three verſes;  
*quatrain*, a ſtanza of four verſes; *huitain*, a ſtanza of eight  
verſes; *ſixain*, a ſtanza of ſix verſes; *quinzain*, fifteen all at  
tennis; *trentain*, thirty all at tennis.



PRACTICE.

'Tis a great folly in man or woman to marry after fifty.

C'est une grande folie à un homme, ou à une femme *quinquagenaire* de se marier.

God commanded Noah to convey into the ark seven couple of male and female animals, and seven couple of every kind of wing'd creature, and two couple of unclean creatures, in order to preserve their species upon earth.

Dieu commanda à Noé de faire entrer dans l'arche sept paires d'animaux mâles & femelles, & sept paires de toutes espèces d'oiseaux, & deux paires d'animaux immondes, pour en conserver la race sur la terre.

FIFTHLY, the distributive.

171. *Le tiers*, the third part; *le quart*, the fourth part; *un quartier de pomme*, the quarter of an apple; *le quint*, the fifth part, speaking of a right belonging to a freehold: it is also used after the word *Charles*, when we mean the emperor; as, *Charles quint*, Charles the fifth; *la moitié*, the half; *quinte*, fifth in music; *octave*, eighth in music; also the last day of a feast which holds eight days; *annuel*, which lasts one year: Examp. *une charge annuelle*, an office which lasts a year; *triénal*, which lasts three years; Examp. *une charge triénale*, an office which lasts three years only; *quatriénal*, which lasts four years.

PRACTICE.

Away with the passions, with selfishness, with injustice; and what a calm would there ensue, amidst the greatest cities! the common occasions of life and our subsistence would not create one third of our present perplexities.

Otez les passions, l'intérêt; l'injustice, quel calme dans les plus grandes villes! les besoins & la subsistance n'y font pas *le tiers* de l'embarras.

172. The cardinal number is also distributive in these sentences; *il y en avoit huit, qui marchoit un à un, deux à deux, quatre à quatre*, there were eight who walk'd singly, two of a breast, four of a breast.

# CHAP. V.

## OF PRONOUNS.

173. **T**HERE are seven of them, viz. the *personal*, the *possessive*, the *demonstrative*, the *relative*, the *interrogative*, the *numeral*, and the *indefinite*.

### SECT. I.

#### 174. OF PRONOUNS PERSONAL.

There are six pronouns personal, and three persons, viz.

First person	_____	_____	_____	1
Second person	_____	_____	_____	2
Third person	{	masculine	_____	3
		feminine	_____	4
		indeterminata	_____	5
		supplying	_____	6

They are also divided into *conjunctive* and *disjunctive*.

The *conjunctive* pronouns, which are declined without the help of any article, are,

For the *first person*.

Singular common.	Plural common.
Nom. <i>Je</i> , I.	Nom. <i>nous</i> , we.
Dat. <i>me</i> , to, or for me.	Dat. <i>nous</i> , to, or for us.
Accus. <i>me</i> , me.	Accus. <i>nous</i> , us.

For the *second person*.

Singular common.	Plural common.
Nom. <i>tu</i> , thou.	Nom. <i>vous</i> , you.
Dat. <i>te</i> , to, or for thee.	Dat. <i>vous</i> , to, or for you.
Accus. <i>te</i> , thee.	Accus. <i>vous</i> , you.

For the *third person masculine*.

Singular.	Plural.
Nom. <i>il</i> or <i>ce</i> , he or it.	Nom. <i>ils</i> or <i>ce</i> , they.
Dat. <i>lui</i> , to or for him, or it.	Dat. <i>leur</i> , to, or for them.
Accus. <i>le</i> , him, or it.	Accus. <i>les</i> , them.

For

For the *third person feminine*.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	<i>elle</i> or <i>ce</i> , she, or it.	Nom.	<i>elles</i> or <i>ce</i> , they.
Dat.	<i>lui</i> , to or for her, or it.	Dat.	<i>leur</i> , to, or for them.
Accus.	<i>la</i> , her, or it.	Accus.	<i>les</i> , them.

For the *third person indeterminate common*.

Nom.	<i>on</i> , one, they, or people.
Dat.	<i>se</i> , to, or for one's self, himself, herself, itself, themselves, or one another.
Accus.	<i>se</i> , one's self, himself, herself, itself, themselves, or one another.

For the *third person supplying common*.

Nom.	} <i>le</i> , it, so, or they.
and	
Accu.	} <i>en</i> , of him, of her, of it, some, with it, of them, from them, by them, or with them.
Gen.	
and	} <i>y</i> , to it, there, therein, in it, in them, about it, or them.
Abla.	

The *disjunctive pronouns*, which are declined with the help of the *article indefinite*, are,

For the *first person*.

<i>Singular common.</i>		<i>Plural common.</i>	
Nom.	<i>moi</i> , I.	Nom.	<i>nous</i> , we.
Gen.	} <i>de moi</i> , of, from, by, or with me.	Gen.	} <i>de nous</i> , of, from, by, or with us.
and		and	
Abl.	} <i>à moi</i> , to, or for me.	Abl.	} <i>à nous</i> , to, or for us.
Dat.		Dat.	
Accus.	<i>moi</i> , me.	Accus.	<i>nous</i> , us.

For the *second person*.

<i>Singular common.</i>		<i>Plural common.</i>	
Nom.	<i>toi</i> , thou.	Nom.	<i>vous</i> , you.
Gen.	} <i>de toi</i> , of, from, by, or with thee.	Gen.	} <i>de vous</i> , of, from, by, or with you.
and		and	
Abl.	} <i>à toi</i> , to, or for thee.	Abl.	} <i>à vous</i> , to, or for you.
Dat.		Dat.	
Accus.	<i>toi</i> , thee.	Accus.	<i>vous</i> , you.

For the *third person masculine*.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	<i>lui</i> , he, or it.	Nom.	<i>eux</i> , they.
Gen.	} <i>de lui</i> , of, from, by, or with him, or it.	Gen.	} <i>d'eux</i> , of, from, by, or with them.
Abl.		Abl.	
Dat.	<i>à lui</i> , to, or for him, or it.	Dat.	<i>à eux</i> , to, or for them.
Accus.	<i>lui</i> , him, or it.	Accus.	<i>eux</i> , them.

For the *third person feminine*.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	<i>elle</i> , she, or it.	Nom.	<i>elles</i> , they.
Gen.	} <i>d'elle</i> , of, from, by, or with her, or it.	Gen.	} <i>d'elles</i> , of, from, by, or with them.
Abl.		Abl.	
Dat.	<i>à elle</i> , to, or for her, or it.	Dat.	<i>à elles</i> , to, or for them.
Accus.	<i>elle</i> , her, or it.	Accus.	<i>elles</i> , them.

For the *third person indeterminate*.

Gen.	} <i>de soi</i> , of, from, by, or with one's self, himself, herself, or itself.	
Abl.		
Dat.	<i>à soi</i> , to, or for one's self, himself, herself, or itself.	
Accus.	<i>soi</i> , one's self, himself, herself, or itself.	

*N. B.* The *conjunctive pronoun* generally precedes the *verb*; and the *disjunctive* seldom does.

175. Note also, that the *nominative* of the *supplying pronoun* is always a *nominative govern'd*, and never governing.

176. Observe, that the French make use of the plural *vous*, when they speak in the *singular number*; Examp. *vous riez*, you laugh; *vous profitez*, you make a progress, &c. however the *adjective*, which has relation to the pronoun *vous*, is put in the *singular number*; Examp. *vous êtes ignorant*, you are ignorant; *vous serez triste*, you will be sad, &c.

PRACTICE.

When age, or some unforeseen accident, shall have defaced that beauty of yours, which you are so fond of; you'll own it was all but vanity.

Lorsque l'âge, ou quelque accident imprévu, effacera cette beauté dont *vous êtes idolâtre*; *vous avouerez* que ce n'étoit que vanité.

177. The second person singular, *tu*, thou; is used either when we speak to a particular friend, in a familiar way, or to a beast; or when we speak in anger, or with contempt; Exam. *d'où viens-tu mon ami?* whence comest thou, friend? *comment te portes-tu?* how do'st do? *tu en as menti*, thou lie'st; *tu es un pauvre ignorant*, thou art a poor ignorant fellow, &c.

'Tis true that it may be, and is, sometimes used in a different manner, as may be seen in the following practice, or example; but then it must be with great circumspection, and a thorough knowledge of the language: therefore this last way of speaking is to be avoided.

#### PRACTICE.

Art thou great? art thou mighty? something is still wanting: make me esteem thee, that I may have reason to grieve for the loss of thy favour, or at my own inability to obtain it.	<i>Tu es grand? tu es puissant? ce n'est pas assez: fais que je t'estime, afin que je sois triste d'être déchu de tes bonnes grâces, ou de n'avoir pu les acquérir.</i>
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#### USE of the pronoun personal.

178. When, in an affirmation, it is single nominative to the verb, it is conjunctive; and placed before the same verb; Exam. *je dors*, I sleep; *il rit*, he laughs; *il est tendre*, it is tender; *c'est moi*, 'tis I; *ce sont les plus sçavans*, they are the most learned; *on le dit*, so they say; *nous espérons*, we hope; *vous considérez*, you consider; *elles écrivent*, they write; *il neige*, it snows; *il le faut faire*, it must be done, &c. Sometimes it may elegantly be placed after the verb; and that happens when this last is preceded by an adverb, or by a conjunction; as in these examples: *à peine conceit-on* ce qu'ils veulent dire, their meaning is scarce perceptible; *aussi a-t-il fait*, he has even done so in fact, &c.

#### PRACTICE.

We are the slaves of whatever we either dread or covet.	<i>Nous sommes esclaves de toutes les choses que nous craignons, &amp; que nous désirons.</i>
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An insulting raillery is of all injuries the most seldom forgiven: it is the language of contempt.	<i>La moquerie est de toutes les injures celle qui se pardonne le moins: elle est le langage du mépris.</i>
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It is hard to light upon one man of good sense in a whole company.

A philosopher fell from the stairs-head to the bottom : lucky enough, says he, comforting himself, I was just proposing to go down stairs.

*A peine trouve-t-on un homme de bon sens dans toute une assemblée.*

Un philosophe disoit pour se consoler de sa chute, *aussi bien voulais-je descendre.*

179. When the same pronoun conjunctive happens to be nominative to several verbs in the same tense, it may either be omitted or repeated ; Examp. *je vous aime & vous estime*, I love and esteem you ; *il vous parle & vous vole* en même tems, he speaks to you, and robs you at the same time ; *vous en mangeates & en butes*, you eat and drank of it, &c. or *je vous aime & je vous estime*, *vous en mangeates & vous en butes* : but in this case we seldom repeat the third person in familiar discourse, and we say rather, *il vous parle & vous vole* en même tems, than *il vous parle, & il vous vole* en même tems.

#### PRACTICE.

Is it true then that you, who take as a personal offence, what I said of some among the great, are not in fact crying out at an attack made upon others, but on yourself ? are you then of the number of the scornful, the mischievous, the sneerers, flatterers, and dissemblers ? I knew nothing of all this ; nor even thought of you : I spoke only of the great.

A right courtier is master of his own behaviour, of his looks and of his countenance : he is close, impenetrable, dissembles ill turns, smiles on his adversary, curbs his temper, disguises his passions, belies his heart, speaks and acts quite contrary to his own sentiments : all this mighty finess is but that stale vice, call'd falsehood :

Et vous, qui voulez être offensé personnellement de ce que j'ai dit de quelques grands, ne criez-vous point de la blessure d'un autre ? êtes-vous dédaigneux, malaisant, mauvais plaisant, flatteur, hypocrite ? *je l'ignorois, & ne pensois pas à vous ; (ou bien & je ne pensois pas à vous ;)* j'ai parlé des grands.

Un homme qui fait la cour, est maître de son geste, de ses yeux & de son visage ; il est profond, impénétrable ; *il dissimule les mauvais offices, sourit à ses ennemis, contraint son humeur, déguise ses passions, dément son cœur, parle, agit contre ses sentimens* : tout ce grand raffinement n'est qu'un vice, que l'on apèle fausseté ; quel-

falshood : a vice sometimes of quelquefois aussi inutile au as little advantage to the cour- courtisan pour sa fortune, que tier's fortune, as candour, sin- la franchise, la sincérité, & la cerity, and virtue itself. vertu.

180. When the indefinite pronoun *on* is nominative to several verbs, tho' in the same tense, it must be repeated before every verb ; Examp. *on dit & on assure*, they say and affirm ; *on y boit & on y mange*, people eat and drink there, &c.

PRACTICE.

When children are too Si *on abaisse*, & si *on humilie* much brow-beaten and kept trop les enfans, *on étouffe & on éteint* the vivacity of their ge- la vivacité de leur nius is often damp'd and even esprit. destroy'd.

Tho' you are a man of in- Avec de la probité, & de tegrity and good sense, yet l'esprit *on vous craint*, & l'on you are both fear'd and vous *évit* : pourquoi ? vous shunn'd : and why so ? be- êtes inégal. cause your temper is uneven.

In all other cases the pronoun nominative must always be repeated, viz.

181. Before verbs in different tenses ; as, *je vous aime*, & *je vous en donnerai* des marques, I love you, and will make you sensible of it ; *nous souffrons*, & *nous souffrirons* long tems, we suffer, and shall suffer a long while, &c.

182. Passing from a negation to an affirmation, or from an affirmation to a negation ; as, *il ne l'aime pas*, & *il l'assiste*, he does not love him, and yet helps him ; *il ne l'a pas vu*, & *il le condamne*, he has not seen it, and yet condemns it ; *vous en avez mangé* & *vous n'en mangerez plus*, you have eaten some, but you shall eat no more, &c.

PRACTICE.

Our senses bear with no- Nos sens n'aperçoivent rien thing in extremes. Too much d'extrême. Trop de bruit noise stuns us ; too much light nous étourdit ; trop de lumière nous éblouit ; trop de distance or proximity equally distance, & trop de proximité obstructs the sight ; too great empêchent la vuë ; trop de a prolixity or conciseness makes longueur, & trop de brièveté a discourse alike obscure ; too obscurcissent un discours ; trop much pleasure is tiresome ; de plaisir incommode ; trop de too much harmony displeases. consonances déplaisent. Nous

We

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We lose our sensation in the extremes of heat or cold. Excessive qualities are enemies to us, and not even liable to our perception at last. We feel them no more; we become passive to them. An immature or a superannuated age equally impedes the understanding; too much or too little aliment disturbs its operations; too much or too little instruction stupifies it. Extremes prove non-existent to us, and we to them: they are either lost to us, or we to them.

ne sentons ni l'extrême chaud, ni l'extrême froid. Les qualités excessives nous sont ennemies, & non pas sensibles. *Nous ne les sentons plus; nous les souffrons.* Trop de jeunesse & trop de vieillesse empêchent l'esprit; trop & trop peu de nourriture troublent ses actions; trop & trop peu d'instruction l'abêtissent. Les choses extrêmes sont pour nous comme si elles n'étoient pas; & nous ne sommes point à leur égard. Elles nous échappent, ou nous à elles.

183. Before a verb, preceded by one of the particles *mais, même, ainsi*, and such like; Examp. *il le croit, mais il se trompe*, he believes it, but he is mistaken; *il le fait, & même il s'en vante*, he does it, and even boasts of it; *il l'a vu, ainsi il en parle*, he has seen it, and so speaks of it, &c.

## PRACTICE.

Such a one has talents enough to excel in a certain sphere, and even to prescribe rules in it; yet has not the discretion to forbear talking of other matters which he knows but superficially: he goes on boldly beyond the limits of his own genius; and in so doing goes astray. Hence it is, that many an eminent man talks like a fool.

We know by experience, that we are capable of diversity of thought.

Tel a assez d'esprit pour exceller dans une certaine matière, & en faire des leçons; qui en manque, pour voir qu'il doit se taire sur quelque autre, dont il n'a qu'une foible connoissance: *il sort hardiment des limites de son génie; mais il s'égare*; & fait que l'homme illustre parle comme un sot.

*Nous savons par expérience que nous sommes capables de diverses pensées.*

184. When the verb has, besides one pronoun for its nominative, either some nouns or other pronouns, the last pronoun must be *conjunctive*, and the other pronoun or pronouns *disjunctive*; Examp. *moi, je n'y entends rien*, as for me, I know nothing of the matter; *vous & moi, nous y irons*, you and I will



to there; *lui & moi, nous le ferons*, he and I will do it; *lui, il est trop intéressé*, as for him, he is too selfish; *votre cousin & moi, nous y sommes obligés*, your cousin and I are obliged to it; *vous & votre fils, vous y devriez passer l'été*, you and your son should pass the summer there, &c.

PRACTICE.

I should soon have forsaken these pleasures, you say, if I had but faith. And I tell you, you would soon have faith, had you once forsaken these pleasures. It is your business then to begin first: were it in my power, I would give you faith; but I cannot, nor consequently can I try, whether what you assert is true: whereas you may leave off those pleasures, and try the truth of what I advance.

God, who can do all things, bears with so many wicked people; and you, the worst of all, cannot bear with one such.

J'aurois bientôt quitté ces plaisirs, dites-vous, si j'avois la foi. Et moi je vous dis, que vous auriez bientôt la foi si vous aviez quitté ces plaisirs. Or c'est à vous à commencer. Si je pouvois, je vous donerois la foi: je ne le puis, ni par conséquent éprouver la vérité de ce que vous dites; mais vous pouvez bien quitter ces plaisirs, & éprouver si ce que je dis est vrai.

Dieu, qui peut tout, souffre tant de méchans; & vous qui êtes le pire de tous, vous n'en pouvez souffrir un.

185. But when the third person *lui* or *eux*, happens to be the last pronoun, it is usual, particularly in familiar discourse, to put no pronoun conjunctive nominative before the verb; as, *il est sage, & lui ne l'est pas*, he is good, but the other is not; *sa cousine & lui se ressemblent*, his cousin and he are alike; *votre père & eux y sont invités*, your father and he are invited to it, &c.

PRACTICE.

The world is for those who follow courts, or people cities: nature is only for such as live in the country: they alone truly enjoy life: at least, they alone are sensible that they do live.

Le monde est pour ceux qui suivent les cours, ou qui peuplent les villes: la nature n'est que pour ceux qui habitent la campagne: *eux seuls vivent*; *eux seuls du moins connoissent* qu'ils vivent.

186. We translate, with the pronoun conjunctive nominative after the verb, these English expressions; *said he, she replied*,  
U said

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*said you, they added, &c.* therefore say and write in French, *dites il, repartit-elle, dites-vous, ajoutèrent-ils, &c.*

### PRACTICE.

'Tis something great (you say) to be praised by posterity; (that is) by those you have never seen, and whom you never will see. Why are you not grieved then to have mis'd the applause of those who are gone before you?

How many stars have not telescopes discover'd to us, which had no existence to our philosophers of old? the scriptures were boldly attack'd concerning what is frequently asserted there, of their prodigious number. There are, it was said, but one thousand twenty and two stars, that is demonstrable.

C'est quelque chose de grand, *dites-vous*, d'être loué de la postérité; c'est-à-dire, de ceux que vous n'avez jamais vu; & que vous ne verrez jamais. Que ne vous affligez-vous donc aussi de ne l'avoir point été de ceux qui vous ont précédé?

Combien les lunètes nous ont-elles découvert d'autres qui n'étoient point, pour nos philosophes d'auparavant? on attaquoit hardiment l'écriture sur ce qu'on y trouve en tant d'endroits du grand nombre des étoiles. Il n'y en a que mille vingt-deux, *disoit-on*, nous le savons.

187. We also place the pronoun conjunctive nominative after verbs in the conjunctive mood; as, *suffisez-vous* encore plus riche que vous ne l'êtes, were you still richer than you are; *aurais-je* en souffrir, were I to suffer by it; *eût-elle* encore plus de beauté qu'elle n'en a, had she still more beauty than she has, &c. however we may also say in this case with the conjunctive nominative before the verb, quand *vous seriez* encore plus riche que vous ne l'êtes, quand j'en *devrois* souffrir, quand elle *auroit* encore plus de beauté, qu'elle n'en a.

188. The pronoun conjunctive nominative is also placed after the verb, when we make a wish; as, *puissiez-vous* être heureux, may you be happy, &c.

189. When we ask a question, the pronoun conjunctive nominative is placed after the verb; Examp. *écrivez-vous*? do you write? *parlent-ils*? do they speak? *dinent-elles*? are they at dinner? *est-ce* votre père? is it your father? *se lève-t-on*? do they rise, &c.

### PRACTICE.

PRACTICE.

Am I on the point of pre-  
ferment, and does such a one  
know it? or is it only what  
he presages? for he is before-  
hand with me, and treats me  
with ceremony.

May not one question the  
wisdom of those laws, which,  
instead of determining suits,  
serve only to protract them?

*Dois-je bientôt être en place,  
le fait-il? est-ce en lui un  
présentiment? il me prévient,  
il me salue,*

*Ne peut-on pas douter de la  
sagesse de ces loix, qui, au lieu  
de terminer les procès, ne ser-  
vent qu'à les prolonger.*

190. In this last case, when the *verb* is in a *compound tense*, the pronoun conjunctive nominative, as in *English*, is placed *after the auxiliary verb*; Examp. *sont-ils levés?* are they up? *avez-vous étudié?* have you studied? *y sommes-nous obligés?* are we obliged to it? *y est-on arrivé?* are they come to it? &c.

PRACTICE.

Kings! monarchs! poten-  
tates! sacred majesties! have  
I address'd you by all your  
haughty titles? grandees of  
the earth! most eminent prin-  
ces! high and mighty lords!  
nay, perhaps e'er long, al-  
mighty lords! we meer mor-  
tals stand in need of a little  
rain for our corn; or (what is  
still less) of a little dew. Ah!  
do but produce us some dew:  
moisten the ground with but  
one drop of rain.

Rois! monarques! poten-  
tats! sacrées majestés! vous  
*ai-je només* par tous vos super-  
bes noms? grands de la terre!  
très hauts, très puissans, &  
peut-être bientôt tous puissans  
seigneurs! nous autres hom-  
mes nous avons besoin pour  
nos moissons d'un peu de  
pluie; de quelque chose de  
moins, d'un peu de rosée:  
faites de la rosée; envoyez  
sur la terre une goutte d'eau.

191. *Observe*, that the pronoun *je* makes so great a cæca-  
phony after certain verbs monosyllables; as, *mens-je?* do I  
lie? *dors-je?* do I sleep? &c. that it is better to take another  
turn, and say, for example; *est-ce que je mens?* do I lie? *est-  
ce que je dors?* do I sleep? &c.

192. Take particular notice, that in asking a question, if  
the verb has not a pronoun personal for its nominative, the  
nominative precedes the verb, and the pronoun personal, *il*,

*elle, ils or elles*, is added besides, and placed after the verb; Examp. *la viande est-elle bonne?* is the meat good? *voire traduction est-elle faite?* is your translation done? &c.

## PRACTICE.

Is then the beauty, order, and duration of the universe the effect of meer blind chance?

*La beauté, l'ordre, & la durée de l'univers sont-ils l'effet d'une aveugle fortune?*

No one is so happy as a true Christian: no one so reasonable, so virtuous, so amiable. With how little pride does a Christian believe himself united to God? how little does he undervalue himself, when he considers himself on a level with insects?

Nul n'est heureux comme un vrai chrétien; ni raisonnable, ni vertueux, ni aimable: avec combien peu d'orgueil *un chrétien se croit-il uni à Dieu?* avec combien peu d'abjection *s'égalé-t-il aux vers de terre?*

193. Observe also, that when the pronoun conjunctive nominative *il* or *elle*, follows a verb, which terminates with a vowel, a *t* is inserted *between two hyphens*; thus, *mange-t-il?* does he eat? *voire sœur y sera-t-elle?* will your sister be there? &c. This is done to avoid the *hiatus*, which otherwise would be occasion'd by the meeting of the two vowels; as, *mange il sera elle*.

## PRACTICE.

A man who discovers any proofs of the Christian religion, is like an heir who finds the title-deeds to his estate. Will he say the deeds are false? and neglect to examine them?

Un homme qui découvre des preuves de la religion chrétienne, est comme un héritier qui trouve les titres de sa maison. *Dira-t-il* qu'ils sont faux? & *négligera-t-il* de les examiner?

A man of ever so great talents is still uneven: he ebbs and flows: sometimes his genius is raised, and is again depressed: then, if he be prudent, he talks little; he writes nothing; and neither forces his own imagination, nor tries to please that of others. Who can sing with a cold? should not the voice be first brought into tune?

L'homme du meilleur esprit est inégal; il souffre des accroissemens & des diminutions; il entre en verve; mais il eh fort: alors s'il est sage, il parle peu; il n'écrit point; il ne cherche point à imaginer & à plaire. *Chante-t on* avec un rhume? ne faut-il pas attendre que la voix revienne?

194. When an English sentence may be turn'd so, as that, without altering the sense, *one*, *they* or *people*, may be used as a nominative to a verb, *on* must be used as nominative to the said verb in French; as in this sentence: the fear of death is commonly stronger than all the reasonings used against it; wherein the participle passive *used* may be turn'd to a verb with *people* for its nominative; thus, *which people use against it*, la crainte de la mort est ordinairement plus forte, que tous les raisonnemens que l'on fait contre elle, &c. see N<sup>o</sup>. 488. Sometimes the pronoun *on* is used instead of *je*; as, *on vous entend*, I understand you, &c. Authors make the same use of it to avoid speaking in the first person.

PRACTICE.

Princes are prevail'd on by flattery: 'tis their foible.

The impression which education makes, is like the letters engraved on the bark of trees; which grow and gather strength along with the tree itself.

We receive favours: we accept of services.

When there is a vivacity of fancy and pleasantry of mind, a hundred trifling things are vented; which divert and spirit up the most serious conversation. I mean only such things, as far from being offensive to good-breeding, are the productions of a polite and delicate turn of mind.

*On gagne les princes par la flatterie; c'est leur foible.*

L'impression de l'éducation est comme les lettres qu'on grave sur l'écorce des arbres; & qui croissent & se fortifient comme eux.

*On reçoit les graces: on accepte les services.*

Quand on a du feu dans l'imagination, & de l'agrément dans l'esprit, on dit cent folies, qui égayent & qui animent les conversations les plus sérieuses. On entend (j'entends) de ces folies qui bien loin de choquer la bienséance, partent d'un esprit poli & délicat.

195. Sometimes the pronoun *on* before a verb, and never after, is preceded by the letter *l*; thus, *l'on*, which happens, when it comes after a word that terminates with a vowel; as, *c'est là où l'on doit bâtir cette maison*, 'tis there that house is to be built, &c.

PRACTICE.

At court, even passion is express'd by rule, and opprobrious language is utter'd with politeness and in a good style.

A la cour les colères sont éloquentes, & l'on s'y dit des injures poliment & en beaux termes.

It

C'est

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It is a brutal kind of temerity to go without knowing where; and to be indifferent, whether the way leads towards life or death.

C'est une témérité brutale de ne savoir où l'on va, & de ne se mettre pas en peine, si la voie que l'on suit conduit à la vie ou à la mort.

196. When the pronoun personal is govern'd by a verb in the dative or accusative, it is conjunctive, and placed immediately before the said verb; Examp. *vous m'aimez*, you love me; *je vous dis*, I tell you; *vous lui*, or *leur écrivez*, you shall write to him, to her, to them; *il s'habille*, he dresses himself; *elle se dit*, she said to herself; *on se parle*, people speak to one another; *on s'écrit*, people write to one another, &c. and not as in English; *vous aimez moi*, *je dis à vous*, *vous écrivez à lui*, *à elle*, *à eux*, *à elles*, *il babille soi même*, *elle dit à soi même*, *on parle à soi même*, *on écrit à soi même*: Let the English learner take particular notice of this rule.

### PRACTICE.

We enjoy life, and all the while are losing it: every moment shortens its duration.

Nous ne jouissons de la vie qu'à mesure que nous la perdons: chaque moment en abrège la durée.

Our ruling passions are the rock on which decency commonly founders.

Les passions qui nous emportent sont l'écueil ordinaire de la bienséance.

The fatiguing life of courtiers, and the disappointments they meet with, are not sufficient however to put them out of conceit with the court.

La vie fatigante des courtisans & les rebuts qu'ils souffrent, ne les dégoûtent point de la cour.

The eternity of God comes on apace; and the few moments of life remaining with us, are on the point of being absorb'd in that awful immensity.

L'éternité de Dieu s'avance; & ce peu d'instans de vie qui nous restent, sont prêts à se perdre dans cette immensité si redoutable.

In this world all things are in disorder: good men abide in it as in a foreign country.

Tout est en désordre dans ce monde: les honêtes gens y sont comme en pays étrangers.

There must, I confess, be judgments, seizures, prisons, and executions: but justice, law and equity apart, 'tis ever strange

Il faut des saisies de terre, & des enlevemens de meubles, des prisons, & des supplices: mais justice, loix, & besoins

strange to me, to consider à part, ce m'est une chose toujours avec quelle féroçité les hommes traitent d'autres hommes.

197. When the verb is in the third person singular or plural of the imperative mood, we make use of the pronoun conjunctive govern'd, placed, as in the preceding rule, immediately before the verb; Examp. *qu'ils m'aiment*, let them love me; *qu'il m'écrive*, let him write to me, &c.

PRACTICE.

Let hunger be relieved with food; let thirst be allay'd with drink; let the cold weather be kept out by apparel; and let a comfortable habitation serve to shelter you against the inclemencies of the weather: every thing else, which labour in vain has added by way of ornament, should be the object of your mistrust, as serving only to ensnare your soul.

Que la nourriture apaise la faim; que le breuvage apaise la soif; que le vêtement bannisse le froid; que le logement défende de l'injure des saisons: mais quant aux autres choses qu'un travail inutile à ajoutées pour l'ornement, qu'elles vous soient suspectes, comme ne servant qu'à dresser des embûches à l'ame.

198. And when the verb is in the first and second person singular or plural of the imperative, the pronoun conjunctive is placed after the verb; Examp. *parlons-nous*, let us speak to one another;  *aimez-vous*, love one another; *écrivez-moi*, write to me; *habillez-les*, dress them, &c.

PRACTICE.

Let us be contented if we are able to look death in the face with steadiness, without bragging of our indifference as to its approach.

*Contentons-nous* de faire bonne mine à la vuë de la mort, sans nous vanter d'en approcher avec indifférence.

The order, beauty, and operations of nature are obvious: the causes and principles of 'em are not so: ask a woman how it comes to pass that she needs only to open her bright eyes in order to see. You may poze a learned man with the same question. Learn

L'ordre, la décoration, les effets de la nature sont populaires: les causes, les principes ne le sont pas: demandez à une femme comment un bel oeil n'a qu'à s'ouvrir pour voir, demandez-le à un homme docte.

Apres

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Learn to govern your temper, and make it so gentle and even, that I may not stand in fear of your company.

Let us leave the distribution of time to providence, and husband well such portion of it as is allotted to us. Every blessing and every affliction comes from the same hand, let us then receive both with the same disposition.

Aprenez à régler votre humeur, & rendez-la si douce, & si égale, que je ne craigne pas votre comerce.

Laissons à la providence la disposition du tems, & soyons ménagers de celui qu'elle nous donne. Tous les biens, & tous les maux viennent de sa part, recevons-les d'un même visage.

199. In this same case, instead of the pronouns conjunctive *me* and *te*, we make use of the pronouns disjunctive *moi*, *toi*, and place them also after the verb; Examp. *parlez-moi*, speak to me; *aimez-moi*, love me; *habille-toi*, dress thyself, &c.

### PRACTICE.

Philemon's cloaths, you say, are glittering with gold: and do not tradesmen's shops glitter with it full as much? he is bedeck'd with the finest stuffs: and are not the shops equally hung with them, even in whole pieces? but then the embroidery and other ornaments about him add magnificence to his finery. Well then! all I can praise in him is the artificer's labour. If you ask what's o'clock, he'll pull out a watch, which is a master-piece of its kind. On the hilt of his sword you will find an onyx: his finger is adorn'd with a large diamond, which he plays in your eye; and which has not a flaw in it. In short, he is without none of those curious trifles that are worn as much out of vanity, as for fashion-sake: nor is he less extravagant in every

L'or éclate, dites-vous, sur les habits de Philemon; il éclate de même chez les marchands: il est habillé des plus belles étofes; le sont-elles moins toutes déployées dans les boutiques & à la pièce? mais la broderie & les ornemens y ajoutent encore la magnificence; je louë donc le travail de l'ouvrier: si on lui demande quelle heure il est, il tire une montre, qui est un chef d'œuvre: la garde de son épée est un onix; il a au doigt un gros diamant qu'il fait briller aux yeux, & qui est parfait; il ne lui manque aucune de ces curieuses bagatelles que l'on porte sur soi autant pour la vanité que pour l'usage; & il ne se plaint non plus toute sorte de parure qu'un jeune homme qui a épousé une riche vieille. Vous m'inspirez enfin de la curiosité;



every foppery of dress, than a young fellow just tack'd to some rich old beldam. However, he excites my curiosity after all; such rarities are worth being seen. E'en send me then Philemon's cloaths and trinkets; and by my consent you may dispose of his person as you please.

sité; il faut voir du moins des choses si précieuses: *envoyez-moi* cet habit & ces bijoux de Philémon; je vous quitte de la personne.

200. But when the imperative mood is follow'd by the supplying pronoun *en*, instead of *moi* and *toi*, we make use of *me* and *te*, placed after the verb, and immediately before *en*; as, *parlez-m'en*, speak to me about it; *babille-t'en*, dress thyself with it.

201. Take notice, that when there is a negation, these three last observations do not take place; for then the pronouns follow the general rule, are conjunctive, and placed before the verb; Examp. *ne nous parlons pas*, let us not speak to one another; *ne les habillez pas*, do not dress them; *ne me parlez pas*, do not speak to me; *ne t'habille pas*, do not dress thyself; *ne m'écrivez pas*, do not write to me; *ne te lave pas*, do not wash thyself; *ne t'en habille pas*, do not dress thyself with it; *ne m'en écrivez pas*, do not write to me about it; *ne t'en lave pas*, do not wash thyself with it, &c.

#### PRACTICE.

Let us not fall out with mankind for their cruelty, their ingratitude, their injustice, their haughtiness, their self-love, and forgetfulness of others: such is their composition; such their nature: we may as well quarrel with the stone for falling down, or with the sparks for flying upwards.

Never embark in any business, without first considering the obstacles in your way, and exerting your prudence in calculating the event.

*Ne nous emportons point* contre les hommes en voyant leur dureté, leur ingratitude, leur injustice, leur fierté, l'amour d'eux-mêmes, & l'oubli des autres: ils sont ainsi faits; c'est leur nature: ce seroit ne pouvoir supporter que la pierre tombe, ou que le feu s'élève.

*Ne vous embarquez à rien* que vous n'ayez prévu les obstacles, & consommé votre prudence à pénétrer les événements.

202. The pronouns conjunctive always precede the adverbs *voici, voila*; Examp. *me voici*, here I am; *vous voila*, there you are; *le, la, or les voici*, here he or she is, or they are, &c. It will not be amiss to observe here, that pronouns conjunctive only precede those adverbs, nouns being always placed after them; Examp. *voici mon livre*, here is my book; *voici mes livres*, here are my books; *voila des étrangers*, there are strangers, &c.

## PRACTICE.

There is danger in mocking of others. Lisa, already an old woman, would fain turn a young one into ridicule; and in the attempt herself becomes hideous and frightful to us. In imitation of the other, she makes wry faces and distorts her features: and behold she appears as ugly as need be wish'd, to set off to advantage the fair object of her mockery.

We say there is enough, when we wish for no more: and we say, that will suffice, when we have precisely what we want towards the desired end.

'Tis a great misfortune to have neither sense enough to speak well, nor judgment enough to hold one's tongue. This is the source of all impertinence.

This picture is but a meer rough sketch: that indeed is a high-finish'd piece; is of a good taste, perfectly correct, and finely drawn.

Il y a du péril à contrefaire. Lisa déjà vieille veut rendre une jeune femme ridicule; & elle-même devient difforme; elle se fait peur; elle use pour l'imiter de grimaces & de contorsions: la voila aussi laide qu'il faut, pour embellir celle dont elle se moque.

On dit c'est assez, lorsqu'on n'en veut pas davantage: & l'on dit *en voila* suffisamment, lorsqu'on n'en a précisément que ce qu'il en faut pour l'usage qu'on en veut faire.

C'est une grande misère que de n'avoir pas assez d'esprit pour bien parler, ni assez de jugement pour se taire. *Voila le principe* de toute impertinence.

*Voila un tableau* qui n'est que croqué; celui-là est bien fini, d'un bon goût, bien correct, bien dessiné.

203. When the verb is placed between several pronouns in the same case, the first must be conjunctive, and placed before the verb, and the other or others disjunctive, and placed after the verb; Examp. *j'aime & lui* aussi, I love, and he also; *vous mangez & moi* aussi, you eat, and I also; *il me parle* aussi bien qu'à

*vous, & à eux*, he speaks to me as well as to you, and to them; *on me menace aussi bien que vous, & elles*, they threaten me as well as you and them; *il nous habillera vous & moi*, he shall dress me and you also, &c.

PRACTICE.

Suppose a man places himself at a window to gaze at the people passing by; were I going along that way, can I say he stands there to behold me? no: because he is not thinking of me in particular. He who loves a person for her beauty, does he love the person? no: for if the small-pox, without destroying the person, should destroy her beauty, it would also put an end to his love. And if I am valued for my judgment or memory, is it I who am really valued? no: for I may exist without these qualities. Where is then that I myself to be found; which is neither to be met with in the body nor in the soul? and how shall the body or the soul be loved, but for their qualities; which yet do not constitute this self, since they are capable of a separation from it? for is there any such thing as the loving in abstract the substance of a person's soul; whatever qualities it may have? this is not possible; and if it were, would be unreasonable. It is not then the person which is ever beloved, but the qualities only. Or if we still will have it that the person is loved, then we must say that the combination of certain qualities is what constitutes the person.

Un homme qui se met à la fenêtre pour voir les passans; si je passe par là, puis-je dire qu'il est là pour me voir? non; car il ne pense pas à moi en particulier. Mais celui qui aime une personne à cause de sa beauté, l'aime-t-il? non; car la petite vérole, qui lui ôtera la beauté sans la faire mourir, fera qu'il ne l'aimera plus. Et si l'on m'aime pour mon jugement, ou pour ma mémoire, m'aime-t-on, moi? non: car je puis perdre ces qualités sans cesser d'être. Où est donc ce moi; s'il n'est ni dans le corps, ni dans l'ame? & comment aimer le corps ou l'ame; sinon pour ses qualités, qui ne sont point ce qui fait ce moi, puisqu'elles sont périssables? car aimeroit-on la substance de l'ame d'une personne abstraitement, & quelques qualités qui y fussent? cela ne se peut, & seroit injuste. On n'aime donc jamais personne, mais seulement les qualités. Ou si l'on aime la personne, il faut dire que c'est l'assemblage des qualités qui fait la personne.

204. When the pronoun personal is govern'd by the verb *être*, signifying to belong, it is always disjunctive, and placed after the verb; Examp. *ce livre est à nous*, that book is ours, or belongs to us; *cette maison est à nous*, that house is ours, or belongs to us, &c.

## PRACTICE.

From the moment we have enter'd on the stage of life, it is no business of ours to enquire how it will fare with us while we act upon it: 'tis enough that providence has decided what shall become of us; our wishes or complaints will not alter its decrees.

Du moment que nous sommes entrés dans la carrière de la vie, ce n'est plus à nous à nous enquerir quel tems il fera durant notre course, il suffit que la providence ait prononcé ce qui en doit être; nos prières, ni nos plaintes ne changeront point ses décrets.

205. When a pronoun is govern'd in the dative case by a reflexive verb, it is disjunctive, and placed after the said verb; Examp. *nous sommes gracieux par des airs prévenans pour ceux qui s'adressent à nous*, we become engaging by a certain manner which prepossesses in our favour such as fall in our way; *il se fie à moi, à lui, à vous*, &c. he trusts to me, to him, to you, &c.

## PRACTICE.

It is often a more useful and compendious way to square with others, than to make others coincide with us.

The higher our station, the more difficult it is for truth to reach our ears.

Il est souvent plus court & plus utile de quadrer avec les autres, que de faire que les autres s'ajustent à nous.

Plus nous sommes élevés, plus la vérité a de peine à se faire entendre à nous.

206. After the verbs *parler*, when it signifies to direct one's discourse to; *songer*, *penser*, to think; make use also of the disjunctive in the same manner; Examp. *il parle à moi & non pas à vous*, he speaks to me and not to you; *je songe ou je pense à vous*, I think of you, &c.

## PRACTICE.

The solidity of a man's genius is known by his thoughts; and as every thought is useless which has not eternity for its object; not to think always  
on

On conoit la solidité d'un esprit par celle de ses pensées; & comme toutes sont inutiles, si elles n'ont pour objet l'éternité; à moins que de penser  
con-

on that is in effect to think always about nothing. As our only riches in this world are the hopes of salvation; it is an anticipation of death in this life, not to labour without ceasing to that end. Let us be happy till time shall be no more, yet when time itself shall deliver us up to eternity, without having employ'd all our lives in preparing to meet it; eternity indeed will abide with us, but this will be only to mark out the permanency of our pains and miseries. Reader! 'tis to yourself I speak.

continuëment à elle, on ne pense jamais à rien. Comme chacun n'a vaillant au monde que l'espérance d'être sauvé, c'est mourir par avance en vivant, de ne pas travailler sans cesse à son salut. Ayons tout à souhait dans le tems, si du tems nous entrons dans l'éternité sans avoir employé tous les soins de la vie à l'acquérir, l'éternité nous demeurera, mais ce sera pour marquer la durée de nos malheurs & de nos peines. Lecteur, je parle à toi.

207. In all other cases we also make use of the disjunctive pronouns, viz.

After a *preposition*; as, *devant moi*, before me; *avec vous*, with you; *contre lui*, against him; *auprès de lui*, near him; *loin d'eux*, far from them; *jusqu'à lui*, quite to him; *sur soi*, about one; *contre lui-même*, against himself; *contre vous-mêmes*, against yourselves; *chacun agit pour soi*, every body acts for himself, &c.

#### PRACTICE.

True virtue consists only in the abhorrence of ourselves, (who really are hateful for our concupiscence) and seeking after the true amiable being in order to love it. But as we cannot love what is without us, we must love a being which exists within us, and yet is distinct from us. Now there is none other such than the universal being. The kingdom of God is within ourselves: the universal good resides within us all; and yet is a very distinct being from man.

La vraie & l'unique vertu est de se haïr, car on est haïssable par sa concupiscence, & de chercher un être véritablement aimable pour l'aimer. Mais comme nous ne pouvons aimer ce qui est hors de nous, il faut aimer un être qui soit en nous, & qui ne soit pas nous. Or il n'y a que l'être universel qui soit tel. Le royaume de Dieu est en nous: le bien universel est en nous, & n'est pas nous.

Most women judge of a man's merit, and even of his good appearance, according to the impression he makes on them; and seldom allow either to one for whom they find no personal liking.

La plupart des femmes jugent du mérite & de la bonne mine d'un homme par l'impression qu'il fait *sur elles*; & n'accordent presque ni l'un ni l'autre à celui pour qui elles ne sentent rien.

208. After *que*, preceded by *ne*, signifying *none but*; Examp. qu'ils *ne* parlent *qu'à moi*, let them speak to *none but* me; n'habillez *que lui*, dress *none but* him; n'écrivez *qu'à elle*, write to *none but* her; n'est-ce *qu'à moi*, speak to *none but* me about it, &c.

209. Speaking of persons, the pronoun is disjunctive after *être*, when it has *ce* for its nominative; as, *c'est lui*, 'tis he; *c'est eux*, 'tis them; *c'est à lui* à parler he is to speak; *c'est de nous* qu'on parle, they speak of us, &c.

## PRACTICE.

They who have rejected and crucified Jesus Christ who was their scoff and derision, are the very men from whom we have received the writings which bear witness of him; and which foretell, that he should be the scorn of men and the outcast of the people. So that even in rejecting him, they have pointed him out: and thus has he been alike proved both by the just part of the Jews, who acknowledged him; and by the unjust amongst them, who rejected him; both facts having been foretold concerning him.

Ceux qui ont rejeté & crucifié Jesus Christ qui leur a été en scandale, sont ceux qui portent les livres qui témoignent de lui, & qui disent qu'il sera rejeté & en scandale. Ainsi ils ont marqué que *c'étoit lui* en le refusant: et il a été également prouvé, & par les Juifs justes qui l'ont reçu, & par les injustes qui l'ont rejeté; l'un & l'autre ayant été prédits.

210. It is also disjunctive, if it is not a supplying pronoun, when govern'd by a verb in the genitive or ablative case; Examp. il *se* plaint *de vous*, he complains of you; il parle *de moi*, he speaks of me; il le tient *de moi*, *de nous*, *de toi*, *de vous*, *de lui*, *d'elle*, *d'eux*, he has it from me, from us, from thee, from you, from him, from her, from them. And so on.

PRAC-

PRACTICE.

A good man with all his modesty cannot avoid having that said of him, which a bad man has the assurance to say of himself.

All ages have produced men of fine understanding, and obsequious learning; men, such slaves to the great as to espouse their very libertinism; and to lead a life of voluntary servitude in defiance of their own reason and conscience. Such men have only lived for others; whom they seem to have regarded as their ultimate hopes. They have been ashamed to work out their own salvation in such grand company; or to appear what perhaps they really were in their hearts; and have been lost thro' worldly regards or puffanimity. Are there then upon earth great men so great, men of power so powerful, as to have a right of commanding us both to believe and live as they think fit, and according to their good pleasure and caprice; and that we should carry our complaisance still further by dying in a manner agreeable to them; however dangerous to ourselves?

Un homme de bien ne sauroit empêcher par toute sa modestie, qu'on ne dise de lui ce qu'un malhonnête homme fait dire de soi.

Il y a eu de tous tems de ces gens d'un bel esprit, & d'une agréable littérature; esclaves des grands, dont ils ont épousé le libertinage & porté le joug toute leur vie contre leurs propres lumières, & contre leur conscience. Ces hommes n'ont jamais vécu que pour d'autres hommes; ils semblent les avoir regardés comme leur dernière fin. Ils ont eu honte de se sauver à leurs yeux, de paroître tels qu'ils étoient peut-être dans le cœur; & ils se sont perdus par déférence ou par foiblesse. Y a-t-il donc sur la terre des grands assez grands, & des puissans assez puissans pour mériter de nous que nous croyions, & que nous vivions à leur gré, selon leur goût & leurs caprices; & que nous pussions la complaisance jusqu'à mourir, non de la manière qui est la plus sûre pour nous, mais de celle qui leur plait davantage?

211. *Même* is added to all the pronouns disjunctive, to give a greater force to the expression; Examp. j'y serai *moi-même*, I shall be there myself; vous écrirez *vous-même*, you'll write yourself; il y chantera *lui-même*, he will sing there himself; c'est *d'elle-même* que je l'ai appris, I learnt it from herself; je le tiens *de lui-même*, I have it from himself; *la voilà elle-même*, there she is herself, &c.

## PRACTICE.

Diffimulation which is skilful in disguising all things, wears itself a mask, and assumes the name of prudence.

Even the impious are moved at the sight of death, and dare not die in the manner they have lived.

La diffimulation qui fait déguiser toutes choses, se masque *elle-même*, & prend le nom de prudence.

Les impies *eux-mêmes* sont émus à la vue de la mort, & n'osent se hasarder à mourir comme ils ont vécu.

Remarks upon the indeterminate pronoun *soi*.

212. It is used when speaking in a general or indeterminate manner; Examp. *L'homme n'a rien à soi*, man has nothing of his own; *chacun agit pour soi*, every one acts for himself; *n'aimer, que soi est un crime*, to love only one's self is a crime, &c.

## PRACTICE.

'Tis a great art to know how to be entire master of one's self.

To be polite, one should neither have any particularities, nor express any self-conceit.

It is not enough to laugh, because we like it. We must take care not to be upbraided by others, for laughing out of time.

C'est un grand art que de savoir être à *soi*.

Pour être poli, il ne faut point avoir d'humeur, ni de sentiment à *soi*.

Il ne suffit pas de rire pour *soi*, il faut que les autres ne puissent pas nous reprocher de rire mal-à-propos.

213. Observe that *soi* in this case is used when speaking of things of the masculine gender; as, *le vice est abominable en soi*, vice is abominable in itself; *l'aimant attire le fer à soi*, the loadstone will draw iron, &c. But speaking of things of the feminine gender, we may make use of *elle* instead of *soi*; as, *cette bière renferme en elle celui qui trouvoit le monde trop petit pour lui*, in that coffin is contain'd he who thought the world too little for him, &c. instead of *cette bière renferme en soi*, &c.

## PRACTICE.

Piety resolves all things into God, and self-love applies every thing to dear self.

Charity

La piété rapporte tout à Dieu, & l'amour propre rapporte tout à *soi*.

La



Charity includes every La charité renferme en elle  
virtue. toutes les vertus.

214. *Soi* is also used, when we speak of the exterior of a person, with the preposition *sur*, signifying about; as, il ne porte jamais de mouchoir *sur soi*, he never carries a handkerchief *about him*, &c.

215. *Soi* is never used in the plural number; instead of it we make use of *eux*, *elles*, *eux-mêmes*, or *elles-mêmes*; as, ces choses sont bonnes *en elles*, those things are good in themselves; les hommes n'ont rien à *eux*, men have nothing of their own; les secrets se découvrent souvent *d'eux-mêmes*, secrets often discover themselves; les habitudes ne s'en vont jamais *d'elles-mêmes*, habits never go away of themselves, &c.

#### PRACTICE.

Men are so used to play the counterfeit with others, as to become at last strangers to themselves.

If women in general examine themselves with as much care as they examine others, they would not have the idle vanity to fancy themselves such perfect creatures.

Les hommes sont si accoutumés à se déguiser aux autres, qu'enfin ils se déguisent à *eux-mêmes*.

Si les femmes s'examinent *elles-mêmes* avec le même soin, qu'elles examinent les autres, elles n'auroient pas la sorte vanité de se croire si accomplies.

216. *Soi* is never used as a nominative, unless it is to give more force to the noun or pronoun which governs the verb, and then the word *même* must be join'd to it; Examp. on se trompe souvent *soi-même*, people often deceive themselves; on se ruine souvent *soi-même*, people often ruin themselves, &c.

#### PRACTICE.

We esteem and admire ourselves without sufficient reason; and, intoxicated with this fancy, we are ever busy to find out what others are; grossly ignorant of ourselves.

'Tis difficult to make others understand what we do not well understand ourselves.

On s'estime & on s'admire *soi-même* assez injustement; & s'endormant sur cette estime, on court toujours pour connaître les autres, & l'on ignore profondément ce que l'on est.

Il est difficile de bien faire entendre aux autres ce que l'on n'entend pas bien *soi-même*.

217. *N.B.* The French indeterminate and collective pronoun *on* is always singular grammatically, tho' it has a plural signification.

## PRACTICE.

If you are to be consider'd a second time, take care that it be for the sake of being admired; and not of being understood.

The greatest part of such as are call'd men of courage, are those, who run into danger for want of seeing it.

*Si l'on vous relit deux fois, que ce soit pour vous admirer; & non pas pour chercher ce que vous avez voulu dire.*

*La plupart de ceux qu'on apèle braves ne voient pas le péril, & y courent témérairement.*

218. To know when *ce*, *he*, *she*, *it* or *they*, must be used instead of *il*, *elle*, *ils* or *elles*, *he*, *it*, *she* or *they*.

Observe first, that *ce* is never used instead of the said pronouns, unless it is nominative to the verb *être*, to be.

## PRACTICE.

She is a tall brown girl, has a sprightly sparkling eye, is fresh and ruddy, with a delicate shape, and a bewitching smile.

It is rashness to stake all at once.

There is a left-handed wisdom or false cunning, which makes use of tricking, crafts and stratagems, to succeed in its projects.

An antient philosopher (perhaps 'tis Aristotle) calls hope, the dream of a man awakes.

*C'est une grande brune qui a l'œil vif & brillant, le teint frais & vermeil, la taille bien faite, & un souris qui enchante.*

*C'est être imprudent que de métre tout à l'aventure.*

*Il y a une prudence fausse & vicieuse: c'est celle qui emploie la fourberie, la ruse & les stratagèmes pour réussir dans ses projets.*

*Un ancien sage, c'est Aristote, a apelé l'espérance, le songe d'un homme éveillé.*

Secondly, that *ce* is always nominative to the verb *être*, except on the following occasions, viz.

219. When the verb is follow'd by an adjective, without an article; Examp. *il est bon*, it is good; *elle est sèche*, it is dry; *ils seront tristes*, they'll be melancholy; *il est aimable*, he is lovely; *elle est charmante*, she is charming; *il est bouillant*, it is boiling; *elle est vivante*, she is living, &c.

PRACTICE.

To own ourselves guilty of faults, is less disgraceful, than the arrogance of asserting that we never commit any.

*Il est moins honteux d'avouer qu'on fait des fautes, que d'avoir la vanité de soutenir qu'on n'en fait point.*

The lowest effort of human reason is to be sensible that there is an infinity of objects beyond its reach. It is feeble indeed if it goes not so far.

*La dernière démarche de la raison, c'est de connoître qu'il y a une infinité de choses qui la surpassent. Elle est bien faible si elle ne va jusques-là.*

220. When the verb *être* is follow'd by a noun substantive common without an article; as, *il est marchand*, he is a merchant; *il est apothicaire*, he is an apothecary; *il est soldat*, he is a soldier, &c.

PRACTICE.

Courtiers look on the vulgar with disdain: yet oftentimes are merely such themselves.

*Les gens de cour méprisent le peuple, & ils sont souvent peuple eux-mêmes.*

221. Speaking of time, we also say with the pronoun *il*, it, in English; *il est midi*, it is twelve of the clock, or mid-day; *il est minuit*, it is twelve of the clock, or midnight; *il est Mercredi*, it is Wednesday; *il sera assez tems*, it will be time enough, &c. but in answer to these or such like questions, viz. *quel jour est-ce aujourd'hui?* what day is to-day? *quelle heure est-ce qui sonne?* what hour does the clock strike? &c. you must answer with the pronoun *ce*; *c'est Lundi, Mardi, Vendredi, Samedi, Dimanche*, &c. 'tis Monday, Tuesday, Friday, Saturday, Sunday, &c. *c'est une heure, trois heures, neuf heures, onze heures*, 'tis one, three, nine, eleven o'clock, &c.

222. We also say, *c'est dommage, c'est pitié*, 'tis a pity.

223. The supplying pronoun *le, en, and y*, is so call'd, because, besides standing for substantives, it also stands for whole sentences; as in these examples; *il est résolu de le faire*, & *il n'en demorera point*, he is resolved to do it, and will not swerve from it; *puisque vous me dites que la chose est résolue, je ne m'y opposerai plus*, since you tell me the thing is resolved upon, I will not oppose it any more, &c.

## PRACTICE.

Man is in himself just what he is before God. The thoughts, words and actions of other men neither add to, nor diminish ought in him; it is better then, to be a man of probity, than to seem such.

L'homme est en éset tel qu'il est devant Dieu. Les pensées, les discours & les actions des autres hommes n'y ajoutent, ni n'en diminuent rien; & il vaut mieux être homme de bien que de le paroître.

224. This pronoun is always conjunctive, and placed before the verb: Examp. of the nominative; elle est savante, & vous ne le serez jamais, she is learn'd, and that you can never be, &c. Of the accusative; on dit que ce sont des ignorantes, & je le crois, they say they are ignorant women, and I believe it, &c. Of the genitive; ces huitres sont bonnes, j'en mangerois bien quelques-unes, those oysters seem to be good, I could eat some of them; cette maison est belle, & la situation en est agréable, that house is beautiful, and its situation agreeable, &c. Of the ablative; j'irai demain matin à Hampstead, & j'en reviendrai le soir, I shall go to-morrow morning to Hampstead, and return in the evening, &c. Of the dative, ces choses sont pernicieuses, ne vous y accoutumez pas, those things are pernicious, do not use yourself to them, &c.

## PRACTICE.

Learning is but little cultivated in affluence, and thrives but ill in a necessitous state; a moderate fortune is its proper situation.

The lover of contradiction falls out with his own opinion, the minute any one else gives into it.

Such as have a competent knowledge of arts, understand and follow the rules of 'em; but the compleat master of an art forms and lays down the rules to be follow'd.

When the sky is clouded, people conclude it will soon rain, or some storm will follow.

Les lètres ne sont guères cultivées au milieu des richesses, & elles le sont mal dans la pauvreté; une fortune honête est leur état convenable.

Un contredisant cesse de vouloir ce qu'il veut, dès qu'un autre le veut comme lui.

Ceux qui ont la conoissance des arts en savent & en suivent les règles; mais ceux qui les possèdent font & donnent des règles à suivre.

Quand le tems est couvert on en infère qu'il pleuvra bientôt, qu'il viendra quelque orage.

One

On

One does a thing freely, when not forced to it; willingly, when without reluctance; chearfully, when one has an inclination to it; and briskly, when one shews a pleasure in doing it.

On agit de bon gré, lorsqu'on n'y est pas forcé; de bonne volonté, lorsqu'on n'y a pas de répugnance; de bon cœur, lorsqu'on y a de l'inclination; & de bonne grace, lorsqu'on témoigne y avoir du plaisir.

225. Observe that *le* and *en* stand either for persons or things, and that *y* stands for things only; except in an answer to a question, where *y* stands for persons: as for example, after these questions; *pensez-vous à moi?* do you think of me? *vous fiez-vous à elle?* do you trust her? it would be better to say in answer, *oui, j'y pense*, yes, I do think on you; *non, je ne m'y fie pas*, no, I do not trust to her; than *oui, je pense à vous*, non *je ne me fie pas à elle*: but in other cases, speaking of persons, make use of the pronoun *à lui*, *à elle*, &c. instead of *y*.

226. Observe also, that after the nominative *ce*, the supplying pronoun *le*, when we speak of things, and not of persons, is declinable in the plural number; as, *je croyois que c'étoient les livres que vous m'aviez promis, mais je voi que ce ne les sont pas*, I thought these were the books you promised me, but I see they are not, &c.

227. Many women, who speak well, make the supplying pronoun *la* feminine, when govern'd by the verb *être*; as, *j'ai été éfrayée*, & *je la suis encore*, I have been frighten'd, and am so still, &c.

228. How to place the conjunctive pronouns, when several of them come together.

The nominative precedes the other cases; as, *je vous aime*, I love you; *je l'estime*, I esteem her; *je leur dis*, I told them, &c.

#### PRACTICE.

In gay airs the measure should be quicken'd; in the tender and languishing, it ought to be slacken'd.

Dans les airs gais il faut animer la cadence, dans les airs tendres *il la faut flatter*.

When once we can captivate the multitude with the specious bait of liberty, they are

Quand une fois on a trouvé le moyen de prendre la multitude par l'apas de la liberté, elle

are sure blindly to follow, whenever they but hear the empty sound of the word.

The shame which is inseparable from vice, is sure to embitter more or less the pleasure we draw from it.

We sometimes deliberately study to impose upon ourselves. We shun ourselves, as it were, because we are loth to find we are in the wrong.

Many have the false shame of not daring to obtain necessary information, as being a tacit confession of their own ignorance.

elle suit en aveugle; pourvu qu'elle en entende seulement le nom.

La honte qui accompagne le vice, trouble toujours un peu le plaisir que l'on y prend.

*Nous nous* trompons quelquefois nous-mêmes de dessein prémédité; *on se* suit, pour ainsi dire, quand on ne veut pas trouver qu'on a tort.

Bien des gens ont la mauvaise honte de n'oser s'informer des choses qu'ils ne savent pas, parceque c'est avouer qu'ils les ignorent.

229. When the dative and accusative come together, the datives *lui*, to him, to her; *leur*, to them; follow the accusative: Examp. *je le lui* dis, I told it him; *il le leur* promet, he promised it them; *nous la lui* donnerons, we shall give it her, &c.

#### PRACTICE.

Health, youth, wealth and interest cannot make a man feel himself happy, unless his conscience suggests to him as much.

From our first entrance into life, we begin to do evil, and to form wrong judgments of things: there is scarce a man living who does not recommend some vice, or who does not insinuate it into the minds of others; nay, and into their hearts too.

La santé, la jeunesse, le bien & la faveur, ne sauroient persuader à un homme qu'il est heureux; si sa conscience ne *le lui* suggère.

Dès que nous entrons dans le monde, nous commençons à mal faire, & à mal juger des choses; à peine y en a-t-il un seul dans le siècle, qui ne loue quelque vice, ou qui ne l'imprime aux autres, & ne *le leur* communique.

230. All the other datives precede the accusative; as, *je vous le* dis, I told it you; *il nous les* promet, he promised them us; *il me le* donnera, he will give it me, &c.

#### PRACTICE.

PRACTICE.

Why so cold to me? why so resentful of what escaped from me concerning some young people that frequent the court? are you faulty, Thrasyllus? that was more than I knew till now; I learn it from yourself. I have known indeed this long time you are none of the young people there.

They take the surest way to cure us of our faults, who teach us to observe them in others.

Every business in life is carried on for the acquisition of property; and the only original title, by which men hold this property, is the will of the law-giver. Nor are they capable of enjoying it with any certainty: a thousand accidents wrest it out of their hands. So it is of science: sickness erases it from our minds.

Pourquoi me faire froid, & vous plaindre de ce qui m'est échappé sur quelques jeunes gens qui peuplent les cours? êtes-vous vicieux, O Thrasyle? je ne le savois pas, & vous me l'apprenez: ce que je sai, c'est que vous n'êtes plus jeune.

Pour nous corriger plus sûrement de nos fautes, il faut nous les faire considérer dans les autres.

Toutes les occupations des hommes sont à avoir du bien; & le titre par lequel ils le possèdent, n'est dans son origine que la fantaisie de ceux qui ont fait les loix. Ils n'ont aussi aucune force pour le posséder sûrement: mille accidents le leur ravissent. Il en est de même de la science: la maladie nous l'ôte.

231. Observe that when the particle *ne* happens to come with the pronouns conjunctive, it is always placed immediately after the nominative conjunctive: Examp. *je ne vous aime pas*, I do not love you; *je ne le lui dis pas*, I did not tell it him, &c. but when you ask a question, or when the verb is in the first or second person plural or singular of the imperative mood, the particle *ne* is placed first; as, *ne vous aimez-vous pas?* did I not love you? *ne le lui dis-je pas?* did I not tell it to him? *ne vous haïssez-vous pas*, do not hate one another; *ne le lui dites pas*, do not tell it to him, &c.

PRACTICE.

Every man seeks tranquillity, and no body finds it. No wonder; because every one expects

Tout le monde cherche le repos, & personne ne le trouve: on ne doit pas s'en étonner: chacun

expects to meet with it from exterior objects : whereas tranquillity is only to be found within ourselves.

There are some who have all the bitterness and malignity of anger, without any of its vehemence.

Let us never flatter ourselves with an absolute exemption from any vice, or the total suppression of any passion.

chacun le cherche hors de lui, & il ne le peut trouver qu'en lui-même.

Il y a des gens qui ont l'aigreur & la malignité de la colère, quoiqu'ils n'en aient pas les emportemens.

Ne nous flattons jamais de l'entière exemption d'aucun vice, ni de l'amortissement total d'aucune passion.

232. *y* and *en* are placed immediately after all pronouns conjunctive, and before the verb : Examp. *jè vous les y montrerai*, I'll shew you them there; *je ne vous en aime pas moins*, I do not love you the less for it, &c.

#### PRACTICE.

Men are incessantly advancing, spite of all they can do, nearer and nearer towards death; not knowing but that every step they take may bring 'em to their journey's end.

I cannot account for the weakness of those, whose whole time is engross'd in the care of acquiring happiness in this world; as if there ever was a man since the beginning of the creation, that really succeeded in such a design. We may indeed grow great; but that greatness will not add to our real strength. No; we must always remain in our original dependency.

The reflexions we make on the impertinencies of others, help us to correct our own.

The woman, who never takes off her eye from a particular man, or who carefully avoids looking at him, gives us in either case room to suppose of her the self same thing.

Les hommes marchent incessamment vers la mort malgré eux, & ils ne savent point même si chaque pas ne les y fera point arriver.

Jè ne saurois comprendre la foiblesse de ceux qui passent tout le tems de leur vie aux soins de faire fortune en ce monde, comme si quelqu'un depuis le premier instant de sa création, l'y avoit jamais faite. On peut bien s'y agrandir; mais cette grandeur n'agrandit pas notre mesure: nous demeurons toujours dans notre première petitesse.

Les réflexions qu'on fait sur les impertinences des autres, nous aident à nous en corriger.

Une femme, qui n'a jamais les yeux que sur une même personne, ou qui les en détourne toujours, fait penser d'elle la même chose.



233. When *y* and *en* happen to be in the same sentence, *y* precedes *en*: Examp. *je vous y en ferai tenir*, I'll remit you some thither, &c.

PRACTICE.

<p>People talk so very ill of such a man, and I see so little harm in him, that I begin to suspect whether he has not some obnoxious merit, which eclipses their own.</p>	<p>L'on me dit tant de mal de cet homme, &amp; j'y en voi si peu, que je comence à soupçonner qu'il n'ait un mérite importun, qui éteigne celui des autres.</p>
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234. Observe that *y* and *en* are placed after the first and second person singular of the imperative mood, when there is no negation: Examp. *portez-y cela*, carry that thither; *mangez-en*, let us eat some, &c. and in this case, when there are other pronouns conjunctive, *y* and *en* are placed after the said conjunctive pronouns; as *fixez-vous-y*, trust to it; *donnez-lui en*, give him some: but with a negation, or in the third person singular and plural of the imperative mood, they follow the general rule; that is, the pronoun supplying is placed immediately before the verb, and after the other pronouns conjunctive, if there are any: Examp. *n'y portez pas cela*, do not carry that thither; *ne lui en donnez pas*, do not give him any; *qu'il y porte cela*, let him carry that thither; *qu'ils en mangent*, let them eat some, &c.

PRACTICE.

<p>Have you a shilling, or even a guinea in your pocket; that won't do: the virtue lies in the number. Get but a considerable heap of such pieces of coin, that may rise to a pyramid; and I'll answer for the rest. What tho' you have neither birth, wit, talents, nor experience? no matter: let but your pyramid remain entire, and I'll place you so high, that you shall stand cover'd in the presence of your master, if you have one: nay, he himself shall be great indeed, if</p>	<p><i>Vous avez une pièce d'argent, ou même une pièce d'or; ce n'est pas assez; c'est le nombre qui opère: faites-en si vous pouvez un amas considérable &amp; qui s'élève en pyramide, &amp; je me charge du reste. Vous n'avez ni naissance, ni esprit, ni talents, ni expérience, n'importe: ne diminuez rien de votre monceau, &amp; je vous placerai si haut que vous vous couvrirez devant votre maître, si vous en avez: il sera même fort éminent si avec votre métal</i></p>
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with

qui

with your daily increasing wealth, I do not go further, and see him standing uncovered'd before you.

Why so dilatory? what are you trifling about? set a due value upon time, and make a speedy use of it: prize the present day; nay, the present hour: for the loss of either is ir retrievable.

qui de jour à autre se multiplie, je ne fais en sorte qu'il se découvre devant vous.

Que tardez-vous? à quoi vous amusez-vous? prizez le tems ce qu'il vaut servez-vous en promptement: estimez ce jour-ci, même cette heure; car la perte en est irréparable.

235. Observe that when two imperatives, in the first or second person, follow one another, and are join'd by the conjunctions *et* or *ou*, any pronoun conjunctive may be placed before the last, though there should be no negation; as *voyez-la et lui parlez*, see her, and speak to her; *allez-y et y restez*, go and stay there; *prenez-en et en mangez*, take and eat some of them, &c. we may also say, *voyez-la et parlez-lui, allez-y et restez-y, prenez-en et mangez-en*.

236. When the verb is in the second person of the imperative, *y* is never placed after *me*; for example, we do not say, *portez-m'y*, carry me thither; in that case give another turn to the expression; as this, for example, *portez-moi là*.

REMARKS upon the English pronoun *IT*, in all its numbers and cases.

237. *It* is translated in French by the supplying pronoun (see N°. 174, 223, &c.) Examp, *je le ferai*, I'll do it; *faites-le*, do so; *il en mange souvent*, he often eats of it, or of them, or some; *il en vient*, he comes from it, or from them; *je ne m'y fie pas*, I do not trust to it, or to them; *ce l'est*, 'tis it; *ce les sont*, 'tis they, &c.

#### PRACTICE.

There is a point of perfection in art, as there is of goodness and maturity in nature: he who is sensible of it has a perfect taste.

Silent and heart-breaking griefs are now quite out of fashion. Tears, lamentations, and long narratives are the mode.

Il y a dans l'art un point de perfection comme de bonté & de maturité dans la nature: celui qui le sent a le goût parfait.

Les douleurs muettes & stupides sont hors d'usage; on pleure, on récite, on répète, on est si touché de la mort de

mode. The death of a husband is now so affecting a circumstance, that not a trifling incident belonging to it is forgotten.

There he display'd his own character; which was easiness and invention; elegance and persuasion; accuracy and ingenuity.

de son mari, qu'on n'en oublie pas la moindre circonstance.

Il y montra son caractère, qui étoit la facilité, l'invention, l'élégance, l'insinuation, la justesse, & le tour ingénieux.

### Except,

238. First, when it is nominative governing, for then it must be translated by the third person *il, ils, elle, elles* or *ce*; Examp. *il mord*, it bites; *elle boit*, it drinks; *ils seront bons rotis*, they'll be good roasted; *elles seront trop cuites*, they'll be too much done; *c'est le chien*, 'tis the dog; *ce sont des instrumens de musique*, they are instruments of music, &c.

### PRACTICE.

Self-love stands upon a deal of obsequiousness and respect. 'Tis extremely difficult to please.

Trees are pruned for two reasons; the first, to prepare them for bearing better fruit; the second, to make them look always handsomer than they would be without it.

Natural malice is infinitely more alert and active, when it can meet with a plausible disguise, and lay behind the curtain.

Nothing gives more vigour and eloquence to a discourse, than the choice of words: they infuse a kind of soul and spirit into the subject.

Time runs on, and I am borne away with the current against

L'amour propre veut beaucoup de soins & d'égards. Il est fort malaisé à satisfaire.

On taille les arbres pour deux raisons; la première pour les disposer à donner de plus beaux fruits; & la seconde pour les rendre en tout tems plus agréables à la vue qu'ils ne seroient, s'ils n'étoient pas taillés.

La malignité naturelle est infiniment plus vive & plus agissante, lorsqu'elle a un prétexte honête pour se couvrir, & pour se déguiser.

Rien ne donne plus de vigueur & d'élégance au discours que le choix des paroles: elles donnent aux choses une espèce d'ame & de vie.

Le tems vole & m'emporte malgré moi; j'ai beau vouloir

against my will: in vain I try me *retenir*, c'est lui qui m'en-  
to stop myself, it will force traine.  
me along.

It is not the number of vo- *Ce ne sont pas les gros vo-*  
lumes, which is to perpetuate lumes qui donnent l'immor-  
the author's memory. talité.

239. *Secondly*, when it is govern'd by a verb in the accusa-  
tive case, and that it is no supplying pronoun, it must be ren-  
der'd in French by the third person *le, la, or les*: Examp. si  
vous me donnez à présent votre montre, je vous *la renverrai*  
*la semaine prochaine*, & *les horloges* aussi si vous me *les en-*  
*voyez* aujourd'hui, if you give me your watch now, I'll send it  
you back again next week, and the clocks also if you send  
*them* me to-day; je *les ai pris* aux filets, I took *them* with  
nets, &c.

## PRACTICE.

The ardour of friendship Le feu de l'amitié échaufe  
warms the heart without prey- le coeur sans *le consumer*, &  
ing upon it; and sets it in *le remue* sans le troubler.  
motion without disturbing it.

This partridge has a flavour Cette perdrix a un fumet  
grateful to the smell before one qu'on prend plaisir à sentir  
tastes it. avant qu'on *la mange*.

A great beauty dazzles our Une grande beauté éblouit  
senses, and captivates 'em. nos sens, *les surprend, les séduit*.

240. *Thirdly*, when it is govern'd by a preposition, it is very  
seldom express'd in French; Examp. get *upon it*, montez  
*dessus*; you see those trees? place yourself *over-against them*,  
vous voyez bien ces arbres? métez vous *vis à vis*, &c. In  
this case, the prepositions, as you see, become adverbs; but  
observe that the preposition *sans* is never used as such, and the  
preposition *avec* very seldom, if ever; therefore in these or  
such like expressions, *I cannot do without it, he came with it*,  
&c. give another turn to the sentence; as this for example,  
*je ne puis m'en passer, il l'a apporté*.

## PRACTICE.

There is a medium to be Il y a un parti à prendre  
observed in company between dans les entretiens entre une  
a certain indolence of conversa- certaine paresse, ou quelque-  
tion, or an absence of fois un esprit abstrait, qui nous  
thought, which every now jettant loin du sujet de la  
and then throws us wide of conversation, nous fait faire,  
the ou

the topic of discourse, and makes us ask silly questions, or give absurd answers; and on the other hand giving a troublesome attention to every word that drops from another, either to carp at, play *with*, or find a mystery in it unobserved by every one else; or lastly, to look for some doubt or ambiguity in its meaning, for the sake only of an opportunity of giving our own in the room of it.

The wise man cures himself of ambition with ambition. He pushes on towards something so great, that he cannot stop at riches, honours, success and favour: he finds nothing in such small advantages either good or solid enough to possess his heart, and deserve all his care and wishes. He has rather need of resolution to avoid too great a contempt of 'em. The only temptation he is liable to is that kind of glory justly arising from pure and simple virtue. But this, mankind seldom acknowledge, and therefore *he makes himself easy without it.*

ou de mauvaises demandes ou de sottes réponses; & une attention importune qu'on a au moindre mot qui échape, pour le relever, badiner *autour*, y trouver un mystère que les autres n'y voient pas, y chercher de la finesse & de la subtilité, seulement pour avoir occasion d'y placer la sienne.

Le sage se guérit de l'ambition par l'ambition même; il tend à de si grandes choses, qu'il ne peut se borner à ce qu'on appelle des trésors, des postes, la fortune & la faveur; il ne voit rien dans de si foibles avantages qui soit assez bon & assez solide pour remplir son cœur, & pour mériter ses soins & ses desirs; il a même besoin d'efforts pour ne les pas trop dédaigner; le seul bien capable de le tenter est cette sorte de gloire qui devrait naître de la vertu toute pure & toute simple, mais les hommes ne l'accordent guères, & il s'en passe.

241. It may be observ'd that *it* or *them*, after the prepositions *après* and *avec*, are sometimes translated by *lui*, *eux*, *elle*, or *elles*; Examp. lorsque cette rivière se déborde, elle entraîne tout *après elle*, when that river overflows, it carries every thing away with it; cette maison en tombant a entraîné l'autre *avec elle*, that house falling, drew the other *after it*, &c. but as these sentences are as good without *avec elle* and *après elle*, as with; and that it often happens we cannot make use of these expressions, it is best to avoid them, either by omitting them absolutely, as in the two foregoing examples, where lorsque  
cette

cette rivière se déborde elle entraîne tout, cette maison en tombant a entraîné *l'autre*, is as good French without *après elle* and *avec elle* as with, or by changing the preposition to an adverb, as by *Exception third*; Examp. it fell *after them*, il tomba *après*, &c. or by giving another turn to the expression, as by the same exception; Examp. endeavour to make shift *with it*, faites en sorte que cela vous serve.

242. *Fourthly*, speaking of irrational creatures, when it is govern'd by a verb, in the dative case, it is translated by the pronoun personal *lui* or *leur*; Examp. donnez-*lui* cet os, give it that bone; je *leur* enverrai de la graine, I'll send *them* some seed, &c.

243. *Fifthly*, speaking of inanimate things, when it is govern'd by a verb, in the dative case, it is translated, sometimes by the pronoun personal *lui* or *leur*, and sometimes by the supplying pronoun *y*; this can only be learn'd by use; for speaking of a sword, I must say, je *lui* dois la vie, it saved my life; and of plants, donnez-*leur* de l'eau, give them some water; and yet I can't say, speaking of the same sword, mettez-*lui* une nouvelle garde, put a new hilt *to it*; pendez-*lui* cette cerise, hang that cherry *to it*; but I must say, mettez-*y* une nouvelle garde, pendez-*y* cette cerise.

## PRACTICE.

All metals will dissolve according to the application of more or less fire, and the mixture of certain minerals such as borax and antimony.

Tous les métaux sont fusibles selon qu'on y applique plus ou moins de feu & quelques drogues, comme le borax & l'antimoine.

244. Take particular notice, that the French often attribute to objects which are not personal, what ought to be attributed only to objects personal; and in that case the pronoun *it*, in all its numbers and cases, is translated by the pronoun personal *il* or *elle*, also in all its numbers and cases; Examp. *L' amour propre* nous aveugle, c'est *lui* qui est la cause de nos plus grands maux, self-love blinds us, 'tis the cause of all our misfortunes, &c.

## PRACTICE.

Flattery has a soothingness in its sound: it is difficult not to listen to it.

*La flatterie* a la voix douce, il est difficile de *lui* refuser l'oreille.

The people of Gadara honour'd poverty with a particular kind of worship; looking upon

Les habitants de Gadara honoroient *la pauvreté* d'un culte particulier, parcequ'ils la re-

upon it as the parent of industry and of all the arts. Aristophanes and Theocritus also bestow on it the very same encomiums.

regardoient comme la mère de l'industrie & de tous les arts. Aristophane & Théocrite lui donnent aussi les mêmes titres.

245. Observe that *il* is placed before neuter verbs, (which then become impersonal,) though follow'd by another nominative, when this last is used in a numeral or indefinite sense; Examp. abundance of them are come from Holland, *il en est arrivé une grande quantité de Hollande*; they say, an express is arrived from Spain, *on dit qu'il est arrivé un courrier d'Espagne*; many things are wanting, *il manque plusieurs choses*, &c.

## S E C T. II.

### OF PRONOUNS POSSESSIVE.

246. *Pronouns possessive* are derived from pronouns personal, and are twelve; six of which are *conjunctive*, and six *relative*; some of them relate to one person only, and some to more.

The *pronouns conjunctive* are declined with the article indefinite, and the *pronouns relative* with the article definite.

The *conjunctive possessive pronouns*, derived from the singular of pronouns personal, which relate to one person only, are these; *mon, ton, son*.

Their first person is thus declined :

Singular. M. F.		Plural. Common.	
Nom.	{ <i>mon, ma, my.</i>	{	<i>mes, my.</i>
and Accu.			
Gen.	{ <i>de mon, de ma, of, from, by, or with</i>	{	<i>de mes, of, from, by, or with</i>
and Abl.			
Dat.	{ <i>à mon, à ma, to, or for my.</i>	{	<i>à mes, to, or for my.</i>

And so are declined their second person, *ten, ta, tes, thy*; and their third *son, sa, ses, his, her, or its*.

The

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The *conjunctive possessive pronouns*, derived from the plural of pronouns personal, which relate to more than one person, are these; *notre, votre, leur*.

Their first person is thus declined :

Singular. Common.		Plural. Common.	
Nom.	} <i>notre, our.</i>		} <i>nos, our.</i>
and			
Accu.	} <i>de notre, of, from, by, or with our.</i>		} <i>de nos, of, from, by, or with our.</i>
Gen.			
and			
Abla.	} <i>à notre, to, or for our.</i>		} <i>à nos, to, or for our.</i>
Dative,			

And so is declined their second person *votre, vos, your*.

Third person.

Singular. Common.		Plural. Common.	
Nom.	} <i>leur, their.</i>		} <i>leurs, their.</i>
and			
Accu.	} <i>de leur, of, from, by, or with their.</i>		} <i>de leurs, of, from, by, or with their.</i>
Gen.			
and			
Abla.	} <i>à leur, to, or for their.</i>		} <i>à leurs, to, or for their.</i>
Dative,			

The *relative possessive pronouns*, derived from the singular of pronouns personal, which relate to one person only, are these three; *le mien, le tien, le sien*.

Their first person is thus declined :

Singular. M. F.		Plural. M. F.	
Nom.	} <i>le mien, la miène, mine.</i>		} <i>les miens, les miènes, mine.</i>
and			
Accu.	} <i>du mien, de la miène, of, from, by, or with mine.</i>		} <i>des miens, des miènes, of, from, by, or with mine.</i>
Gen.			
and			
Abla.	} <i>au mien, à la miène, to, or for mine.</i>		} <i>aux miens, aux miènes, to, or for mine.</i>
Dat.			

And so are declined their second person *le tien, la tiène, les tiens, les tiènes*, thine; and their third *le sien, la siène, les siens, les siènes*, his, hers, or its.



The *relative possessive pronouns*, derived from the plural number of pronouns personal, which relate to more than one person, are these ; *le nôtre, le vôtre, le leur*.

Their first person is thus declined :

<i>Singular. M. F.</i>		<i>Plural. Common.</i>
Nom. and Accu. {	<i>le nôtre, la nôtre, ours.</i>	{ <i>les nôtres, ours.</i>
Gen. and Abl. {	<i>du nôtre, de la nôtre, of, from, by, or with ours.</i>	{ <i>des nôtres, of, from, by, or with ours.</i>
Dat. {	<i>au nôtre, à la nôtre, to, or for ours.</i>	{ <i>aux nôtres, to, or for ours.</i>

And so are declined their second person *le vôtre, la vôtre, les vôtres, yours* ; and their third, *le leur, la leur, les leurs, theirs*.

247. The *conjunctive possessive pronouns* always precede their substantive ; Examp. *c'est ma tabatière, 'tis my snuff-box ; ce sont nos amis, they are our friends, &c.*

#### PRACTICE.

A man never parts with his avarice or ambition. Even while his breath is failing him, and his hour approaching, his countenance ghastly, and his limbs emaciated ; we hear him cry out : oh my fortune, my estate !

Prudence keeps the other virtues within their sphere, prevents their degrading themselves and exceeding their proper boundaries.

L'on ne se rend point sur le désir de posséder & de s'agrandir ; la bile gagne, & la mort approche, qu'avec un visage flétri & des jambes déjà faibles, l'on dit, *ma fortune, mon établissement !*

La prudence retient les vertus dans leur ordre, les empêche de s'émanciper, & de sortir hors de leurs limites.

248. Observe that before a substantive of the feminine gender, beginning with a vowel or an *h* mute, we make use of the masculine *mon, ton, or son*, instead of the feminine *ma, ta, or sa*, to avoid the *hiatus* ; as for example, we say, *mon ame*, my soul ; *ton épée*, thy sword, &c. though *ame* and *épée* are of the feminine gender.

## PRACTICE.

This or that cause was tried,      On a jugé ce procès, & il  
and decided in a manner quite      a passé contre *mon opinion*;  
contrary to my judgment; I      j'étois d'un avis contraire.  
was of a contrary opinion.

There is a manner of filling      Il y a de l'art à bien em-  
well a French-horn, so as to      boucher un cor pour ménager  
save one's breath.      *son haleine.*

249. This English expression, *for, my, thy, his, her, our, your, or their sake*, is thus render'd in French, with the disjunctive personal pronoun, instead of the possessive conjunctive, *pour l'amour de moi, de toi, de lui, d'elle, de nous, de vous, d'eux, or d'elles.*

## PRACTICE.

He who fancies himself in      Si l'on croit aimer sa mai-  
love with his mistress, *for her*      tresse *pour l'amour d'elle*, on est  
*own sake*, is greatly mistaken.      bien trompé.

250. When, in a sentence, a noun or a pronoun personal determines the possession or appurtenance, the pronoun possessive conjunctive is omitted as useless; as in these examples, *j'ai mal aux dents, à l'estomac, à la tête, aux yeux, aux reins, &c.* I have a pain in my teeth, in my stomach, in my head, in mine eyes, in my back, &c. *il lui a passé l'épée au travers du corps*, he run him through the body, &c. in the first of which the pronoun *je*, I, sufficiently determines that I, who speak, and not another, am the person whose teeth, or eyes ake, or whose stomach, head or back akes; and in the second the pronoun *lui*, of him, that the sword was run through the body of him spoken of, and not of another: or in these, *nous nous lavons les piés, les mains, le visage, &c.* we are washing our feet, our hands, our face, &c. *nous nous sommes coupé les ongles, les cheveux, &c.* we have cut our nails, our hair, &c. where the second *nous*, which signifies of ourselves, sufficiently determines what persons are meant. Let the English learner take particular notice of this rule, wherein they often fail; for they commonly say, as in English, *j'ai mal à mes dents, à mon estomac, à ma tête, à mes yeux, à mes reins, &c.* *nous lavons nos piés, nos mains, notre visage, &c.* *nous avons coupé nos ongles, nos cheveux, &c.* which is wrong. However, when a pain or distemper continues for some time upon us, we may say, with the conjunctive possessive pronoun, speaking to a person acquainted

quainted with it; *ma jambe* ne guérit point, my leg does not mend; *ma migraine* m'a tourmenté aujourd'hui plus qu'à l'ordinaire, my megrim has tortured me this day more than usually; *mon bras* me fait toujours mal, my arm pains me still, &c.

PRACTICE.

The custom of washing the hands is very antient: it was much more practised formerly than at present.

God created man to walk upright, that he might contemplate the heavens. Other animals move with their heads downwards, bent towards the earth they are made for.

When upon reading you find your mind exalted and warm'd with noble and generous sentiments, seek no other test of the merits of the work: 'tis a perfect one; and the production of a masterly genius.

My distemper allows me no respite.

La coutume de se laver les mains est très ancienne; elle étoit même beaucoup plus commune autrefois qu'elle ne l'est aujourd'hui.

Dieu a fait marcher l'homme la tête levée, afin qu'il contemplât le ciel. Les autres animaux marchent la tête baissée parcequ'ils ne sont nés que pour la terre.

Quand une lecture vous élève l'esprit, & qu'elle vous inspire des sentimens nobles & généreux, ne cherchez pas une autre règle pour juger de l'ouvrage, il est bon, & fait de main de maître.

Mon mal ne me donne point de relâche.

251. The possessive conjunctive pronoun is used in certain particular expressions, although the pronoun personal determines the possession or appurtenance; Examp. *il perd tout son sang*, he loses all his blood; *il se tient bien sur ses jambes*, he stands firm on his legs; *il se trouva sur ses piés*, he found himself upon his feet, &c.

252. For a greater affirmation of a fact, instead of *je l'ai vu*, I saw it; *il l'a entendu*, he has heard it; *nous l'avons touché*, we have felt it; we say, *je l'ai vu de mes propres yeux*, I saw it with my own eyes; *il l'a entendu de ses propres oreilles*, he heard it with his own ears; *nous l'avons touché de nos propres mains*, we felt it with our own hands.

253. The possessive conjunctive pronoun is always repeated before a substantive, and after a conjunction; as, *je parle de mes frères & de mes sœurs*, I speak of my brothers and sisters; A a 2 j'en

*J'en donnerai avis à mon père, & à ma mère, I'll advise my father and mother of it, &c. and not as in English, je parle de mes frères & sœurs, J'en donnerai avis à mon père & mère,*

## PRACTICE.

The advantage which the great have over the rest of mankind, is prodigious in one respect. I matter not the elegance of their table; their costly furniture; their dogs; their horses; their monkeys, dwarfs, buffoons, and flatterers: but what I envy them, is the happiness of having about them persons not inferior in integrity or ability; nay, sometimes in, both, superior to themselves.

L'avantage des grands sur les autres hommes est immense par un endroit. Je leur cède leur bonne chère, leurs riches ameublemens, leurs chiens, leurs chevaux, leurs singes, leurs nains, leurs fous, & leurs flatteurs: mais je leur envie le bonheur d'avoir à leur service des gens qui les égalent par le cœur & par l'esprit, & qui les passent quelquefois.

REMARKS upon the pronoun. *its*.

254. *Its* is commonly render'd in French by *son, sa, or ses*; as, ce cheval a rompu *sa* bride, that horse has broke *its* bridle; une rivière qui sort de *son* lit, a river which overflows *its* banks; cette maison a *ses* beautés & *ses* comodités, that house has *its* beauties and conveniencies, &c.

## PRACTICE.

Self-love is generally very clear-sighted for *its* own interest.

An harangue properly applies itself to the heart; its end is to persuade and move; *its* beauty consists in being lively, nervous and pathetic. A discourse makes immediate application to the understanding; its purpose is to explain or instruct; *its* beauty consists in perspicuity, accuracy, and elegance. Oration labours to prepossess the imagination; its design runs commonly on pa-

L'amour propre est d'ordinaire très éclairé sur *ses* intérêts.

La harangue en veut proprement au cœur; elle a pour but de persuader & d'émouvoir; *sa* beauté consiste à être vive, forte & touchante. Le discours s'adresse directement à l'esprit; il se propose d'expliquer & d'instruire; *sa* beauté est d'être clair, juste, & élégant. L'oraison travaille à prévenir l'imagination; *son* plan roule ordinairement sur la louange, ou sur la critique; *sa*

negyric or invective ; *its* *sa* beauté consiste à être noble, beauty consists in being noble, délicate, & brillante. delicate, and striking.

255. But speaking of things in particular, when *his*, *its*, or *their*, relates to a substantive, belonging to a sentence, preceding that in which they are used, they are commonly render'd in French by the supplying pronoun *en* ; Examp. that herb is good, I know *its* qualities, *cette herbe est bonne, j'en conois les qualités* ; those herbs are good, I know *their* qualities, *ces herbes sont bonnes, j'en conois les qualités, &c.*

### PRACTICE.

The qualities of a man form his character, talents are his ornament. The former make us good or bad men ; and have a strong influence on our moral habits : the latter render us either useful or agreeable, and tend greatly to fix the opinion people have of one another.

A glimmering is the approach of light, splendor is *its* perfection. These are the degrees of light in general.

They who watch the conduct of others to remark *their* faults, do it generally to have the pleasure of censuring, rather than learning how to amend themselves.

Les qualités forment le caractère de la personne, les talens *en* font l'ornement. Les premières rendent bon ou mauvais, & influent fortement sur l'habitude des mœurs ; les seconds rendent utile ou amusant, & ont grand part au cas qu'on fait des gens.

La lueur est un commencement de clarté, & la splendeur *en* est la perfection : ce sont les différens degrés de l'éfet de la lumière.

Ceux qui observent la conduite des autres, pour *en* remarquer les fautes, le font ordinairement plutôt pour avoir le plaisir de censurer, que pour apprendre à rectifier leur propre conduite.

256. The *possessive relative disjunctive pronoun* is so call'd, because it is never join'd to its substantive, which it always supposes already mention'd, and relates to it ; Examp. *c'est son livre & non pas le vôtre*, 'tis his book and not yours ; *je parle de mon frère & non pas du vôtre*, I speak of my brother, and not of yours ; *est-ce la siéne ?* is it hers ? *ce sont les nôtres*, they are ours ; *sont-ce les leurs ?* are these theirs ? &c.

## PRACTICE.

Theocritus has a great deal of trifling knowledge ; his thoughts are always singular ; what he wants in depth, he makes up with method : memory is all his talent ; he puts on an air of absence and neglect, and seems always laughing within himself at those, whom he fancies his inferiors in point of merit. I happen'd once to read to him a work of my own : he gave me the hearing, and when I had gone through it, entertain'd me with a piece of his own performance : but what, you'll say, did Theocritus think of my performance ? I have told you that already : he entertain'd me with his own.

We should act differently in this life, according to these different principles ; either that we are to remain here for ever : or that we are certain of remaining here but a short time, and uncertain even of an hour's continuance. The last is what I take to be the truth of the case.

Théocrène fait des choses assez inutiles, il a des sentimens toujours singuliers ; il est moins profond que métodique, il n'exerce que sa mémoire ; il est abstrait, dédaigneux, & il semble toujours rire en lui-même de ceux qu'il croit ne le valoir pas : le hazard fait que je lui lis *mon ouvrage* ; il l'écoute ; est-il lu, il me parle *du sien* ; & *du vôtre* me direz-vous, qu'en pensez-vous ? je vous l'ai déjà dit, il me parle *du sien*.

Il faut vivre autrement dans le monde selon ces diverses suppositions : si l'on pouvoit y être toujours : s'il est sur qu'on n'y sera pas longtems, & incertain si l'on y sera une heure. Cette dernière supposition est la nôtre.

257. Observe that when the verb *être*, signifying *to belong*, is not govern'd by the pronoun substantive *ce*, the English possessive relative disjunctive pronoun *mine, ours, thine, yours, his, hers, or theirs*, is translated by the French personal disjunctive pronoun ; Examp. *ce livre est à moi*, that book is mine, or belongs to me ; *cette tabatière est à vous*, that snuff-box is yours, or belongs to you ; *ces maisons sont à nous, à toi, à lui, à eux, à elle, or à elles*, these houses are ours, thine, his, theirs, or hers, &c.

PRACTICE.

Even a little child will say, *Ce chien est à moi*, disoit  
*this dog is mine*: that is my *ce pauvre enfant*; c'est là  
place where the sun shines. *ma place au soleil*: voila le  
Observe here the beginning *comencement & l'image* de  
and an emblem of usurpation *toutes les usurpations*. Voyez  
throughout the world. See 204. 204.

258. The *relative possessive pronouns* are used substantively  
in the masculine gender, singular number, in these or such like  
cases; *il faut rendre à chacun le sien*, we must give every one  
his due; *à chacun le sien n'est pas trop*, to every one his own is  
in nothing too much; *le mien & le tien sont la source de toutes*  
*les divisions*, these words mine and thine are jointly the source  
of all divisions, &c.

PRACTICE.

These two monosyllables *C'est le mien & le tien* quē  
mine and thine express the *sont cause de toutes les guer-*  
cause of every war and every *res & de tous les procès*.  
contest.

Nothing alters the appear- *Il n'y a rien qui enlaidisse*  
ance of certain courtiers, like the *certain courtisans comme la*  
sovereign's presence. Hardly *présence du prince*; à peine  
do I know them by their faces. *les puis-je reconoitre à leur*  
Their looks are changed, and *visage, leurs traits sont altérés,*  
their very features sunk: the *& leur contenance est avilie:*  
haughty indeed and the proud *les gens fiers & superbes sont*  
are the most dejected, as hav- *les plus défaits*; car ils per-  
ing the most to lose: 'tis the *dent plus de leur*: celui qui  
truly courteous and modest *est honête & modeste s'y sou-*  
man who keeps his counte- *tient mieux, il n'a rien à re-*  
nance best, as having nothing *former*.  
to reform in himself.

259. They are also used substantively in the masculine gen-  
der, plural number, when they signify a collection of objects;  
Examp. *vous & les vôtres*, you and yours; *lui & les siens*, he  
and his; *nous & les nôtres*, we and ours, &c.

PRACTICE.

There is hardly any man so *Il n'y a guères d'homme*  
perfect in himself or so abso- *si accompli & si nécessaire*  
lutely. *aux*

lutely necessary to his friends, *aux siens*, qui n'ait de quoi  
that has not some peculiarity se faire moins regretter.  
or other to qualify the loss of  
him.

### S E C T. III.

#### OF PRONOUNS DEMONSTRATIVE.

260. **THEY** are either *substantive*, *incomplete*, or *adjective*,  
and are declined with the article indefinite.

*Ce, he, she, it, or they*, is always *substantive*; and is already mention'd among the pronouns personal, it is only used in the nominative, having no other case. From this pronoun *ce*, all the other demonstrative pronouns are form'd.

261. *First*, The *incomplete ce*, so called, because it always precedes the relative *qui* or *que*, without which, in this case, it has not its complete sense; it must always be follow'd by a verb, and is thus declined:

*Common.*

Nom.	} <i>ce,</i>	}	what, in the sense of that which, or of the thing or things which.
and Accu.			
Gen.	} <i>de ce,</i>	}	<i>qui</i> or <i>que</i> , of, from, by, or with what, in the same sense.
and Abla.			
Dative, <i>à ce,</i>			

262. Observe that when *which* in English is the nominative case governing, it is render'd in French by *ce qui*; but when it is in any other case, it must be render'd by *ce que*; Examp. *ce qui est ici*, what, or that *which*, or the thing *which is*, or things *which are*, here; il le compare à *ce qui m'est arrivé*, he compares it to what, or to that *which*, or to the thing *which has*, or things *which have* happen'd to me; *ce que vous voudrez*, what, or that *which*, or the thing or things *which*, you please; il parle de *ce que* vous savez, he speaks of what, or of that *which*, or of the thing or things *which*, you know, &c. Hence it appears that *ce* is often in one case, and *qui* or *que* in another.

P R A C -



PRACTICE.

What is false and affected is ever insipid and tiresome.

A great and good soul abhors whatever is mean and dastardly. A virtuous man detests whatever is criminal and unjust.

Many disturb themselves without reason about what does not belong to them, meddle with what does not relate to them, and neglect their nearest concerns.

Haughtiness and disdain in conversation often draw upon us the very reverse of our wishes, if we wish for esteem.

It is the part of a man of probity to do with pleasure every thing, that is his duty.

He who buys a publick post puts himself under a kind of necessity to sell by retail, what he has purchased by wholesale.

*Ce qui est faux & affecté est toujours fade & ennuyeux.*

Une âme bien placée abhorre tout *ce qui est bassesse & lâcheté.* Une personne vertueuse déteste tout *ce qui est crime & injustice.*

Beaucoup de gens s'inquiètent mal-à-propos *de ce qui ne les regarde pas ; se mêlent de ce qui ne les concerne pas ; & négligent ce qui les touche de près.*

Le dédain & le rengorgement dans la conversation attirent précisément le contraire *de ce que l'on cherche, si c'est à se faire estimer.*

Il est d'un honête homme de se porter avec affection à tout *ce qui regarde son devoir.*

Celui qui achète des charges publiques se met dans une nécessité *de vendre en détail ce qu'il a aquis en gros.*

263. When the first of two sentences depending on one another, wherein the verb is preceded by *ce qui* or *ce que*, is nominative to the verb *être* follow'd by *que* or *de* in the second, this last verb must be preceded by *ce* without *qui* or *que*; thus, *ce qui m'étoit, c'est qu'il passoit pour honête homme*, what I wonder at, is that he passed for an honest man; *ce qu'il aime, c'est d'être soumis à la volonté de Dieu*, what he loves, is to be resign'd to the will of God, &c.

PRACTICE.

What gives things a sweet taste, is a certain mixture of smooth and globular atoms, which touching lightly the organs of sensation, strikes without piercing them. We

*Ce qui rend les choses douces, c'est qu'elles sont composées d'atomes ronds & polis qui touchent légèrement nos sens, & les frappent sans les blesser.*

On

We do not live long enough to benefit by our own mistakes: our whole life is spent in fresh errors; and the most we can get by mistaking is to die corrected.

On ne vit point assez pour profiter de ses fautes: on en comet pendant tout le cours de la vie; & tout ce que l'on peut faire à force de faillir, c'est de mourir corrigé.

264. *Ce* is also repeated in this last case, when the verb *être* is follow'd by a substantive; as, *ce que je demande, c'est mon bien*, what I demand is my property, *ce que vous aimez le plus, c'est son argent*, what you love best, is her money, &c.

## PRACTICE.

A coquet does not want to be beloved. All she aims at is to appear lovely, and to pass for a beauty. Her predominant foibles are, vanity and levity.

Une femme coquette ne se soucie pas d'être aimée: il lui suffit d'être trouvée aimable, &c de passer pour belle. *Ce qui domine en elle, c'est la vanité & la légèreté.*

265. *What such a thing is*, must be render'd in French by *ce que c'est, que telle chose*; Examp, *ce que c'est que le sublime*, what the sublime is, &c. *what is such a thing?* by *qu'est-ce que telle chose?* and *what it is*, by *ce que c'est*; as, tell me *what it is*, dites-moi *ce que c'est*, &c. they also vulgarly say, *qu'est ce que c'est?* what is it? for *qu'est ce*, or *qu'est cette chose*, &c.

## PRACTICE.

*What is the sublime?* it does not seem to have been ever defined as yet. Is it a figure of rhetoric? Does it depend upon any particular figures, or on a combination of several? Is every kind of writing susceptible of the sublime, or is it confined to subjects of dignity? can any thing beyond the beautiful simplicity of nature grace an eclogue, or ought besides a perfect delicacy adorn an epistolary style or that of conversation? or rather where the natural or delicate combine to make a work compleat, is it not there that the sublime exists? *what is the sublime?* where is it to be found?

*Qu'est-ce que le sublime?* il ne paroît pas qu'on l'ait encore défini; est-ce une figure? naît-il des figures ou au moins de quelques figures? tout genre d'écrire reçoit-il le sublime, ou s'il n'y a que les grands sujets qui en soient capables? peut-il briller autre chose dans l'épique qu'un beau naturel, &c dans les lettres familières comme dans les conversations qu'une grande délicatesse? ou plutôt le naturel & le délicat ne sont-ils pas le sublime des ouvrages dont ils font la perfection? *qu'est-ce que le sublime?* où est le sublime?

266. When the first sentence, of two depending on one another, begins with *ce*, follow'd by the verb *être*, *que* must precede the second sentence, in this manner: *C'est être heureux; que de n'avoir besoin de rien*, he is happy who wants nothing; *C'est mal parler; que de trop parler*, he talks ill, who talks too much, &c.

# PRACTICE:

To attain the art of leading a good life, is a glorious study indeed. *C'est une belle étude que celle de bien vivre.*

There is sometimes a dexterity in keeping our good qualities out of sight. *C'est une adresse que de savoir quelquefois déguiser les bonnes qualités que l'on a.*

267. Secondly, The adjective *ce*, *cet*, *cette*, *ces*, which is always placed before its substantive, and for this reason call'd conjunctive, it is thus declined;

## Singular masculine.

Nom. } *ce*, or *cet*, this or  
and } that.  
Accu. }  
Gen. } *de ce*, or *de cet*, of,  
and } from, by, or with  
Ablat. } this or that.  
Dat. } *à ce*, or *à cet*, to, or  
for this or that.

## Singular feminine.

Nom. } *cette*, this or that.  
and }  
Accu. }  
Gen. } *de cette*, of, from,  
and } by, or with this  
Ablat. } or that.  
Dat. } *à cette*, to, or for  
this or that.

## Plural common.

Nominative and Accusative, *ces*, these or those.

Genitive and Ablative, *de ces*, of, from, by, or with these, or those.

Dative, *à ces*, to, or for these, or those.

# PRACTICE:

The grand art of pleasing consists in finding out a medium between the too much and the too little: moderation is what constitutes the perfection of human virtues.

There are a sort of proud men, who upon the advancement

Le grand art de plaire consiste à trouver le milieu entre le trop et le trop peu: ce même principe fait la perfection des vertus humaines.

Il y a des hommes superbes que l'élevation de leurs

ment of a rival will become both humble and tractable ; such a mortifying circumstance shall prevail on them even to be commonly civil. But time, which brings all things about, restores them again to their primitive temper.

The fluidity of any matter is occasion'd by the configuration of all its constituent parts. When a body is entirely composed of similar and minute particles, with surfaces smooth and globular, the whole taken together is a fluid body.

rivaux humilié & aprivoisé ; ils en viennent par *cette disgrâce* jusqu'à rendre le salut : mais le tems qui adoucit toutes choses les remet enfin dans leur naturel.

C'est la configuration des parties dont un corps est composé, qui en fait la fluidité. Lorsque la surface de ces *particules* est ronde & unie, le corps qui naît de leur assemblage est fluide.

268, Observe that *ce* is put before words of the masculine gender, beginning with a consonant ; and *cet* before words of the same gender, beginning with a vowel or an *h* mute.

#### PRACTICE.

That man is old and worn out, says a great man ; I have had him in my service so long that he is superannuated ; what can I do with him ? thus some younger person robs him of all his hopes, and supplies the post, which is refused to the poor old man, only because he has been too deserving of it.

Young folks generally want that spirit of discretion which gains upon the senses and the heart ; and has the advantage even over eloquence, or silence.

Il est vieux & usé, dit un grand, il s'est crevé à me suivre, qu'en faire ? un autre plus jeune enlève ses espérances, & obtient le poste qu'on ne refuse à *ce malheureux* que parcequ'il l'a trop mérité.

Les jeunes gens n'ont presque jamais *cet esprit* de ménagement qui conduit les sens & le cœur ; & qui régné sur le discours & sur le silence.

269. *Ci* or *là* are sometimes put after a substantive preceded by the adjective *ce*, *cet*, *cette* or *ces*, in this manner ; *cet homme-ci*, this man, or this man here ; *cet homme là*, that man, or that man there, &c.

PRACTICE.

You lament the loss of your money, of your child, or your house : but make no account of the loss of your modesty, your prudence; or your temperance. Yet these are goods, which really belong to you; and which you have a title to claim; the rest are no goods of yours; nor indeed to be call'd goods at all.

The truly humble man considers himself only with regard to his own independant stock. He values the merit of others, as being what they have received from God; and comparing himself with them by this rule, becomes in his own opinion inferior to all mankind: for the spirit of humility consists in the comparison of our own defects with the virtues of others: whence it follows, that, however perfect a man may be, he still may without offence to truth, believe himself the most imperfect.

Vous pleurez quand vous avez perdu votre argent, votre fils, votre maison : & quand vous avez perdu la modestie, la sagesse, la tempérance, vous ne pleurez pas. Cependant ce sont ces biens-ci qui sont à vous, & de votre ressort; les autres ne sont ni à vous, ni même des biens.

Le vrai humble ne se regarde que selon les choses qu'il a de son fonds, & regarde les autres selon celles qu'ils ont de Dieu : & se comparant à eux sur ce pié-là, il s'estime le pire de tous : car c'est-là le génie de l'humilité, de comparer ses défauts aux vertus des autres : ce qui fait que quelque parfait que l'on soit, on peut sans mensonge se croire le plus imparfait.

270. Thirdly, The incomplete *celui, ceux, celle, celles*, to call'd, because it always precedes either the pronoun *qui*, in any of its cases, or a genitive, which determines in what manner an object is to be consider'd; Examp. *ceux qui l'ont fait en sont loués*, those who have done it, are praised for it; *celui qui méprise son prochain ne se conoit guère*, he who despises his neighbour, knows himself but little; *ceux que je vous enverrai se garderont long-tems*, those which I shall send you, will keep a good while; *celle que j'envoie chez vous est la plus jeune*, she which I send to your house is the youngest; *celles qui ont fait cette action seront punies*, those who have done that action will be punish'd; *vous aimez le tabac d'Espagne, & moi celui d'Ecosse*, you love Spanish snuff, and I Scotch; *il parle du vin de Portugal, & moi de celui de France*, he speaks of Portugal wine, and

and I of French wine; *si vous parlez de marrons, ceux de Lyon sont les meilleurs*, if you speak of chestnuts, those of Lyons are the best, &c. Observe that when *celui* is used in a general sense, which sometimes happens; as, *celui qui méprise son prochain ne se connaît guère*, it may be omitted, and we may say, *qui méprise son prochain ne se connaît guère*, &c.

271. It is thus declined.

*Singular masculine.*

Nom.	{	<i>celui</i> , he, him, this
and		
Accu.	{	or that.
and		
Gen.	{	<i>de celui</i> , of, from, by
and		
Ablat.	{	or with him, this
and		
Dat.	{	or that.
and		
Dat.	{	<i>à celui</i> , to, or for him,
and		
Dat.		this or that.

*Singular feminine.*

Nom.	{	<i>celle</i> , she, her, this,
and		
Accu.	{	or that.
and		
Genit.	{	<i>de celle</i> , of, from, by
and		
Ablat.	{	or with her, this,
and		
Dat.	{	or that.
and		
Dat.	{	<i>à celle</i> , to, or for her,
and		
Dat.		this, or that.

*Plural masculine.*

Nom.	{	<i>ceux</i> , they, them,
and		
Accu.	{	these, or those.
and		
Gen.	{	<i>de ceux</i> , of, from, by
and		
Ablat.	{	or with them, these,
and		
Dat.	{	or those.
and		
Dat.	{	<i>à ceux</i> , to, or for them,
and		
Dat.		these, or those.

*Plural feminine.*

Nom.	{	<i>celles</i> , they, them,
and		
Accu.	{	these, or those.
and		
Gen.	{	<i>de celles</i> , of, from, by
and		
Ablat.	{	or with them, these,
and		
Dat.	{	or those.
and		
Dat.	{	<i>à celles</i> , to, or for them,
and		
Dat.		these, or those.

PRACTICE.

He who chastises in anger seems to gratify rather his own resentment, than to correct.

The studied address of those who are more apt to talk much than to think justly, does not long continue to be agreeable.

There are two laws only, which serve to govern the christian commonwealth, better than all the state-laws in the world; the love of God, and the love of our neighbour.

The

*Celui qui châtie dans la colère, ne corrige pas, il se venge.*

*L'agrement de ceux qui s'attachent plus à parler qu'à bien penser, ne plaît pas longtemps.*

Deux lois suffisent pour régler toute la république chrétienne, & mieux que toutes les loix publiques; l'amour de Dieu, & celui du prochain.

Les

The qualities of the heart are the most essential : those of the mind the most ornamental.

He who knows every thing, except himself, in reality knows nothing.

There is no road too long for one who travels with easy and gentle steps : and no advantage too remote for the man who can wait for it with patience.

Les qualités du cœur sont les plus essentielles : celles de l'esprit sont les plus brillantes.

Qui ne se conoit pas soi-même, ne fait rien, quoiqu'il sache tout.

Il n'y a point de chemin trop long à qui marche lentement & sans se presser : il n'y a point d'avantage trop éloigné à qui s'y prépare par la patience.

272. Fourthly, The distributive *celui-ci, celui-là, ceux-ci, ceux-là, celle-ci, celle-là, celles-ci, celles-là*, the English of which is the same as that of *celui, celle*, with this difference only, that the particle *here*, which denotes an object nigher, and the particle *there*, which denotes an object farther off, are sometimes express'd, and always understood ; it is also declined as the pronoun *celui, celle*.

#### PRACTICE.

Envy is its own tormentor, and turns its rage in the first place against its own vitals, before it attacks its neighbour. Torture is the consequence of other crimes, but of this it is the fore-runner. For the envious man extracts misery to himself from the felicity of others, and pines away at the sight of his neighbour's prosperity.

Life should not be measured by its duration, but by the use we make of it. Him then let us commend and deem happy, who has well employ'd the time allotted him.

He that would arrive at contentment should take the road of innocence : they who deviate

L'envie est à elle-même son bourreau qui tourne sa fureur contre ses propres entrailles, avant que de la tourner contre son prochain. La peine suit les autres crimes, mais elle devance celui-ci. Car l'envieux fait son malheur du bonheur d'autrui, & emmaigrit de la prospérité de son voisin.

On ne doit pas estimer la vie par le tems, mais par le seul usage qu'on en fait. Louons donc & estimons celui-là heureux, qui a bien employé tout ce qu'il en a jamais eu.

Qui veut trouver le contentement doit chercher l'innocence ; ceux qui s'éloignent

viate from the one, never attain to the possession of the other. *On ne peut avoir de celle-ci, ne posséder jamais l'autre.*

Speech is a talent; words are an art. To the former we give a turn and propriety; the latter we chuse and place in order. *On a le don de la parole, & la science des mots. On donne du tour & de la justesse à celle-là. On choisit & l'on range ceux-ci.*

273. Fifthly, The substantive *ceci, cela*, which is only said of things; it is thus declined;

*Singular common.*

Nom. } *ceci, this.*  
and }  
Accu. }  
Gen. } *de ceci, of, from, by,*  
and } *or with this.*  
Abla. }  
Dative, *à ceci, to, or for this.*

*Singular common.*

Nom. } *cela, that.*  
and }  
Accu. }  
Gen. } *de cela, of, from, by,*  
and } *or with that.*  
Abla. }  
Dative, *à cela, to, or for that.*

274. *Ceci, this, and cela, that*, are used when they signify this or that thing; in this manner; Examp. *ceci me servira*, this will serve me, *viz.* when it signifies, this thing will serve me; *cela me fait peur*, that frightens me, *viz.* that thing frightens me; *je parle de ceci*, I speak of this or this thing; *il le compare à ceci or à cela*, he compares it to this or to that, *viz.* thing, &c.

# PRACTICE.

So deeply is vanity rooted in the heart of man, that people of the lowest class in life must have their admirers: and philosophers themselves have a bias this way. They who write against glory, pretend still to the glory of writing well; and such as read their works, glory in having read them. Nay, I myself, while I am penning this observation, have very likely the same ambition; and so perhaps will they who chance to read it.

*La vanité est si ancrée dans le cœur de l'homme, qu'un goujat, un marmiteux, un crocheteur se vante, & veut avoir ses admirateurs; les philosophes mêmes en veulent. Ceux qui écrivent contre la gloire, veulent avoir la gloire d'avoir bien écrit; & ceux qui le lisent, veulent avoir la gloire de l'avoir lu; & moi qui écris ceci, j'ai peut-être cette envie; & peut-être que ceux qui le liront l'auront aussi.*



It is certain that the soul is either mortal or immortal. Either part of this dilemma must produce a total difference in our moral system. And yet philosophers have laid down their systems of morality without the least dependance on it. Strange over-sight!

Il est indubitable que l'ame est mortelle ou immortelle. Cela doit métre une différence entière dans la morale. Et cependant les philosophes ont conduit la morale indépendamment de cela. Quel étrange aveuglement!

## S E C T. IV.

### OF PRONOUNS RELATIVE.

275. **T**HERE are six pronouns relative, viz. *qui* and *quoi*, which are declined with the article indefinite; *lequel*, which is declined with the article definite; *même*, which is sometimes declined with the article definite, and sometimes with the indefinite; *l'un l'autre*, and *l'un & l'autre*, which are declined with the article definite. *Vid.* the Introduction, N°. 54.

276. Observe, that when *who*, *which*, *that*, &c. in whatever sense they may be used, are understood in English, they must always be expres'd in French by the determining pronoun *qui*, *que*, &c. Examp. I speak of the richest man in the world, viz. *who* is in the world, je parle de l'homme le plus riche qui soit au monde; the table you bought, viz. *which* you bought, la table que vous avez achetée; 'tis to you I speak, viz. *to whom* I speak, c'est à vous à qui, or *que* je parle; 'tis of you I speak, viz. *of whom* I speak, c'est de vous que, or *dont* je parle, &c.

### P R A C T I C E.

Decorum often obliges people in high life (viz. *who are in high life*) to submit to tasks, they are not pleased with, viz. *with which they are not pleased*.

Les bienséances obligent souvent ceux qui vivent dans le grand monde à des corvées qui ne sont point de leur goût.

We

Nous

We fly from those who pursue us. We shun those who are disagreeable to us. We avoid the conversation we are displeased with, *viz. with which we are displeased.*

Mankind magnify in their minds the idea they have (*viz. which they have*) of their own persons; through a strange delusion of fancy, that they are really the greater for inhabiting a large house, and being surrounded there with a crowd of admirers.

Nous fuyons ceux qui nous poursuivent. Nous évitons ceux qui nous font peire. Nous éludons les conversations qui nous déplaisent.

Les hommes rehaussent l'idée qu'ils ont d'eux-mêmes, en s'imaginant par une illusion grossière qu'ils sont réellement plus grands, parcequ'ils sont dans une plus grande maison, & qu'il y a plus de gens qui les admirent.

277. *Common.*

Nomin. *qui*, who, which.

Accus. *que*, *qui*, whom, which.

Genit.

and } *de qui*, *dont*, whose, or of, from, by or with whom.

Ablat.

Dative, *à qui*, to, or for whom.

278. *Qui* is used as accusative, instead of *que*, only when it signifies *what person*, or when the noun or pronoun it should follow, is understood; as in these examples, *je sais qui vous aimez*, *viz. quelle personne vous aimez*, I know *whom* you love, *viz. what person* you love; *j'inviterai qui vous voudrez*, *viz. la personne, celui or celle que vous voudrez*, I shall invite *whom* you please, *viz. the person, him or her, whom* you please, &c.

279. *Common.*

Nom.

and

Accu.

Gen.

and

Abla.

Dative, *à quoi*, to, or for what.

} *quoi*, what.

} *de quoi*, or *dont*, of, from, by or with what.

280. *Quoi* is very seldom, if ever, used in the nominative, and in the other cases it is commonly used in an indeterminate sense; Examp. *je ne sais de quoi il s'agit*, I know not what's the

the matter ; *il a donné de quoi bâtir cette église*, he has given wherewith to build that church ; *nous savons avec quoi cela est fait*, we know of what that is made ; *je ne sais à quoi il pense*, I do not know what he thinks on, &c.

281. When we determine *what*, we also make use of *quoi* ; as, *de faire en sorte qu'il viène, voila de quoi il s'agit*, how to make him come, that's the question ; *il viendra, c'est de quoi je puis vous assurer*, he will come, that's what I can assure you, &c.

P R A C T I C E.

In a wicked man we can find no ingredient to make a true great man. Commend his schemes and projects, admire his conduct as much as you please ; extol his address in using the surest and shortest means to gain his ends ; if his ends are bad, wisdom has no share in them : and where wisdom is wanting, find greatness if you can.

There is no true wit in equivocal expressions : nothing is more easily hit off. The ambiguity in which its character consists, is rather a defect than a beauty : 'tis what makes it insipid. The mysterious air it borrows from the doubtfulness of a meaning, makes the genuine sense only the more difficult to come at ; and mixes a disappointment with the discovery.

Dans un méchant homme il n'y a pas de quoi faire un grand homme. Louez ses vuës & ses projets, admirez sa conduite, exagérez son habileté à se servir des moyens les plus propres & les plus courts pour parvenir à ses fins : si ses fins sont mauvaises, la prudence n'y a aucune part ; & où manque la prudence, trouvez la grandeur si vous le pouvez.

Il n'y a point d'esprit dans l'équivoque : rien ne coûte moins. L'ambiguïté en quoi consiste son caractère est moins un ornement qu'un défaut : c'est ce qui la rend insipide. L'apparence mystérieuse, qui lui donne son double sens, fait qu'on ne va pas au véritable sans peine ; & quand on l'a trouvé, on a regret à sa peine.

282. But, when *what* in English signifies *that which*, or *the thing* or *things which*, we make use of the pronoun demonstrative *ce qui*, or *ce que* ; Examp. *je ne sais ce que c'est*, I know not *what* is the matter ; *voila ce qui est arrivé*, that is *what* has happen'd, &c. See N°. 261, &c.

## PRACTICE.

Grammar was *what* at first introduced the sciences. Geometry paved the way to the mathematical arts.

La grammaire est *ce qui* a introduit aux sciences. La géométrie aux mathématiques.

283. *Singular masculine.*
*Plural masculine.*

Nom. }  
and } *lequel*, which.  
Accu. }  
Gen. } *duquel*, *dont*, of,  
and } from, by, or with  
Abla. } which.  
Dat. } *auquel*, to, or for  
          } which.

} *lesquels*, which.  
} *desquels*, *dont*, of, from, by,  
} or with which.  
} *auxquels*, to, or for which.

*Singular feminine.*
*Plural feminine.*

Nom. }  
and } *laquelle*, which.  
Accu. }  
Gen. } *de laquelle*, *dont*, of,  
and } from, by, or with  
Abla. } which.  
Dat. } *à laquelle*, to, or for  
          } which.

} *lesquelles*, which.  
} *desquelles*, *dont*, of, from, by,  
} or with which.  
} *auxquelles*, to, or for which.

284. Observe first, that *lequel*, &c. is said of irrational creatures and of inanimate things, and that it is seldom used as nominative, except in law, treaties, orders, &c. See N°. 289.

## PRACTICE.

The canal of Languedoc runs cross a river in a kind of bridge thrown over it by way of aqueduct or conduit, under which the river continues its course.

We fly from those things and persons we fear, and from those we dread. We avoid those things which we don't chuse to meet, and such persons as we have no mind to see, or don't chuse to be seen by.

We

Le canal de Languedoc passe par dessus une rivière sur *laquelle* on a fait un pont en forme d'aqueduc, par dessous *lequel* la rivière continue son cours.

On fuit les choses & les personnes qu'on craint, & celles qu'on a en horreur. On évite les choses qu'on ne veut pas rencontrer, & les personnes qu'on ne veut pas voir, ou dont on ne veut pas être vu.

On

We elude those questions which we are either unwilling or unable to answer. On élude les questions auxquelles on ne veut ou l'on ne peut répondre.

285. Secondly, That to avoid the ambiguity, which might be occasion'd by *qui*, this pronoun is used, even in the nominative and accusative, whether it relates to persons or things; as in this example, *la maison de votre frère qui est en campagne*, which may signify either, the house of your brother *who* is in the country, or your brother's house *which* is in the country; for it does not appear here, whether *qui* relates to the brother, or to the house. But that difficulty will be removed, if instead of *qui*, which is of both genders and numbers, the masculine *lequel* is used, for then it can only relate to the brother; and if the feminine *laquelle*, it must necessarily relate to the house. However, I think, the best way would be to give another turn to the sentence; and this must absolutely be done, when the substantives to which *qui*, *lequel*, or *laquelle* may relate, are of the same gender and number; as in this example, *Salomon, fils de David, qui fit bâtir le temple de Jérusalem*, *Solomon, the son of David, who built the temple of Jerusalem*; where these two substantives *Solomon* and *David*, to either of which *qui*, *who*, may relate, being of the same gender and number, *lequel*, no more than *qui*, can determine which of them built that temple.

#### PRACTICE,

Logic seems to be the art of demonstrating truth; and eloquence that gift of the mind, by which we become masters of the hearts as well as understandings of others, and able to influence them to our purposes.

Solomon the son of David and founder of the temple of Jerusalem was the wisest of kings.

Il semble que la logique est l'art de convaincre de quelque vérité; & l'éloquence un don de l'ame, lequel nous rend maîtres du cœur & de l'esprit des autres, & qui fait que nous leur inspirons tout ce qui nous plait.

Salomon qui étoit fils de David, & qui fit bâtir le temple de Jérusalem, a été le plus sage de tous les rois.

286. To avoid too frequent a repetition of *qui*, we also elegantly make use of *lequel*, *laquelle*, &c.

287. In the dative case, or after a preposition, when we speak of irrational creatures or inanimate things, we make use of the pronoun *lequel*, *laquelle*, &c. Examp. *le chien auquel vous avez*

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avez mis un collier, the dog on which you put a collar; *la lettre à laquelle* vous avez répondu, the letter which you have answer'd; *la table sur laquelle* vous écrivez, the table upon which you write; *l'escabeau sur lequel* il est assis, the stool upon which he sits, &c.

### PRACTICE.

Love in the minds of young people is never so predominant, but that interest or ambition may add new fuel to it. Il n'y a point dans le cœur d'une jeune personne *un si violent amour*, auquel l'intérêt ou l'ambition n'ajoute quelque chose.

Flattery is a bait which, however mankind are apprized of; yet the most circumspect are always ready to digest. La flatterie est *un piège* que tout le monde aperçoit, & dans lequel pourtant les plus déliés ne laissent pas de donner.

We can't enough wonder at the imprudence with which mankind advance towards death, altho' it is the gate, which receives them into eternity. On ne sauroit assez s'étonner de l'imprudence avec laquelle les hommes marchent vers la mort, qui les fait entrer dans l'abîme de l'éternité.

288. Upon choice, we also make use of *lequel*, &c. Examp. *donnez moi lequel* vous voudrez, give me *which* you will; *il m'a promis de me donner lequel*, *laquelle*, or *lesquels* je voudrai, he has promis'd to give me *which* I please, &c.

### PRACTICE.

There certainly is a particular kind of talent requisite to make one's fortune in the world, especially in an eminent degree: it neither depends on good sense, nor on genius; nor on greatness, sublimity, strength, or delicacy of mind. I cannot say precisely in what it consists: I wish somebody would let me into the secret. Il faut une forte d'esprit pour faire fortune, & sur tout une grande fortune: ce n'est ni le bon ni le bel esprit, ni le grand, ni le sublime, ni le fort, ni le délicat; je ne fais précisément *lequel* c'est, & j'attends que quelqu'un veuille m'en instruire.

Of the use of the pronoun *qui*.

289. Speaking of all sorts of objects, *qui* is used as nominative, and *que* as accusative; Examp. *la maison qui* est tombée, the house *which* is fallen; *le cheval qui* mange, the horse *which* eats; *la linote qui* chante, the linnet *which* sings; *l'homme qui*

*qui parle, the man who speaks; la femme qui passe, the woman who goes by; le cheval que vous avez acheté, the horse which you have bought; les linotes que vous voulez vendre, the linnets which you design to sell; l'homme qu'il a trompé, the man whom he has cheated; la femme que vous aimez, the woman whom you love, &c. See N<sup>o</sup>. 278.*

PRACTICE.

There are a set of God's creatures call'd men, who have souls endow'd with reason, and yet their whole lives are spent in the continual employment of sawing marble: an occupation indeed of no great cunning or reflexion. There are others again, who look on such drudges with astonishment; at the same time are wholly useless themselves, and pass every day in the year in doing nothing at all: this is something still more stupid than sawing marble.

There is a false modesty which is vanity at the bottom; a false glory no better than levity; a seeming grandeur which in truth is meanness; an artificial virtue which is rank hypocrisy; and, an affected wisdom, which is mere preciseness.

Princes debase rather than exalt themselves by assuming a grandeur, which no body ever dreamt of disputing with them.

Il y a des créatures de Dieu qu'on apéle des hommes, qui ont une ame qui est esprit, dont toute la vie est occupée, & dont toute l'attention est réunie à scier du marbre: cel est bien simple, c'est bien peu de chose. Il y en a d'autres qui s'en étonnent, mais qui sont entièrement inutiles, & qui passent tous les jours à ne rien faire: c'est encore moins que de scier du marbre.

Il y a une fausse modestie qui est vanité; une fausse gloire qui est légèreté; une fausse grandeur qui est petitesse; une fausse vertu qui est hypocrisie; une fausse sagesse qui est pruderie.

Les princes s'abaissent plus qu'ils ne s'élèvent en affectant une grandeur que personne ne songe à leur disputer.

290. Speaking of persons, or objects used as persons, we also use *qui* after a preposition, as well as in the genitive and dative case; Examp. *L'homme avec qui je suis venu, the man with whom I came; les femmes chez qui vous étiez, the women at whose house you were; le ciel en qui j'espère, heaven in which I hope; la fortune de qui il attend tout, the fortune from which he expects every thing will deceive him; celui à qui*

*qui* vous parliez est de ma conoissance, he whom you spoke to is my acquaintance, &c. never make use of *de qui* or *à qui* in any other case.

## PRACTICE.

There are some folks with whom there is no coming to a conclusion; because they are ever irresolute and wavering.

There are persons of whom one can never believe an ill thing without seeing it: but there are none in whom such a discovery ought to surprise us.

We are said to have admission where we enter. We address to those we have a mind to speak to. We frequent those with whom we are often in company.

Effeminacy and sensuality to which he has abandon'd himself, will make death bitter to him.

Il y a des gens avec qui l'on ne peut rien conclurre, parce-qu'ils sont toujours irrésolus & indéterminés.

Il y a des gens de qui on ne peut croire de mal sans l'avoir vu; mais il n'y en a point en qui il nous doive surprendre en le voyant.

On a accès où l'on entre. On aborde les personnes à qui l'on veut parler. On approche celles avec qui l'on est souvent.

La mollesse & la volupté à qui il s'est dévoué, lui rendront la mort amère.

29. It is true, that speaking of irrational creatures, we may sometimes make use of *à qui*; but as we can never err by making use of the dative *auquel*, *à laquelle*, *auxquels* or *auxquelles*, I adv. the learner so to do.

29. The pronoun *qui*, although in the nominative, must not be used after a noun without an article, when it relates to that noun; Examp. he has done it out of jealousy, which is a passion full of suspicion, *la jalousie qui est une passion qui rend homme soupçonneux*, le lui a fait faire; and not, il l'a fait par jalousie qui est une passion qui rend l'homme, &c.

## PRACTICE.

He is govern'd by avarice, the most infamous of all passions.

Il agit par avarice la plus infame de toutes les passions.

293. *Si* must be repeated as other pronouns; Examp. je parle d'un homme qui boit, qui mange & qui dort plus qu'un autre, I speak of a man who drinks, eats, and sleeps more than another &c.



PRACTICE.

'Tis with some reluctance that men ever acknowledge the beauty and delicacy of any moral sentiment, which states and represents them as they really are.

There are oafs who know themselves such, and yet have the dexterity to turn their very incapacity to account.

Les hommes ne conviennent qu'à regret de la beauté & de la délicatesse d'un trait de morale qui les peint, & qui les défige.

Il y a des gens niais qui se connaissent, & qui emploient habilement leur miserie.

Of the use of the genitive *dont*.

294. Speaking of all sorts of objects, in the genitive case, we frequently make use of *dont*, which is often better than the genitive of any of the other pronouns; Examp. *la femme dont je parle*, the woman of whom I speak; *le cheval dont il se sert*, the horse of which he makes use, &c.

PRACTICE.

It is out of character for an historian to be sanguine, who ought as such to lay every passion aside.

They who go to visit strangers, must have their names ready at their tongues end.

There are people who never make an encomium without some fatal But at the end of it, which destroys all that was said before.

Words may be defined articulate sounds, either simple or compound, which men make use of as signs to express their thoughts.

Les grands mouvements sont défendus à l'historien, dont le devoir est d'être sans passion.

Ceux qui vont faire des visites à des gens dont ils ne sont point connus, sont obligés de décliner leur nom.

Il y a des gens dont les louanges sont toujours suivies d'un Mais funeste qui gâte tout.

On peut définir les mots des sons distincts & articulés, dont les hommes ont fait des signes pour exprimer leurs pensées.

295. Observe first, that *dont* is never used when we ask a question; secondly, that when used, it must immediately be preceded by its substantive, and follow'd by the nominative of the verb, as in the preceding examples; thirdly, that in the ablative *d'où* is better than *dont*.

Of the use of the relative *où* and *d'où*.

296. Speaking of things in *which*, in *what*, *to which*, *at which*, *at what*, in the sense of *where*, *wherein*, *wherewith* or *whereat*, are translated in French by *où*; Examp. this is the house in which he lives, viz. where he lives, *voici la maison où il demeure*; I'll tell you in what place, or wherein I put it, je vous dirai *où* je l'ai mis; the church in which, or wherein, he was buried, *l'église où il est enterré*; the man at which, or whereat he aims, *le but où il tend, &c.*

#### PRACTICE.

In behaviour, I hate all manner that is affected; and a studied address is too gross a counterfeit to impose on men of a refined way of thinking.

Nothing more enervates a discourse than the several sentences in it being too concise; especially if tack'd together, as if it were with nails, where they have no connexion in nature.

The court is a place where flattery is always in high vogue.

The road to fortune at court is surrounded with a thousand precipices; and every one does his utmost to give you a fall.

The orator should be laconic or diffuse, according to the subject he treats, and the occasion on which he speaks.

Je hais l'étude des actions, & un extérieur composé est un piège où les âmes délicates ne tombent point.

Rien n'affaiblit plus le discours que quand les membres en sont trop courts, étant d'ailleurs comme joints & attachés ensemble avec des cloux aux endroits où ils se défunissent.

La cour est un lieu où la flatterie est bien à la mode.

Le chemin de la fortune est à la cour environé de mille précipices; où chacun vous pousse de son mieux.

L'orateur doit être succinct ou diffus, selon le sujet qu'il traite, & l'occasion où il parle.

297. From which, or whence, must be render'd by *d'où*; Examp. the country from which I come, *le pays d'où je viens*; the house whence he came out, *la maison d'où il sortoit, &c.*

#### PRACTICE.

The sciences lie between two extremes, which yet border upon one another. The first

Les sciences ont deux extrémités qui se touchent. La première est la pure ignorance, où

first is that mere natural ignorance, which all men are born with. The second is that which only great minds attain to, when upon examining every thing within the reach of human knowledge, they find after all, they really know nothing; and perceive themselves return'd to that self-same ignorance, with which they set out. However, this is a wise ignorance; because a conscious one. Those who are in a midway, and have left their natural ignorance far behind them without attaining to the other extreme of the conscious sort; have a tincture of self-sufficient knowledge, and take much upon themselves. Such men only perplex the rest of mankind; being worse judges of things than any men in the world.

où se trouvent tous les hommes en naissant. L'autre extrémité est celle où arrivent les grandes âmes qui ayant parcouru tout ce que les hommes peuvent savoir, trouvent qu'ils ne savent rien, & se rencontrent dans cette même ignorance d'où ils étoient partis. Mais c'est une ignorance savante qui se connoît. Ceux d'entre deux qui sont sortis de l'ignorance naturelle, & n'ont pu arriver à l'autre, ont quelque teinture de cette science suffisante, & sont les entendus. Ceux-là troublent le monde, & jugent de tout plus mal que les autres.

298. Singular.

	M.	F.
Nom. and Accu.	le même, la même, the same.	
Gen. and Abl.	du même, de la même, of the, from the, by the, or with the same.	
Dat.	au même, à la même, to the, or for the same.	

Plural.

Common.

Nom. and Accu.	les mêmes, the same.	
Gen. and Abl.	des mêmes, of the, from the, by the, or with the same.	
Dat.	aux mêmes, to the, or for the same.	

299. Singular common.

Nom. and Accus.	même, the like, or such.	
Genit. and Ablat.	de même, of the, from the, by the, or with the like; of, from, by, or with such.	

Plural common.

Nom. and Accus.	mêmes, the like, or such.	
Genit. and Ablat.	de mêmes, of the, from the, by the, or with the like; of, from, by, or with such.	

*Singular common.**Plural common.*Dative, } *à même*, to, or for the  
like; to or for such.Dative, } *à mêmes*, to the like,  
for the like; to such,  
or for such.*Même* takes also before it the numeral article, as may be seen in the

## PRACTICE.

A good man is always the same; the wicked change every hour.

To childrens eyes all objects seem great; courts, gardens, buildings, furniture, men, animals: worldly things have the same appearance of greatness to the minds of men, and, I dare say, for the same reason; their understandings are small.

History is more chaste than poetry: it does not presume to wear such ornaments as the other does, no more than a modest woman will dare to dress like a lady of the town.

Among the Romans the same man was a vigilant magistrate, a careful ambassador, and an active general.

Fancy or opinion that parent of error is the greater cheat for not being always so. For it would be an infallible test of truth, if it was always productive of falsehood. But being false for the most part, and not always, it gives no criterion of its true quality; marking with the same character both truth and falsehood.

Emulation is met with only among persons of the same profession, talents, and condition. Inferior artists are more subject to jealousy, men of letters

*L'homme de bien est toujours le même; le méchant change à toute heure.*

Aux enfans tout paroît grand, les cours, les jardins, les édifices, les meubles, les hommes, les animaux: aux hommes les choses du monde paroissent ainsi, & j'ose dire par la même raison, parcequ'ils sont petits.

L'histoire est plus chaste que la poésie: elle n'ose employer les mêmes ornemens qu'elle, non plus qu'une honnête femme ceux d'une courtisane.

Chez les Romains un même homme étoit magistrat attentif, ambassadeur exact, & capitaine vigilant.

Cette maîtresse d'erreur que l'on apèle fantaisie & opinion, est d'autant plus fourbe qu'elle ne l'est pas toujours. Car elle seroit règle infallible de vérité, si elle l'étoit infallible de mensonge. Mais étant le plus souvent fautive, elle ne donne aucune marque de sa qualité, marquant du même caractère le vrai & le faux.

L'émulation ne se rencontre guères que dans les personnes de même art, de mêmes talents & de même condition. Les plus vils artisans sont les plus

fers and professors of the liberal arts, painters, musicians, poets and writers in every sphere, should be susceptible of emulation only.

Great men and their inferiors are equally subject to accidents, vexations, and passions of the same sort. But the former are at the top of the wheel, the latter near the center of it, and consequently are less agitated; tho' by the same motion.

Heat and cold are incompatible qualities in the same subject: the stronger must destroy the weaker.

There is sometimes a mixture of good and evil in one and the same quality.

plus sujets à la jalousie. Ceux qui font profession des arts libéraux ou des belles lettres, les peintres, les musiciens, les poètes, tous ceux qui se mêlent d'écrire ne devraient être capables que d'émulation.

Les grands & les petits ont mêmes accidens, mêmes fâcheries, & mêmes passions. Mais les uns sont au haut de la roue, & les autres près du centre, & ainsi moins agités par les mêmes mouvemens.

Le froid & le chaud sont incompatibles dans un même sujet; le plus fort détruit le plus foible.

Il y a quelquefois un mélange de vice & de vertu dans une même qualité.

300. And when *même* signifies *self*, *himself*, *herself*, or *itself*, and *mêmes* signifies *several*, or *themselves*, it always follows a noun or pronoun, and no article is placed between them; Examp. *son frère même* l'a abandonné, *his brother himself* has forsaken him; *la reine même* lui a fait l'honneur de l'aller voir, *the queen herself* did him the honour to go to see him; *le vôtre même* n'est pas à comparer au mien, *yours itself* is not to be compared to mine; *allez-y vous-mêmes*, go yourselves, &c.

#### PRACTICE.

Complaisance itself must be conducted with propriety and discretion.

Detraction disfigures every thing it touches. It sits at the head of a formidable tribunal always ready to judge of our actions, and even of our intentions; to come at which, it presumes to ransack our very hearts.

Here-

Il faut que la *complaisance* même soit bien ménagée, & bien entendue.

La médisance défigure tout: elle tient un redoutable tribunal toujours dressé pour juger les actions, & les intentions mêmes, qu'elle va présomptueusement fouiller dans les cœurs.

Autre-

Hieretofore my mind was wandering and vagrant; now it is return'd, and I am brought back to myself.

That blind and predominant self-love which possesses man, is what renders him furious, savage and inhuman.

There is a manner of expression so easy and natural, that it finds an immediate access to the heart, as if it were the voice of nature itself.

We consult the opinion of others, in general, only with the secret hopes of finding ourselves in the right.

Nothing disposes us so much to be just to others, as the knowledge of our selves.

With opinionated men we should be always on our guard, and upon the watch.

Autrefois mon imagination étoit errante & vagabonde; aujourd'hui mon esprit me ramène à moi même.

L'homme est possédé d'un amour de lui-même aveugle & violent, qui le rend fougueux, farouche, & inhumain.

Il y a une certaine manière de s'exprimer facile & naturelle, qui va droit au cœur, parcequ'il semble que la nature parle elle-même.

On n'examine d'ordinaire les opinions des autres qu'avec une secrète envie de trouver qu'on a raison soi-même.

Rien ne contribue davantage à nous rendre équitables envers les autres, que la connoissance de nous-mêmes.

Avec des gens infatués d'eux-mêmes il faut toujours être sur ses gardes, & sur le Qui vive.

301. But when *même*, without an article, does not follow a noun or pronoun, it becomes an adverb, and stands for the English word *even*; Examp. on dit *même*, que son frère l'a abandonné, it is even reported that his brother has forsaken him, &c.

#### PRACTICE.

The art of engraving was known and practised by the ancients. We have still some of their remains in stones of exquisite taste and beauty; which, in these latter ages, have been both imitated and equal'd.

There are things which the most nervous eloquence cannot express with sufficient energy.

La gravure en pierre a été connue & pratiquée des anciens; il nous reste d'eux des pierres gravées d'un gout excellent & d'une grande beauté; on les a imitées & même égalées dans les derniers siècles.

Il y a même des choses que l'éloquence la plus forte ne peut exprimer d'une manière assez forte.

302. Singular.

Plural.

Nom.	{	<i>l'un l'autre</i> , one another.	{	<i>les uns les autres</i> , one another.
and Accu.				
Gen.	{	<i>l'un de l'autre</i> , of, from, by or with one another.	{	<i>les uns des autres</i> , of, from, by or with one another.
Ablat.				
Dat.	{	<i>l'un à l'autre</i> , to or for one another.	{	<i>les uns aux autres</i> , to, or for one another.

EXAMPLES.

*Ils se flattent l'un l'autre*, or *les uns les autres*, they flatter one another; *ils se fient l'un à l'autre*, or *les uns aux autres*, they trust one another, &c.

PRACTICE.

A turbulent mind, an uneven temper, an inconstant heart, or an unsteady conduct; are all defects of the soul; but very different ones; which notwithstanding their relation to one another, do not always imply a necessary concurrence in one and the same subject.

The disputes between philosophers often arise from a mistaken meaning. Did they but take the pains to consider what one another would be at, it would appear they are much of a mind. For want of this, they cavil for the sake of caviling, without agreeing upon the sense of terms.

Envy and hatred ever cooperate, and inflame each other upon the same subject. Scarce are they distinguishable, but in this instance; that the one is level'd at persons; the other at their state and condition.

We

Inquiétude d'esprit, inégalité d'humeur, inconstance de cœur, incertitude de conduite; tous vices de l'ame, mais différens; & qui avec tout le rapport qui paroît entre eux, ne se supposent pas toujours *l'un l'autre* dans un même sujet.

Les différens sentimens des philosophes sont très souvent un malentendu. S'ils se donnoient la peine de s'entendre *les uns les autres*, il se trouveroit qu'ils sont à peu près de même avis; mais ils disputent pour disputer, & sans convenir des termes.

L'envie & la haine s'unissent toujours, & se fortifient *l'une l'autre* dans un même sujet: & elles ne sont reconnoissables entre elles, qu'en ce que l'une s'atache à la personne, l'autre à l'état & à la condition.

L'on

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We can never advance far in friendship, without an inclination to forgive one another's failings.

L'on ne peut aller loin dans l'amitié, si l'on n'est pas disposé à se pardonner *les uns aux autres* les petits défauts.

### 203. Singular. *M. and F.*

Nom. and Accus. { *l'un & l'autre, l'une & l'autre, both, both of them, they both, or them both.*

Genit. and Ablat. { *de l'un & de l'autre, de l'une & de l'autre, of, from, by or with both, or them both, or both of them.*

Dative, { *à l'un & à l'autre, à l'une & à l'autre, to, or for both, or both of them, or them both.*

### Plural. *M. and F.*

{ *les uns & les autres, les unes & les autres, they on both sides, or them on both sides,*

{ *des uns & des autres, des unes & des autres, of, from, by or with them on both sides.*

{ *aux uns & aux autres, aux unes & aux autres, to, or for them on both sides.*

### EXAMPLES.

*L'un & l'autre, les uns & les autres, l'une & l'autre, or les unes & les autres, sont de ma connoissance, both of them are of my acquaintance, or they are of my acquaintance on both sides; je connois l'un & l'autre, les uns & les autres, &c. I know them both, or them on both sides; il parle de l'un & de l'autre, des uns & des autres, de l'une & de l'autre, or des unes & des autres, he speaks of them both, or of them on both sides; je parlerai à l'une & à l'autre, aux uns & aux autres, &c. I'll speak to them both, or to them on both sides, &c.*

### PRACTICE.

The hero seems to move only in one sphere, which is that of war; the great man in every one: the same at the bar, in the field, in the cabinet and in the council: yet both together will not counterbalance one man of virtue.

The great contemn people of parts whose talents are all they possess: men of parts contemn

Il semble que le héros est d'un seul métier, qui est celui de la guerre; & que le grand homme est de tous les métiers, ou de la robe, ou de l'épée, ou du cabinet, ou de la cour: *l'un & l'autre* mis ensemble ne présentent pas un homme de bien.

Les grands dédaignent les gens d'esprit qui n'ont que de l'esprit: les gens d'esprit méprisent



temn the great, who have nothing to boast but their grandeur. The good man pities equally those who are great and those that have parts, where they are equally void of virtue.

Great things amaze us, little things excite our contempt: but custom familiarizes both to us.

présent les grands qui n'ont que de la grandeur: les gens de bien plaignent *les uns & les autres*, qui ont, ou de la grandeur, ou de l'esprit sans nulle vertu.

Les grandes choses étonent, & les petites rebutent: nous nous apprivoisons avec *les uns & les autres* par l'habitude.

304. Observe that when *l'un* is divided from *autre*, the English of *l'un* in the singular is sometimes *one*, or *the one*; and in the plural *les uns*, *some*; Examp. *l'un* est blanc & *l'autre* est noir, *the one* is white and *the other* black; *les uns* rouloient leurs eaux claires avec rapidité, *d'autres* avoient une eau paisible & dormante, *some* rolled their clear waters with rapidity, *others* had a smooth and still water, &c.

#### PRACTICE.

There are but three sorts of men; the first having found God devote themselves to his service; the second not being as yet able to find him are buffed in seeking him; the third waste their lives in neither finding nor seeking him. The first are rational and happy; the last are mad and miserable; the middle sort are rational though unhappy.

Lucre, which blinds some mens understanding, makes others sharp-sighted.

Solomon and Job had the clearest ideas of human misery, and have described it in the most lively manner. The former being the happiest of men; the latter the most unfortunate. The first acquaint-

Il n'y a que trois sortes de personnes; *les uns* qui servent Dieu l'ayant trouvé; *les autres* qui s'employent à le chercher ne l'ayant pas encore trouvé; & *d'autres* qui vivent sans le chercher ni l'avoir trouvé. Les premiers sont raisonnables & heureux. Les derniers sont fous & malheureux. Ceux du milieu sont malheureux, & sont raisonnables.

L'intérêt qui aveugle *les uns*, fait la lumière des *autres*.

Salomon & Job ont le mieux connu la misère de l'homme, & en ont le mieux parlé; *l'un* le plus heureux des hommes, & *l'autre* le plus malheureux; *l'un* connoissant la vanité des plaisirs par expérience,

ed by experience with the vanity of pleasures; the last with the reality of pain.

Adversity depresses the understanding of some, and quickens that of others.

If some men only were to die, and others not, death would be a much harder calamity.

périence, l'autre la réalité des maux.

L'adversité fait baisser l'esprit *aux uns*, & le réveille *aux autres*.

Si de tous les hommes *les uns* mourroient, *les autres* non, ce seroit une défolante affliction que de mourir.

## S E C T. V.

### OF PRONOUNS INTERROGATIVE.

305. **T**HERE are four of them, viz. *qui, quoi, quel* and *lequel*; which are thus declined:

#### Common.

Nom.	{	<i>qui</i> ? who ?
and		
Accu.	{	
Gen.		
and	{	<i>de qui</i> ? of, from, by
Abla.		
	{	or with whom ?
Dat.		
	{	<i>à qui</i> ? to, or for
	{	whom, whose ?

#### Singular Masculine.

Nom.	{	<i>quel</i> ? what ?
and		
Accu.	{	
Gen.		
and	{	<i>de quel</i> ? of, from, by,
Abla.		
	{	or with what ?
Dat.		
	{	<i>à quel</i> ? to, or for
	{	what ?

#### Common.

Nom.	{	<i>que</i> ? <i>quoi</i> ? what ?
and		
Accu.	{	
Genit.		
and	{	<i>de quoi</i> ? of, from,
Ablat.		
	{	by or with what ?
Dative,		
	{	<i>à quoi</i> ? to or for
	{	what ?

#### Plural Masculine.

	{	<i>quels</i> ? what ?
	{	
	{	<i>de quels</i> ? of, from, by, or
	{	with what ?
	{	<i>à quels</i> ? to, or for what ?
	{	

*Singular*

Singular Feminine.		Plural Feminine.		
Nom.	{	<i>quelle</i> ? what ?	{	<i>quelles</i> ? what ?
and				
Accuf.	{			
Genit.		<i>de quelle</i> ? of, from,	{	<i>de quelles</i> ? of, from, by or
and		by or with what ?		with what ?
Ablat.	{			
Dative,		<i>à quelle</i> ? to, or for	{	<i>à quelles</i> ? to, or for what ?
		what ?		

Singular Masculine.		Plural Masculine.		
Nom.	{	<i>lequel</i> ? which ?	{	<i>lesquels</i> ? which ?
and				
Accus.	{		{	
Genit.		<i>duquel</i> ? of, from,		<i>desquels</i> ? of, from, by or
Ablat.		by or with which ?		
Dative,	{	<i>auquel</i> ? to, or for	{	<i>auxquels</i> ? to, or for which ?
		which.		

<i>Singular Feminine.</i>		<i>Plural Feminine.</i>		
Nom.	{	<i>laquelle</i> ? which ?	{	<i>lesquelles</i> ? which ?
and				
Accuf.	{			
Genit.		<i>de laquelle</i> ? of, from,	{	<i>desquelles</i> ? of, from, by or
and		by or with which ?		with which ?
Ablat.	{			
Dative,		<i>à laquelle</i> ? to, or	{	<i>auxquelles</i> ? to, or for which ?
		for which ?		

306. Observe that *dont*, as is said before in the relative pronouns, is never interrogative ; Examp. *de qui* parlez-vous ? of whom do you speak ? *de quoi* parlez-vous ? of what do you speak ? *de quel homme* parlez-vous ? of what man do you speak ? *de quelle femme* le savez-vous ? from what woman do you know it ? *duquel de vos cousins* parlez-vous ? of which of your cousins is it you speak ? *de laquelle de vos sœurs* l'avez-vous appris ? from which of your sisters have you learnt it ? &c.

#### Of the Use of this Pronoun.

307. Speaking of persons, we make use of *qui* in all its cases ; Examp. *qui* l'a fait ? who has done it ? *qui* sont-ils ? who are they ? *qui* sont-elles ? who are they ? *de qui* parle-t-il ? of whom does

does he speak? *de qui l'ont-ils su?* from whom have they known it? *à qui le donerez-vous?* to whom will you give it? *avec qui vient-il?* with whom does he come? &c.

### PRACTICE.

Who is a greater slave than an assiduous courtier, unless it be another courtier still more assiduous?

*Qui est plus esclave, qu'un courtisan assidu, si ce n'est un courtisan plus assidu?*

What is it that gives reputation? what excites respect and veneration for persons, for authors, or even for great men; but opinion? how insufficient are all the riches of the earth for this purpose without it?

*Qu'est-ce qui donne la réputation? qui donne le respect & la vénération aux personnes, aux ouvrages, aux grands; sinon l'opinion? combien toutes les richesses de la terre sont-elles insuffisantes sans son consentement?*

308. *Quoi* is never said but of inanimate things, and is only used when the object concerning which one asks the question is indetermin'd; Examp. *de quoi parle-t-il?* of what does he speak? *à quoi les comparez-vous?* to what do you compare them? &c. *en quoi vous ai-je déplu?* in what have I displeased you? &c.

### PRACTICE.

What is not a courtier capable of in the pursuit of his fortune; since rather than miss it he'll turn hypocrite?

*De quoi n'est point capable un courtisan dans la vue de sa fortune, si pour ne la pas manquer il devient hypocrite?*

How do you divert yourself? How do you pass your time? is a question put to you both by fools and men of sense. If I answer, in opening my eyes in order to see, in listening in order to hear, in preserving my health, ease and liberty; that's saying nothing to the purpose. All that is in itself really solid and good is slighted, and makes no impression; *do you go to the masquerade?* these are the things to be answered.

*À quoi vous divertissez-vous? à quoi passez-vous le temps?* vous demandent les fots & les gens d'esprit. Si je réplique que c'est à ouvrir les yeux, & à voir, à prêter l'oreille, & à entendre, & à avoir la santé, le repos, la liberté, ce n'est rien dire. les solides biens, les grands biens, les seuls biens ne sont pas comptés, ne se font pas sentir. *jouez-vous? masquez-vous?* il faut répondre.

309. Observe that *quoi* is never used as nominative governing, and that when it precedes a verb, by which it is govern'd, either in the nominative or accusative, we make use of *que* instead of *quoi*; Examp. *qu'est-ce?* what is it? *que dites-vous?* what do you say? &c.

PRACTICE.

How? what ails you?

*Qu'est-ce? qu'avez-vous?*

What can we have to apprehend in this world, under the protection of that being, who created it?

*Que pour-on appréhender dans le monde sous la protection de celui qui l'a créé?*

310. *Que* is sometimes used instead of *de quoi* and *à quoi*; Examp. *que vous servira tout cela?* viz. *à quoi* or *de quoi* vous servira tout cela? to, or of what use will all that be to you? &c.

PRACTICE.

What signifies it to you whether your body be feeble or robust, since you are to abide in it but a very short time? and when this earthly mansion is destroy'd, you must remove, and take up your abode in eternity.

*Que vous importe que votre corps soit foible ou robuste, puisque vous n'y devez demeurer que fort peu de tems? & quand cette maison tombera, il faudra déloger, & aller habiter le logis de l'éternité.*

Of what use is money to a miser?

*Que sert l'argent à un avare?*

311. *Quel* is said of persons and things, but it is to be observed that it is always follow'd by its substantive; Examp. *quel homme est-ce?* what man is it? *de quelles mines les tire-t-on?* from what mines do they draw them? *à quelle extrémité a-t-il été réduit?* to what extremity has he been reduced? &c. It is true, that we also say, *quel est le vôtre?* what is yours? but then the substantive must precede, as if it was, *voilà mon sentiment, quel est le vôtre?* this is my opinion, what is yours? &c.

PRACTICE.

What a pain is it to hear the noisy bombast of a dull discourse, or the recital of an insipid versification with all the

*Quel suplice que celui d'entendre déclamer pompeusement un froid discours, ou prononcer de médiocres vers avec*

the emphasis of a wretched poetaster.

What can be a greater imperfection than to be uncertain of the ends of our being; and of our life; of the use of our senses, and our reason; and for what purpose they were given us?

Who was it that reveal'd to Isaiah, that died so many years before the birth of Cyrus, the name of that prince; his conquests, his taking of Babylon, his regard for the Jews, and the liberty to which he restored them? ought not so majestic a prophecy to triumph over all unbelief?

avec toute l'emphase d'un mauvais poète?

*Quelle plus grande faiblesse que d'être incertain quel est le principe de son être, de sa vie, de ses sens, de ses connoissances; & quelle en peut être la fin?*

Qui avoit révélé à Isaïe, qui mourut tant d'années avant la naissance de Cyrus, le nom de ce prince, ses conquêtes, la prise de Babilone, son affection pour les Juifs, & la liberté qu'il leur rendit? de quelle incrédulité une si majestueuse prophétie ne doit-elle pas triompher?

312. *Lequel* is also said of persons and things; it must always be follow'd by a genitive express'd or understood; Examp. *lequel des deux* voulez-vous? which of the two will you have? *J'en ai deux, lequel* voulez-vous? viz. *lequel des deux* voulez-vous? I have two, which will you have? viz. which of them will you have? *vous parlez d'une de vos sœurs, mais de laquelle?* viz. *mais de laquelle de vos sœurs?* you speak of one of your sisters, but of which? viz. of which of your sisters? *à laquelle de ces deux* donnez-vous la préférence? to which of these two do you give the preference? &c.

313. Observe that when *whose*, in a sentence, signifies *to whom belongs*, it must be translated in French by the dative à *qui*; Examp. *whose* house is that; or, *to whom* does that house belong? *à qui est*, or *appartient* cette maison? *whose* dog is that; or, *to whom* does that dog belong? *à qui est*, or *appartient* ce chien? &c.

# S E C T. VI.

## OF PRONOUNS NUMERAL.

314. PRONOUNS numeral are nine, viz. *aucun*, none, no one, not one, no, not any, not any one, any, or any one; *nul*, no, no one, not one, not any, not any one; *pas un*, none, no one, not one, no, not any, not any one; *personne*, no body, any body; *chacun*, every one, each; *chaque*, every, each; *tout*, all, every, every thing; *plusieurs*, several, many; *rien*, nothing, any thing.

315. They are thus declined with the article indefinite.

### Singular masculine.

Nom.	{	<i>aucun</i> , none, no one,
and		
Accu.	{	no, &c.
and		
Gen.	{	<i>d'aucun</i> , of, from,
and		
Ablat.	{	by, or with none,
and		
Dat.	{	<i>à aucun</i> , to, or for
and		
	{	none, &c.

### Singular feminine.

Nom.	{	<i>aucune</i> , none, no one,
and		
Accu.	{	no, &c.
and		
Gen.	{	<i>d'aucune</i> , of, from,
and		
Ablat.	{	by, or with none,
and		
Dat.	{	<i>à aucune</i> , to, or for
and		
	{	none, &c.

*Nul*, *nulle*, which makes *nuls*, *nulles* in its plural, is declined in the same manner.

### Singular.

M. F.

Nom.	{	<i>pas un</i> , <i>pas une</i> , no
and		
Accu.	{	one, not one, &c.
and		
Gen.	{	<i>de pas un</i> , <i>de pas une</i> ,
and		
Ablat.	{	of, from, by or with
and		
Dat.	{	no one, &c.
and		
	{	<i>à pas un</i> , <i>à pas une</i> , to,
	{	or for no one, &c.

### Common.

Nom.	{	<i>chaque</i> , every, each.
and		
Accu.	{	
and		
Genit.	{	<i>de chaque</i> , of, from,
and		
Ablat.	{	by, or with every,
and		
Dat.	{	each.
and		
	{	<i>à chaque</i> , to, or for
	{	every, each.

And so is declined *chacun*, *chacune*.

And so are declined *personne* and *rien*.

Singular.

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Singular.		Plural.	
M. F.		M. F.	
Nom. and Accus.	<i>tout, toute</i> , all, every, every thing.	Nom. and Accu.	<i>tous, toutes</i> , all, every.
Gen. and Ablat.	<i>de tout, de toute</i> of, from, by or with all, every, or everything.	Gen. and Ablat.	<i>de tous, de toutes</i> of, from, by, or with all, or every.
Dat.	<i>à tout, à toute</i> , to, or for all, every, &c.	Dat.	<i>à tous, à toutes</i> , to, or for all, every.

### Plural common.

Nominative and Accusative, *plusieurs*, several, many.

Genitive and Ablative, *de plusieurs*, of, from, by, or with several, many.

Dative, *à plusieurs*, to, or for several, many.

### Of the use of *aucun, nul*, and *pas un*.

316. When *aucun* and *nul* signify *none, no one, no, not one, not any, or not any one*, they require the particle *ne* before the verb, thus; none, no one, not one, or not any one, can say he is perfect, *aucun, or nul ne se peut dire parfait*; no woman spoke to him, *aucune femme ne lui a parlé, &c.*

### PRACTICE.

Mankind have *no one* certain view in life, they suffer themselves to be led astray by a continual levity.

All the sense in the world is lost upon him who has none of his own: such a man has *no* views himself, and is incapable therefore of benefiting by those of other men.

Les hommes n'ont *aucun* but certain dans leur vie, ils se laissent emporter par une légèreté continuelle.

Tout l'esprit qui est au monde est inutile à celui qui n'en a point: il n'a *nulles* vues, il est incapable de profiter de celles d'autrui.

317. Speaking in general, when no question is ask'd, and that no negation precedes, *nul*, in the nominative, is better than *aucun*; Examp. none can say he is perfect, *nul ne se peut dire parfait, &c.*

### PRACTICE.

Avoid presumption; undertake nothing rashly, and beyond

Fuyez l'audace; n'entreprenez rien témérairement, & qui soit



yond your strength; for none are sooner cast down, than such as presume too much of themselves.

No man can know his own strength, till tried by afflictions. None can be truly wise without patience.

soit au de là de vos forces; car nul n'est plutôt acablé, que celui qui presume trop de soi.

Persone ne peut conoître ce qu'il vaut s'il n'est exercé par les afflictions. Nul n'est sage s'il n'est patient.

318. In all other occasions it is safer and better to make use of *aucun* than of *nul*; Examp. *none, no one, not one, &c.* of them spoke to him, *aucun d'eux ne lui a parlé*; his affection is fix'd upon no creature, *il n'est attaché à aucune créature*; he has it from no man, *il ne le tient d'aucun homme, &c.*

# PRACTICE.

Wealth is of no consideration in the sight of God, tho' it be otherwise in the eyes of men.

The rage of the sea and violence of the winds are not to be appeased by any human power.

In Marseilles there are no remains to be found of its ancient magnificence; it would be labour in vain to seek after any there.

A sweet and even temper is agreeable to our company; but not more so than it is to ourselves.

Le bien n'est d'aucune considération devant Dieu, mais non pas devant les hommes.

La colère de la mer & des vents, ne peut se modérer par aucune puissance humaine.

On ne trouve à Marseilles aucun reste de son ancienne magnificence, en vain y en chercherait-on?

Une conduite douce & paisible n'est si agréable à aucun de ceux avec qui l'on vit, qu'elle l'est à celui même qui la pratique.

319. When in an interrogation, *any* or *any one* is not preceded by an adverb of *denial*, it must be render'd in French by *aucun* without the particle *ne*; Examp. *do you think any of those gentlemen would do so black an action?* *croyez-vous, qu'aucun de ces messieurs voulût faire une action si noire?* has any one of them perceived it? *aucun d'eux s'en est-il aperçu?* &c.

## PRACTICE.

Dear expectation, more than any other passion, governs the inconstant mind of man.

La douce espérance, plus qu'aucune autre passion, gouverne l'esprit changeant des mortels.

Giddy minds begin many things, without finishing any.

Les esprits légers comencent beaucoup de choses sans en achever aucune.

320. When *aucun* and *nul* are used in a general signification, or relate to a substantive, which denotes a collection of objects of both genders, they are always used in the masculine gender; Examp. *aucun* or *nul* ne se peut dire parfait, none can say, that he is perfect, &c. and speaking of a company of both sexes; *aucun de la Compagnie n'en a parlé*, none of the company has mention'd it, &c. But when *aucun* relates to a substantive, denoting a collection of objects of the same gender, whether that substantive is express'd in the sentence or not, *aucun* must be put in the same gender as that of the objects express'd by that substantive; Examp. speaking of men, *aucun de la compagnie n'en a parlé*, none of the company mention'd it; and speaking of women, *aucune de la compagnie n'en a parlé*, none of the company mention'd it: and when *aucun* and *nul* are follow'd by a genitive, to which they relate, not denoting a collection of objects, or when they are follow'd immediately by their substantive, they must be put in the same gender as that genitive or substantive; Examp. *aucun d'eux n'y a été*, none of them has been there; *aucune d'elles n'en a parlé*, none of them has mention'd it; *aucune* or *nulle créature n'est immortelle*, no creature is immortal; *aucun homme ne l'a vu*, no man has seen it, &c.

## PRACTICE.

None are free from sin.

*Aucun ou nul n'est exempt de péché.*

No one shall exempt himself from death.

*Aucun ou nul ne se garantira de la mort.*

'Tis a mere arbitrary institution that has given any signification to words; for there is no relation between particular words, and particular thoughts.

Ce n'est que par une institution purement arbitraire que les mots signifient quelque chose: car il n'y a aucune ou nulle liaison entre de certains mots, & de certaines pensées.

There are no exterior vices, nor any defects of the body, but

Il n'y a nul ou aucun vice extérieur, & nul ou aucun défaut

but what are observed by children: they catch them at first sight, and know how to express them in such apt terms, that more proper ones cannot be selected. When men, they labour in their turn under the same imperfections, which they before ridiculed in others.

A man of vanity and indiscretion, a great talker and a shallow jester, a mighty praiser of himself, a sneerer of other men; very noisy, arrogant, and forward; without modesty or probity; injudicious and licentious in his thoughts, wants nothing further to be adored by many women; except it be perhaps a handsome face or a good shape.

*défaut du corps qui ne soient aperçus par les enfans: ils les saisissent d'une première vue, & ils les savent bien exprimer par des mots convenables: on ne nomme point plus heureusement. Devenus hommes, ils sont chargés à leur tour de toutes les imperfections dont ils se sont moqués.*

A un homme vain, indiscret, qui est grand parleur & mauvais plaisant, qui parle de soi avec confiance, & des autres avec mépris, impétueux, altier, entreprenant, sans mœurs ni probité, de nul ou d'aucun jugement, & d'une imagination très libre, il ne lui manque plus pour être adoré de bien des femmes, que de beaux traits & la taille belle.

321. As to *pas un* it is never used when we speak in general. When we do not speak in general, and *none* in English precedes a genitive, it may be used in the nominative case, instead of *aucun*; Examp. *pas un* or *aucun d'eux ne l'a vu*, none of them has seen it; *pas un* or *aucun de la compagnie n'en a parlé*, none of the company has mention'd it; *pas une* or *aucune d'elles n'en veut convenir*, none of them will own it, &c. In any other case make use of *aucun*, and not of *pas un*.

#### Of the use of *chacun*.

322. It is said either of persons or things. When it is used in an indefinite sense, it is always masculine; Examp. *que chacun fasse de son mieux*, let every one do his best, &c.

#### PRACTICE.

Every body has an eye to his own interest, when most busy in behalf of another's.

The secret of good behaviour is the soul of society. 'Tis that which disposes us to make all just concessions to one another.

*Chacun* consulte toujours son propre intérêt quand il s'agit de celui d'autrui.

La science des égards est l'ame de la société: c'est ee qui fait qu'on rend à *chacun* ee qui lui appartient.

323. And when it relates to a collective noun, which denotes objects of the masculine gender, or of both genders, it must also be used in the masculine gender; Examp. *après que la compagnie se fut séparée, chacun se retira chez soi*, after the company was broke up, every one went home, &c.

## PRACTICE.

The world is a great stage on which every one plays his part.

*Le monde est un grand théâtre où chacun représente son rôle.*

In all professions every one assumes a countenance and an outside, to appear the man he would be thought.

*Dans toutes les professions chacun affecte une mine & un extérieur pour paroître ce qu'il veut qu'on le croie.*

324. In all other cases *chacun* must be put in the same gender, as the noun to which it relates; Examp. *chacune de ces femmes vouloit lui faire un present*, every one or each of those women would have made him a present; *chacun de nous y est intéressé*, every one or each of us is concern'd in it, &c.

## PRACTICE.

Some women have endeavour'd to hide their conduct under the veil of a modest appearance; and the most which any one of them have gain'd by a persevering hypocrisy, has been, to have it said of her: who would not have taken such a one for a vestal?

*Quelques femmes ont voulu cacher leur conduite sous les dehors de la modestie; & tout ce que chacune a pu gagner par une continuelle affectation, & qui ne s'est jamais démentie, a été de faire dire de soi, on l'auroit prise pour une vestale.*

Of the use of the pronoun *personne*.

325. When *personne* signifies *no body*, or when it signifies *any body*, preceded by an adverb of denial, such as *not*, *never*, &c. the particle *ne* must always be placed before the verb or verbal noun, thus; *personne n'est venu*, no body is come; *je n'y ai jamais vu personne*, I have never seen any body there; *n'avez-vous vu personne?* have you seen no body, &c.

## PRACTICE.

An intimacy with well-bred people teaches us not to shock any body.

*L'usage du monde poli apprend à ne brutaliser personne.*

326. But when *personne* signifies *any body*, and is not preceded by an adverb of denial; such as *not*, *never*, &c. the particle *ne* must be omitted; Examp. *il vit sans être à charge à personne*, he lives without being troublesome to any body; *personne en est-il content ?* is any body satisfied with it? &c.

PRACTICE.

The human body is a machine depending upon a thousand secret springs: it may be on the point of dissolution and ready to fall to pieces without our perceiving it.

I shall carefully avoid giving offence to any one upon a principle of equity; but especially to a man of sense, if I have the least regard for my own interest.

The true well-bred man never insults any one.

La machine de notre corps est composée de mille ressorts cachés: elle peut être toute prête à se briser, & à tomber en ruine sans que *personne* s'en aperçoive.

J'éviterai avec soin d'offenser *personne*, si je suis équitable; mais sur toutes choses un homme d'esprit, si j'aime le moins du monde mes intérêts.

Les honêtes gens ne font jamais d'insulte à *personne*.

327. The adjective of *personne*, *no body* or *any body*, is always put in the masculine gender, although we should speak of a woman; because it must agree with *personne*, which, as a pronoun, is never of the feminine gender; Examp. *je n'ai jamais vu personne de si entêté que cette femme*, I have never seen any body so obstinate as that woman, &c.

328. Take particular notice not to confound the pronoun *personne*, *no body*, *any body*, with the noun substantive *personne*, *person*; as for example, if I say, *je ne conois personne si heureux qu'elle* or *que lui*, I know no body so happy as she or he: *personne* here is a pronoun, consequently the adjective *happy*, whether I speak of a man or woman, must be put in the masculine gender; but if I say, *je ne conois point de personne si heureuse qu'elle* or *que lui*, I know no person so happy as she or he; *personne* here is a noun substantive, consequently the adjective *happy* must be put in the feminine gender, because its noun substantive *personne* is of the feminine gender.

PRACTICE.

Men of penetration, and of many years experience, are con-

Les *personnes* qui ont l'esprit pénétrant, & une expérience de beau-

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commonly so judicious as seldom to be deceived.

beaucoup d'anées sont d'ordinaire si judicieuses, qu'elles se trompent rarement.

Of the use of *chaque*, every, each.

329. It is an adjective which must always precede its substantive; Examp. *chaque pays* a ses coutumes, every country has its customs; *chaque famille* payera tant, every family shall pay so much; *chaque domestique* en aura sa part, every servant shall have his share, &c.

### PRACTICE.

Every animal knows how to chuse its proper food.

You'll easily subdue every vice, if you consider every day as your last.

It requires no very extraordinary genius to comprehend, that there is no true and solid satisfaction in this world; that all our pleasures are but vanity; that our evils are innumerable; and, in short, that death, which threatens us every moment, will in the course of a few years, and perhaps of a few days, fix us in an eternal state of happiness, or misery; or of annihilation. There is then between us and heaven, and hell, or meer nothing, only life depending; which is the most precarious thing in nature; and heaven certainly not being for such as question the soul's immortality, all they can expect is, either hell or annihilation.

*Chaque animal* fait choisir l'aliment qui lui est propre.

Vous surmonterez aisément tous les vices, si vous regardez *chaque jour* comme votre dernier jour.

Il ne faut pas avoir l'ame fort élevée pour comprendre qu'il n'y a point ici de satisfaction véritable & solide, que tous nos plaisirs ne sont que vanité, que nos maux sont infinis, & qu'enfin la mort qui nous menace *à chaque instant*, nous doit mettre dans peu d'anées, & peut-être en peu de jours, dans un état éternel de bonheur, ou de malheur, ou d'anéantissement. Entre nous, le ciel, l'enfer, ou le néant, il n'y a donc que la vie, qui est la chose du monde la plus fragile; & le ciel n'étant pas certainement pour ceux qui doutent si l'ame est immortelle, ils n'ont à attendre que l'enfer ou le néant.

Of the use of *tout*, all, every, every thing, the whole.

330. When the pronoun adjective *tout* signifies *all*, *every* or *the whole*, and is follow'd by a noun or pronoun, which requires

quires the article definite before it, the proper article indefinite must be placed before *tout*; and the nominative or accusative of the article definite before the said noun or pronoun; Examp. I speak of the whole house, *je parle de toute la maison*; I'll speak to the whole company, *je parlerai à toute la compagnie*; of all the books I have seen, this is the best, *c'est le meilleur de tous les livres que j'ai vus*; he gave me all his, *il m'a donné tous les siens*, &c.

PRACTICE.

The wise man is a citizen of the universe.

History can render kings, when death has stript them of their royalty, their courts and their attendants, amenable to the judgment pronounced upon them by all ages.

It is impossible to provide against all inconveniencies.

The whole behaviour of a courtier carries a plausible appearance: but it is bad trusting too much to his fair promises.

*Tout l'univers est la patrie du sage.*

*C'est dans l'histoire que les rois dégradés par les mains de la mort, viennent sans cour & sans suite, subir le jugement de tous les siècles.*

*Il est impossible de remédier à tous les inconvénients.*

*Toutes les manières des courtisans sont belles extérieurement; mais il ne faut pas trop se fier à leurs promesses.*

331. But when a pronoun substantive requires the article indefinite before it, and is follow'd or preceded by *tout*, the article indefinite only, placed before the said pronoun, will serve; and *tout* must be placed last; Examp. I speak of all of them, or of them all, *je parle d'eux tous*; he trusts them all, or all of them, *il se fie à eux tous*; he mistrusts all of them, *il se défie d'eux tous*, &c.

PRACTICE.

Man is upon the earth as upon a grain of sand without foundation, suspended in the air; an infinite number of globes of fire of unspeakable magnitude, above the reach of our imagination, and of an inconceivable height, are perpetually revolving round this grain of sand; and have been daily traversing for above six thousand years that vast and im-

*L'homme est sur la terre comme sur un grain de sable qui ne tient à rien, & qui est suspendu au milieu des airs: un nombre presque infini de globes de feu d'une grandeur inexprimable, & qui confond l'imagination, d'une hauteur qui surpasse nos conceptions, tournent, roulent autour de ce grain de sable, & traversent chaque jour de puis plus de six mille*

immense space of the empyreum. Will you accept of another system, and yet full as wonderful? the earth itself is borne away with inconceivable rapidity round the sun, the centre of the universe. Methinks I see all these globes, these tremendous bodies in motion, they interrupt not one another; they jostle not together; nor are they impeded by, or impeding to each other: should the least of these happen to be excentric, and run against the earth, what must become of it? on the contrary; all keep their respective stations, remain in the order prescribed them; and that in so silent a manner with regard to us, that no one has an ear quick enough to hear their motions; nor does the vulgar so much as know there are any such bodies in nature. O wondrous economy of chance! could intelligence itself succeed better? one thing only, my dear Lucilius, puzzles me, these vast bodies are so punctual, and so constant in their several courses, their revolutions, and relations to each other; that a little animal confined to a corner of this mighty space, call'd the world, after having made his observations on them, has found out for himself an exact and infallible method of foretelling at what point of their orbit, all these bodies shall be situated this day, two, four, or twenty thousand years hence: here then lies my difficulty, Lucilius; if it be by chance

mille ans les vastes & immenses espaces des cieux. Voulez-vous un autre système, & qui ne diminuë rien du merveilleux? la terre est elle-même emportée avec une rapidité inconcevable autour du soleil le centre de l'univers. Je me les représente tous ces globes, ces corps éfroyables qui sont en marche, ils ne s'embarassent point l'un l'autre, ils ne se choquent point, ils ne se dérangent point: si le plus petit d'eux tous venoit à se démentir & à rencontrer la terre, que deviendroit la terre? tous au contraire sont en leur place, demeurent dans l'ordre qui leur est marqué, & si paisiblement à notre égard, que personne n'a l'oreille assez fine pour les entendre marcher; & que le vulgaire ne sait pas s'ils sont au monde. O économie merveilleuse du hazard! l'intelligence même pourroit-elle mieux réussir? une seule chose, Lucile, me fait de la peine, ces grands corps sont si précis & si constans dans leurs marches, dans leurs révolutions, - & dans leurs rapports, qu'un petit animal relégué en un coin de cet espace immense, qu'on apèle monde, après les avoir observés, s'est fait une méthode infallible de prédire à quel point de leur course tous ces astres se trouveront d'aujourd'hui en deux, en quatre, en vingt mille ans: voila mon scrupule, Lucile, si c'est par hazard qu'ils observent des règles si invariables, qu'est-ce que



chance that they observe such que l'ordre ; qu'est-ce que la  
invariable rules, what is order ; règle ?  
what is rule ?

332. And when a conjunctive and adjective pronoun, which requires also the article indefinite before it, follows *tout* ; then *tout*, preceded by the article indefinite, must be placed immediately before either of the said pronouns, thus : speak to all them whom you know, *parlez à tous ceux que vous connoissez* ; I mistrust all them whom you know, *je me défie de tous ceux que vous connoissez* ; speak to all your friends, *parlez à tous vos amis, &c.*

#### PRACTICE.

Man is manifestly form'd for thinking : 'tis all his dignity, and all his excellence. His whole duty is to think as he ought ; and his just order of thought is to begin from himself, from the author, and from the end of his being. Yet what do men think of in this world ? nothing of all that ; but of diverting themselves ; of becoming rich, acquiring reputation, making themselves kings ; without thinking what it is to be a king, or to be a man.

L'homme est visiblement fait pour penser : c'est toute sa dignité, & tout son mérite. Tout son devoir est de penser comme il faut ; & l'ordre de la pensée est de commencer par soi, par son auteur, & par sa fin. Cependant à quoi pense-t-on dans le monde ? jamais à cela ; mais à se divertir, à devenir riche, à acquérir de la réputation, à se faire roi, sans penser à ce que c'est que d'être roi, & d'être homme.

333. *Tout* is sometimes used substantively ; as, *tout* est incertain dans ce monde, every thing is uncertain in this world ; *je joue le tout*, I play the whole, &c.

#### PRACTICE.

All things which have only the world for their foundation, perish and vanish with the world.

Men of parts neglect nothing, they turn every thing to advantage.

The whole may be divided into a hundred parts.

The idea we have of order is, that things are well ordered

Tout ce qui n'a que le monde pour fondement, se dissipe, & s'évanouit avec le monde.

Les gens habiles ne négligent rien, profitent de tout.

On peut partager un tout en cent manières différentes.

L'idée que nous avons de l'ordre, c'est que les choses ne sont

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ed only, when the parts preserve a relation to their whole, and when they combine together towards the end for which they were made.

A lewd woman is a gulf of misfortunes ; there virtue, wealth, health, and every thing goes to wreck.

font bien ordonnées, que lorsqu'elles ont du raport à *leur tout*, & qu'elles conspirent pour atteindre à leur fin.

Une femme débauchée est un goufre de malheurs ; *tout* y périt, la vertu, les biens, & la santé.

334. Sometimes *tout* is used instead of *chaque*, every ; Examp. il vient *tous* les jours, he comes *every* day ; je l'atends à *tout* moment, I expect him *every* moment, &c.

### PRACTICE.

Every rational agent proposes to himself some end in his actions.

Most men who deal in political reflections are apt to use some sophistry in every thing.

Goodness is amiable in every subject wherein it is found.

*Tout* agent raisonnable se propose une fin dans ses actions.

Les faiseurs de réflexions politiques sont pour la plupart des gens qui sophistiquent *toutes* choses.

La bonté est aimable dans *tous* les sujets où elle se rencontre.

335. *For all*, or *although* follow'd, in a sentence, by a word denoting the quality, office, dignity, trade, calling, circumstance, &c. of the subject express'd by the nominative of the verb, must be render'd either by *tout*, or by *bien que*, or *quoique*. When render'd by *tout*, the word denoting such quality, &c. which is placed after the verb in English, must be placed in French immediately after *tout* ; Examp. *for all* or *although* you are so indifferent, *tout* indifférent que vous êtes ; *for all* or *although* they are rich, *tout* riches qu'ils sont ; *for all* or *although* your brother is a governor, *tout* gouverneur qu'est votre frère ; *for all* or *although* they are ignorant, *tout* ignorantes qu'elles sont, &c. and when it is render'd by *bien que* or *quoique*, the verb must be put in the conjunctive ; as *bien que* or *quoique* vous soyez indifférent ; *bien qu'ils soient* riches, or *quoiqu'ils soient* riches ; *bien que* or *quoique* votre frère soit gouverneur ; *bien qu'elles soient* ignorantes, or *quoiqu'elles soient* ignorantes.

### PRACTICE.

The Romans had three gods to look after their doors ; Forculus

Les Romains avoient trois dieux pour la garde de leur porte ;

culus presided over the knockers; Cardea had the care of the hinges; and Limantinus watch'd the threshold. One porter, and a meer mortal, suffices now a days to guard our doors; and the Romans must have three gods for theirs; one of these gods, I suppose, would have had too much trouble upon his hands.

Rich as they are, they are subject to the laws.

With all their ignorance, they give their opinion decisively.

porte; Forcule qui présidoit aux battans des portes, Cardea qui avoit soin des gonds, & Limantinus qui avoit soin du seuil de la porte. Un portier *tout homme* qu'il est (*viz.* un portier *bien que*, ou *quoiqu'il ne soit qu'un homme*) fust à la garde de la porte, & il y falloit trois dieux, un seul y eût été trop empêché.

*Tout riches* qu'ils sont, ils sont sujets aux loix, *viz. bien que* ou *quoiqu'ils soient riches*, &c.

*Tout ignorantes* qu'elles sont, elles décident hardiment, *viz. bien que* ou *quoiqu'elles soient ignorantes*, &c.

336. But when the word, which is after the verb, in the English sentence, does not denote the quality, &c. of the subject express'd by the nominative of the verb, then *for all* or *although* must absolutely be render'd by *bien que*, or *quoique*; Examp. *for all*, or *although* you make use of his apothecary, *bien que*, or *quoique*, vous vous serviez de son apotiquaire; *for all*, or *although*, he had a good council to plead his cause, *bien qu'il eût* on bon avocat pour plaider sa cause, or *quoiqu'il eût* un bon avocat pour plaider sa cause, &c.

#### PRACTICE.

Tho' the earth moves incessantly, it is imperceptible to our eyes.

*Bien que*, ou *quoique* le mouvement de la terre *soit* continu, il est imperceptible à nos yeux.

Tho' melancholy is a passion that has nothing valuable in itself, yet is it the garb in which some men dress virtue.

*Bien que*, ou *quoique* la tristesse *soit* une passion qui n'a rien d'estimable, on en habille pourtant la vertu.

Tho' there are natural prejudices very difficult to conquer, yet they are to be surmounted, if taken in time.

*Bien que*, ou *quoiqu'il y ait* des averfions très mal-aisées à vaincre, on en peut pourtant venir à bout si on les entreprend de bonne heure.

337. Observe, that when *tout* signifies *for all*, or *although*, it is only used in the nominative, and is undeclinable; except in the feminine gender, before a word, beginning with a consonant; Examp. *tout riches* qu'ils sont, for all, or although they are so rich; *tout ignorantes* qu'elles sont, for all, or although they are so ignorant; *tout indifferente*, or *indifferentes* que vous êtes, for all, or although you are so indifferent, &c. but we say before a noun of the feminine gender, beginning with a consonant; *toute spirituelle* qu'elle est, for all, or although she is so witty; *toutes femmes* qu'elles sont, for all, or although they are women, &c.

## PRACTICE.

Rich as they are, they are despised. *Tout riches* qu'ils sont, ils ne laissent pas d'être méprisés.

With all their ignorance, they know more than you. *Tout ignorantes* qu'elles sont, elles en savent plus que vous.

With all her wit, she was put to a stand. *Toute spirituelle* qu'elle est, elle demeura court.

Tho' women, they know how to hold their tongues. *Toutes femmes* qu'elles sont, elles savent se taire.

338. Sometimes *tout* signifies *quite, entirely*; and then it is also declined in the feminine gender, before a word, beginning with a consonant; Examp. elle est *toute changée*, she is quite alter'd; elles sont *toutes fraîches*, they are entirely fresh, &c. but it is never declined on any other occasion; Examp. elle est *tout aimable*, she is quite lovely; elles sont *tout aimables*, they are quite lovely, &c.

## PRACTICE.

The turn and expression make oftentimes the whole beauty of a thought; which is really wrapt up in a single word. Souvent le tour & l'expression feront toute la beauté d'une pensée; qui sera *toute renfermée* dans un mot.

His style is peculiarly graceful. Son stile a des graces *toutes particulières*.

She'll be quite amazed, to see it happen. Elle sera *tout étonnée* que cela arrivera.

They'll be quite amazed, to see it happen. Elles feront *tout étonnées* que cela arrivera.

Of the use of *plusieurs*, many, several.

339. As to its number, it is always plural; and as to its gender, it is always common; Examp. *plusieurs femmes* en sont per-

persuadées, many or several women are persuaded of it; il a plusieurs amis, he has many or several friends; j'en ai vu plusieurs, I have seen many or several of them, &c.

PRACTICE.

Rudeness is not itself a vice of the mind; 'tis the result of several vices; of stupid vanity; of ignorance in point of duty; of thoughtlessness; of indolence; of contempt for others; of jealousy, and above all things of envy: tho' it acts in an exterior manner, it is nevertheless the more odious; as being the sure mark of a visible and manifest failing within. 'Tis true however, that the offence, it gives, is greater or less according to the occasion which produces it.

L'incivilité n'est pas un vice de l'ame, elle est l'effet de plusieurs vices, de la sorte vanité, de l'ignorance de ses devoirs, de la paresse, de la distraction, du mépris des autres, de la jalousie, & surtout de l'envie; pour ne se répandre que sur les dehors, elle n'en est que plus haïssable, parceque c'est toujours un défaut visible & manifeste: il est vrai cependant qu'il offense plus ou moins selon la cause qui le produit.

Of the use of *rien*, nothing, not any thing, or any thing.

340. When it signifies *nothing* or *not any thing*, the particle *ne* must be placed before the verb; Examp. je n'ai rien de meilleur, I have *nothing* better; il n'a rien pris d'aujourd'hui, he has not taken *any thing* all this day, &c. But when it stands for *any thing* not preceded by an adverb of denial; as *never*, &c. the particle *ne* is omitted; as, avez-vous jamais rien vu de si beau? have you ever seen *any thing* so beautiful? y avoit-il rien de plus poli? could *any thing* be more polite? Observe that *rien* governs the genitive.

PRACTICE.

Nothing is more likely to draw on us the contempt and hatred of mankind, than the setting God at defiance.

Is there any thing more genteel, than to give others an opportunity of displaying their parts?

Learning gives the finishing part of education to a well-turn'd

Rien n'est plus capable d'attirer de mépris & l'aversion des hommes que de faire le brave contre Dieu.

Y a-t-il rien de plus poli que de fournir aux autres des ouvertures pour développer leur esprit?

La science achève de polir un esprit bien tourné; elle

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turn'd mind ; being averſe to all coarſe behaviour or ruſticity.

The near man abſtains from every thing which is coſtly. The miſer denies himſelf what coſts any thing. The ſelfiſh man ſeldom engages himſelf where there is no profit in view.

elle n'a rien de rude, ni de ſauvage.

L'ataché ſ'abſtient de ce qui eſt cher. L'avare ſe prive de tout ce qui coûte. L'intéreſſé ne ſ'arrête guère à ce qui ne produit rien.

## S E C T. VII.

Of the INDEFINITE, or INDETERMINATE PRONOUNS.

341. **T**HERE are twelve of them, viz. *autre, autrui, quelqu'un, quelque, certain, tel, je ne ſai qui, je ne ſai quoi, je ne ſai quel, quiconque, qui que* and *quoique*.

342. *Autre*, other, may be declined with the articles definite or numeral ; as, *ce n'eſt pas lui, c'eſt l'autre*, 'tis not he, 'tis the other ; *j'aimerois mieux en avoir d'autres*, I would rather have others ; *eſt-ce de celui-là que vous parlez, ou d'un autre ?* do you ſpeak of that or of another ? *ce n'eſt pas le prix de celui-ci, c'eſt le prix de l'autre*, 'tis not the price of this, 'tis the price of the other, &c.

### PRACTICE.

Methinks the ſpirit of good breeding conſiſts in a certain care over our words and actions ; ſo as to put others in good humour with us, and with themſelves.

The regard which others expreſs for us is what preſerves the opinion we have of ourſelves.

'Tis the lover of oppoſition who gives up his own ſentiments as ſoon as he has been able

Il me ſemble que l'eſprit de politeſſe eſt une certaine attention à faire que par nos paroles & par nos manières, *les autres* ſoient contens de nous & d'eux-mêmes.

L'amour des *autres* envers nous eſt la nourriture de notre amour propre.

C'eſt un contredifant qui quitte ſes propres ſentimens dès qu'il eſt venu à bout de les

able to bring others into them, les persuader, de peur d'être  
lest he should be of the same de l'avis d'un autre.  
opinion with any other man.

When a good man happens to be the occasion of other people's miseries, he is the first to feel them.

Un honête homme se fait le premier malheureux, quand il en fait d'autres.

A man often thinks he is his own director, when all the while he is in leading-strings; while his judgment is aiming at one object, his heart leads him away insensibly to another.

L'homme croit souvent se conduire, lorsqu'il est conduit : & pendant que par son esprit il tend à un but, son cœur l'entraîne insensiblement à un autre.

343. *Autrui*, one's neighbour, others, or other people, is declined with the article indefinite, and has no plural, and only a genitive, ablative and dative case; Examp. il ne faut pas désirer le bien d'*autrui*, we must not desire our neighbour's goods; ne parlez point mal d'*autrui*, do not speak ill of your neighbour; ne faites point à *autrui* ce que vous ne voudriez pas qu'on vous fit, do not to others what you would not have done to yourself, &c.

#### PRACTICE.

The man of honour is modest and circumspect; he observes other's faults, and never speaks of them.

L'honête homme est modeste & circonspect; il remarque les défauts d'*autrui*, & n'en parle jamais.

344. *Quelque*, some, is an adjective, and is declined with the article indefinite; it makes in its plural, *quelques*, some; Examp. il lit toujours *quelque bon livre*, he is always reading some good book; il a *quelque argent*, he has some money; il est adonné à *quelques vices*, he is addicted to some vices, &c.

#### PRACTICE.

There is some skill in distinguishing a good natured look from an unmeaning one.

Il y a *quelque art* à distinguer les visages débonnaires des niais.

A rash confidence is the fore-runner of some misfortune.

Une confiance téméraire est l'avant-coureur de *quelque disgrâce*.

Life is short, if it deserves that name, only while it is agreeable; for if all the hours which

La vie est courte, si elle ne mérite ce nom que lorsqu'elle est agréable; puisque si

which pass agreeably to us were summ'd up together, we should scarce make up in a great number of years a life of a few months.

si l'on cousoit ensemble toutes les heures que l'on passe avec ce qui plait, l'on feroit à peine d'un grand nombre d'années une vie de quelques mois.

345. Sometimes *quelque*, signifies *whatever*, or *however*; as in these examples, *quelque mérite qu'il ait*, whatever merit he may have; *de quelques animaux que vous parliez*, of whatever animals you may speak; *quelques folles qu'elles soient*, however foolish they may be; *quelques abominable que soit son crime*, however abominable his crime may be, &c.

## PRACTICE.

However good our meaning may be, it is never allowable to build upon surmises, or rash judgments, to the prejudice of other mens reputation.

However specious an action may be, it ought not to pass for a great one; where it is not the result of a great design.

*Quelque bonne fin qu'en se propose*, il n'est jamais permis d'employer des soupçons, & des jugemens téméraires, pour faire perdre la réputation à autrui.

*Quelque éclatante que soit une action*, elle ne doit pas passer pour grande, lorsqu'elle n'est pas l'effet d'un grand dessein.

346. Observe, I. that when *quelque* signifies *whatever*, or *however*, it must be follow'd by *que*, before the verb, which follows; and the said verb must be put in the conjunctive mood, as may be seen in the preceding examples.

II. That when *quelque* signifies *however*, it has no plural number, and that when it signifies *whatever*, it makes *quelques* in its plural.

## PRACTICE.

The charms of novelty and the prevalency of custom, however opposite to one another, render us equally blind to the frailties of our friends.

Two sorts of people know God; they who have an humble heart, and love contempt and humiliation, whatever be their degree of understanding; mean or elevated: and those who have understanding enough

La grace de la nouveauté & la longue habitude *quelqu'o-*  
*posées qu'elles soient*, nous empêchent également de sentir les défauts de nos amis.

Deux sortes de personnes connaissent Dieu; ceux qui ont le cœur humilié, & qui aiment le mépris & l'abaissement, *quelque degré d'esprit qu'ils aient* bas ou relevé; & ceux qui ont assez d'esprit pour voir la vérité; quel-



nough to see the truth, what- *quelques opofitions qu'ils y*  
ever obstacles to it, they may *aient.*  
meet with in their way.

347. III. That when *whatever*, in French, is follow'd immediately by a verb, or by the nominative of a personal pronoun, you must make use of *quel que* singular, or *quels que* plural, which makes *quéle que* or *quéles que* in its feminine gender.

#### EXAMPLES.

*Quel que soit* son crime, whatever his crime may be; *quéles que vous croyiez que soient* ses intentions, whatever you may think his intentions are; *quels que puissent être* ces livres, whatever these books may be; *quéles qu'elles soient*, whatever they may be, &c.

#### PRACTICE.

A stratagem whatever it be, Une subtilité *quéle qu'elle soit*, quand elle a contribué à quelque événement important, becomes essential in history. devient essentielle à l'histoire.

348. *Quelqu'un*, *some body*, *any body*, is declined with the article indefinite, and makes *quelques-uns*, *some people*, in its nominative plural, it having no other cases in this last number; Examp. je le tiens *de quelqu'un*, I have it *from some body*; *quelques-uns* le croient, *some people* believe it; avez-vous vu *quelqu'un*? have you seen *any body*? a-t-il parlé à *quelqu'un*? has he spoken to *any body*? &c.

#### PRACTICE.

It was said very rightly by *Quelqu'un* a fort bien dit, some author, that they who que ceux qui veulent profiter, have a mind to improve, doivent vivre comme des malades qu'on traite toujours. should live like patients, always under the care of another.

When a man is upbraided with his baseness, he takes it *Quand on reproche à quelqu'un sa turpitude*, il trouve cela bien cru.

One may have the confidence of another without having his heart. He who has *L'on peut avoir la confiance de quelqu'un* sans en avoir le cœur: celui qui en a le cœur n'a pas besoin de révélation ou de confiance; tout lui est ouvert.

Some

*Quel-*

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Some think, that the Mediterranean and Caspian seas have a communication through subterraneous cavities.

*Quelques-uns croient que la mer Méditerranée & la mer Caspiène se communiquent par des canaux souterrains.*

349. But when *quelqu'un* signifies *one, some, any, or any one*, follow'd by *of*, express'd or understood, it has both genders and numbers, viz. *quelqu'un*, m. *quelqu'une*, f. singular; and *quelques-uns*, m. *quelques-unes*, f. plural; Examp. *quelqu'un de ces messieurs n'en auroit-il point entendu parler?* has *any one* of those gentlemen heard any thing of it? *je serois bien aise d'avoir la compagnie de quelques-unes de ces dames*, I should be glad to have the company of *some* of those ladies, &c.

### PRACTICE.

Most men are so apt to forget that they have a soul belonging to them; and launch out into so many actions, and businesses, wherein that seems to be out of the question; that people imagine, they speak mighty well of another, when they say, such a one is a thinking man. This is even become a common encomium; and yet puts such a man only one degree above a hound or a horse.

The duty of a judge is to administer justice; his trade is to delay it: some know their duty and follow their trade.

Rivers flow commonly towards the North, or towards the South. There are some, as the Danube, and the river St. Laurence, which flow from the West to the East.

La plupart des hommes oublient si fort qu'ils ont une ame, & se répandent en tant d'actions, & d'exercices, où il semble qu'elle est inutile, que l'on croit *parler* avantageusement de *quelqu'un*, en disant qu'il pense: cet éloge même, qui pourtant ne met cet homme qu'au dessus du chien ou du cheval, est devenu vulgaire.

Le devoir des juges est de rendre la justice; leur métier est de la différer: *quelques-uns savent* leur devoir & font leur métier.

Les rivières coulent ordinairement vers le nord, ou vers le midi. *Il y en a quelques-unes*, comme le Danube, & le fleuve de St. Laurent, qui coulent d'Occident en Orient.

350. *Certain, certaine*, certain, makes in its plural *certain, certaines*, and is always adjective; Exam. *j'en ai parlé à certaines personnes* que vous connoissez, I have spoken of it to certain persons whom you know; *il le tient d'un certain homme*, qui demeure

meure de l'autre côté de la ville, he has it from a certain man, who lives t'other end of the town; je parle d'une certaine femme que j'ai vue chez vous, I speak of a certain woman whom I saw at your house; après en avoir parlé à certaines gens, after having spoken to certain people about it, &c.

PRACTICE.

A solid piety should be void of all doubt, and free from ostentation; it should likewise be clear of a certain degree of enthusiasm.

Une solide piété doit être sans scrupule, & sans grimace; & aussi sans une certaine force d'esprit.

Certain persons who refine, say Mamefêlé, for Mademoisêlé; but those who speak well never say it.

Certains gens qui raffinent disent Mamefêlé, pour Mademoisêlé; mais ceux qui parlent bien ne le disent jamais.

351. *Tel, telle, such*, makes *tels, telles* in its plural; Examp. je le prendrai *tel* qu'il est, I'll take it such as it is; je ne les conois pas pour *telles*, I don't know them for such people, &c.

PRACTICE.

I shall always be glad to avoid being a knave, even tho' I pass for a fool with some for my pains.

Je me rachéterai toujours fort volontiers d'être fourbe, par être stupide & passer pour *tel*.

To say modestly of any thing, either that it is good or bad; and to assign the reasons why it is so, requires good sense and expression; 'tis no such easy matter. It is much easier to pronounce in a decisive tone, which carries with it the air of a proof of what one says, that it is execrable; or else, that it is prodigious.

Dire modestement, d'une chose ou qu'elle est bonne, ou qu'elle est mauvaise, & les raisons pourquoi elle est *telle*, demande du bon sens & de l'expression; c'est une affaire. Il est plus court de prononcer d'un ton décisif, & qui emporte la preuve de ce qu'on avance, ou qu'elle est exécration, ou qu'elle est miraculeuse.

There are persons with fifty thousand a year so very poor as to want every year half as much more.

*Tel* avec deux millions de rente peut être pauvre chaque année de cinq cens mille livres.

352. *Tel* often precedes its substantive; as, j'ai vu un *tel* homme, I have seen such a man; je n'ai jamais entendu parler d'une *telle* femme, I never heard of such a woman; je ne

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veux pas m'adresser à *telles gens*, I won't have recourse to such people, &c.

### PRACTICE.

None but God could form a degree of communication, or intercourse, between two beings so different as the soul, and body; or establish the laws of such an union, and carry them into execution.

There are base souls, who are a composition of dirt and filth; taken with gain and interest, as great souls are with glory and virtue; capable of one pleasure only; that of acquiring or not losing: greedy and covetous of ten *per cent*; busied only about their debtors; always disturb'd about the lowering of interest, or fall of the stocks; and, as it were absorb'd in deeds, titles and parchments. Such people are neither relations, friends, patriots, nor christians; nor perhaps human creatures: they are money'd folks; and that's all we can say of them.

Il n'y a que Dieu qui ait pu former une espèce de communauté, ou de communication, entre deux êtres aussi différens que le sont l'ame, & le corps; & qui ait pu établir les loix d'une *telles union*, & les mettre en exécution.

Il y a des ames sales, patries de bouë & d'ordure, éprises du gain & de l'intérêt, comme les belles ames le sont de la gloire & de la vertu; capables d'une seule volupté, qui est celle d'acquérir ou de ne point perdre; curieuses & avides du denier dix, uniquement occupées de leurs débiteurs, toujours inquiètes sur le rabais, ou sur le décri des monnoies, enfoncées, & comme abîmées dans les contrats, les titres & les parchemens. *De telles gens* ne sont ni parens, ni amis, ni citoyens, ni chrétiens, ni peut-être des hommes: ils ont de l'argent.

353. *Je ne sais qui*, *somebody*, has no plural, and is declined either with the indefinite or numeral article; Examp. il l'a donné à *je ne sais qui*, he has given it to I don't know who; il parle d'un *je ne sais qui*, he speaks of one, I know not who, &c.

354. *Je ne sais quoi*, *I know not what*, *something*, or *certain something*, has also no plural, and is declined, either with the definite, indefinite, or numeral article; Examp. il parle de *je ne sais quoi*, he speaks of *I don't know what*; il y a là dans un *je ne sais quoi*, qui gâte tout, there's in that a *certain something* which spoils all; le *je ne sais quoi*, que vous trouvez agréable dans cette femme, ne me paroît pas tel, *that certain some-*

something which you find agreeable in that woman, does not appear so to me, &c.

PRACTICE.

There is something in friendship more judicious, than there is in love; because it acts with less passion.

Conversation with women should have something insinuating in it, attended with a certain air of submission.

There is something disagreeable about a man which often marring and destroys all the merit he has.

*Le je ne sai quoi* de l'amitié a plus de lumière que celui de l'amour, parcequ'il agit avec plus de calme.

La conversation avec les femmes doit être un peu flatteuse, & avoir *je ne sai quoi* de retenu.

Il y a un *je ne sai quoi* choquant qui empoisonne quelquefois, & gâte tout le mérite des personnes.

355. *Je ne sai quel*, *I don't know what*, is declined with the article indefinite, and is always placed before a substantive; Examp. il est adonné à *je ne sai quel vice*, he is addicted to *I know not what vice*, &c.

PRACTICE.

There is an unaccountable fund of sordid malice in the heart of man, which makes him unable to brook extraordinary merit in another.

Il y a *je ne sai quel fonds* de basse malignité dans le cœur des hommes, qui fait qu'on ne peut souffrir dans les autres un mérite extraordinaire.

356. *Quiconque*, *whoever*, in the sense of *what person soever who*, has no plural, and is declined with the article indefinite; Examp. ce sera la ruine de *quiconque* l'entreprendra, it will be the ruin of whoever shall undertake it; adressez-vous à *quiconque* voudra l'entreprendre, address yourself to whoever will be willing to undertake it, &c.

PRACTICE.

Whoever would learn the art of living well, must first study that of dying well.

*Quiconque* veut apprendre l'art de bien vivre, qu'il apprenne auparavant la science de bien mourir.

357. Observe that when *whoever* is used, as a nominative governing two verbs, in English, *quiconque* does the same in French; as, *quiconque y chantera, sera bien payé*, *whoever sings at it shall be well paid*, &c. and not *il sera bien payé*.

358. *Qui que* signifying *whoever*, in the sense of *what person soever*, is declined with the article indefinite; Examp. *de qui que ce soit* qu'il l'ait appris, *from whomsoever* he may have learn'd it; *à qui que ce soit* qu'il s'adresse, *to whomsoever* he may address himself, &c.

## PRACTICE.

What is chance? is it a body, or is it a spirit? is it a being distinct from other beings, of a particular existence, and somewhere to be found? or rather, is it not a mode or manner of existence? when a ball meets with a stone, they say, 'tis a chance: but is there any thing more in this, than that two such bodies hit against one another by accident? if by another chance the ball shall move no more in a straight line, but obliquely; if its motion be no more direct, but reflected; if it should turn no more round its own axis, but should spin and twirl about: shall I conclude that this is owing to the same chance, that in general set the ball in motion? or shall I not rather suspect, that it moves, either of itself, or by the impulse of the arm which threw it? so, because the wheels of a clock are determin'd one by another to move in a circular manner with a certain degree of quickness, shall I be the less curious to examine into the cause of all these motions; whether they are self produced, or are occasion'd by the weight which drags them along. But neither these wheels, nor that ball could

Qu'est-ce que le hazard? est-il corps, est-il esprit? est-ce un être distingué des autres êtres, qui ait son existence particulière, qui soit quelque part? ou plutôt, n'est-ce pas un mode, ou une façon d'être? quand une boule rencontre une pierre, l'on dit, c'est un hazard: mais est-ce autre chose que ces deux corps qui se choquent fortuitement? si par ce hazard ou cette rencontre, la boule ne va plus droit mais obliquement; si son mouvement n'est plus direct mais réfléchi; si elle ne roule plus sur son axe, mais qu'elle tourne & qu'elle pirouette: conclurai-je que c'est par ce même hazard qu'en général la boule est en mouvement? ne soupçonnerai-je pas plus volontiers qu'elle se meut, ou de soi-même, ou par l'impulsion du bras qui l'a jetée? & parce que les roues d'une pendule sont déterminées l'une par l'autre à un mouvement circulaire d'une telle ou telle vitesse, examinerai-je moins curieusement quelle peut être la cause de tous ces mouvements; s'ils se font d'eux-mêmes, ou par la force mouvante d'un poids qui les emporte. Mais ni ces roues, ni cette boule n'ont pu se donner le mou-

could of themselves produce such motion, nor have it from their own particular nature; because they can lose this motion, and yet their nature shall remain unalter'd. It seems then, that they must be moved *ab extra*, and by a power foreign to them. So if the celestial bodies should chance to lose their motion, would their nature be changed for all this? would they be less the same bodies? by no means; as I suppose. Yet they move, and not of themselves, nor by their own nature. It would be necessary then, Lucilius, to enquire whether there is not some principle without, which gives motion to those bodies: whatever principle you find it to be, that I call God.

If we suppose these great bodies to be without any motion at all, 'tis true, one could no longer ask the question, who put them in motion, but we might still ask who has made these bodies, as one may ask who made those wheels, or that ball; and supposing each of those great bodies to be an accidental concurrence of atoms, which have united and join'd themselves together according to the figure and disposition of their component particles, yet were I to fix on one of those atoms, and ask who created that atom? is it matter, or an intelligent being? had it any idea of itself, before it produced itself? if so, it existed a moment before it did

mouvement d'elles-mêmes, ou ne l'ont point par leur nature, si elles peuvent le perdre sans changer de nature: il y a donc apparence qu'elles sont mues d'ailleurs, & par une puissance qui leur est étrangère. Et les corps célestes, s'ils venoient à perdre leur mouvement, changeroient-ils de nature? seroient-ils moins des corps? je ne l'imagine pas ainsi: ils se meuvent cependant; & ce n'est point d'eux-mêmes & par leur nature. Il faudroit donc chercher, O Lucile, s'il n'y a point hors d'eux un principe, qui les fait mouvoir: *qui que vous trouviez, je l'appelle Dieu.*

Si nous supposons que ces grands corps sont sans mouvement, on ne demanderoit plus à la vérité qui les met en mouvement, mais on seroit toujours reçu à demander qui a fait ces corps, comme on peut s'informer qui a fait ces rouës ou cette boule; & quand chacun de ces grands corps seroit supposé un amas fortuit d'atomes, qui se sont liés & enchainés ensemble par la figure & la conformation de leurs parties, je prendrois un de ces atomes, & je dirois, qui a créé cet atome? est-il matière? est-il intelligence? a-t-il eu quelque idée de soi-même, avant que de se faire soi-même? il étoit donc un moment avant qu'il dût être: il étoit & il n'étoit

exist : it existed and did not exist, at the same instant; and if it was the author of its own existence, and of its own manner of being, why did it constitute itself a body, rather than a spirit? again, had not this atom a beginning? is it eternal? is it infinite? will you make a God of this atom?

pas tout-à-la fois : & s'il est auteur de son être & de sa manière d'être, pourquoi s'est-il fait corps plutôt qu'esprit? bien plus, cet atome n'a-t-il point comencé? est-il éternel? est-il infini? ferez-vous un Dieu de cet atome?

359. But when *qui que ce soit* belongs to a sentence, where-in *ne* precedes the verb, it stands for *no body whatever*; Examp. *il n'a parlé de qui que ce soit*, he has spoke of *no body whatever*; *je n'en parlerai à qui que ce soit*, I shall speak of it to *no body whatever*, &c.

360. *Quoique, whatever*, is declined with the article indefinite, and has only a nominative; Examp. *quoiqu'il arrive*, whatever happens; *quoiqu'il en soit*, whatever it may be; *quoiqu'on puisse faire*, whatever one may do, &c. but *quoique ce soit, whatever*, is declined in all the cases; as, *de quoique ce soit* qu'il parle, *of whatever* he may speak; *à quoique ce soit* qu'il s'applique, *to whatever* he may apply himself, &c.

#### PRACTICE.

Whatever be done, or said, I must be a man of integrity; as if gold, purple, an emerald should say, whatever be said or done, I must be gold, purple, an emerald, and preserve still my colour.

Whatever be said of you, you must be good; just as if gold, or an emerald should say, whatever be said, I must be gold, I must be an emerald, and preserve my lustre.

*Quoiqu'on fasse & qu'on dise*, il faut que je sois homme de bien; comme si l'or, la pourpre, ou une émeraude disoit, *quoiqu'on dise & qu'on fasse*, il faut que je sois de l'or, de la pourpre, une émeraude, & que je conserve toujours ma couleur.

*Quoique ce soit* qu'on dise de vous, il faut que vous soyez bon; comme si de l'or, ou une émeraude disoit: *quoiqu'on dise*, il faut que je sois or, il faut que je sois émeraude, & que je conserve mon éclat.

361. *Quoique ce soit*, in a sentence with the particle *ne* before the verb, signifies *nothing at all*, or *nothing whatever*; as, *il ne parle de quoique ce soit*, he speaks of *nothing at all*; *il ne se plait à quoique ce soit*, he is pleased with *nothing whatever*, &c.



# CHAP. VI.

## OF VERBS.

### SECT. I.

How to conjugate VERBS.

362. **N**OUNS are declined, and verbs are conjugated.

363. To decline a noun, as has been said before, Pag. 74. Chap. 2. Sect. 1. is to put all its cases in order; which is done by placing a *proper article* before it in the right gender and number. To conjugate a verb, is to put all its *moods, tenses, numbers and persons* in a proper order; which is done by changing the *letters*, that form the termination of the present of the infinitive, into others used for that purpose.

364. The different terminations of the present of the infinitive of French verbs, are the nine following, viz.

The 1 <sup>st</sup>	} in	er	} as	aimer, to love.
the 2 <sup>d</sup>		ir		punir, to punish.
the 3 <sup>d</sup>		enir		tenir, to hold.
the 4 <sup>th</sup>		rir preceded by f or v		offrir, to offer.
the 5 <sup>th</sup>		re		vendre, to sell.
the 6 <sup>th</sup>		ndre preceded by i		joindre, to join.
the 7 <sup>th</sup>		re preceded by ui		traduire, to translate.
the 8 <sup>th</sup>		ôître		conôître, to know.
the 9 <sup>th</sup>		evoir		devoir, to owe.

365. All verbs, that change the letters, which form the preceding terminations, through all their moods, tenses, numbers and persons, as these nine do, (*vid.* their conjugation) are call'd *regular*; and those that do not, or have a termination, in the present of their infinitive, different from these, (*vid.* the irregular verbs) are call'd *irregular*; those that have all their moods, tenses, numbers and persons, are call'd *perfect*, and those that want any of them, are call'd *imperfect*.

## S E C T. II.

## Of MOODS.

VERBS are composed of MOODS, which are four, viz.

366. **F**IRST, the *Indicative*, which is used, when we speak in a sense which denotes, in a direct and positive manner, what we affirm the subject is, or does; as, *je suis innocent*, I am innocent; *j'aime la vertu*, I love virtue; *il dine*, he is at dinner, &c.

## PRACTICE.

Homer the inventor of all the fables of the gods and demy-gods, and who has so well set them off, is the most agreeable liar that ever was; his writings are full of pleasing extravagancies, in every little tale tho' never so trifling, never so void of solidity, he charms and transports us.

The impertinent man is an over actor of the coxcomb's part; the coxcomb is tiresome, burdensome, distasteful, and disgusting; the impertinent disgusts you, sours you, nettles you and makes you angry; he begins where the other left off.

Scarron excell'd in drollery, and was agreeably ridiculous.

Homère qui a inventé toutes les fables des dieux & des demi-dieux, & qui les a si bien mises en œuvre, est le plus agréable menteur qui fût jamais : ses écrits sont pleins de folies délicieuses; en disant des bagatelles & des riens, il charme, il enchante.

L'impertinent est un fat outré. Le fat lasse, ennuye, dégoûte, rebute : l'impertinent rebute, aigrit, irrite, offense; il commence où l'autre finit.

Scarron excéla dans le stile burlesque & fut agréablement ridicule.

367. Secondly, the *Imperative*, which is used to command, pray or exhort, the subject or nominative to be or to do, what we would have it; as, *soyez prudents*, be prudent;  *aimez la vertu*, love virtue; *dinons*, let us dine, &c.

## PRACTICE.

Read but the Iliad, and you will find that those times which are

Qu'on lise l'Iliade; ces tems qualifiés d'héroïques paroîtront le

are dignify'd with the title of heroick, were the reign of the most unnatural and infamous passions.

Let us be wise at other mens cost, and avoid doing any thing to make others wise at our own.

Learn how to live, in order to die happy: and learn how to die, in order to live happy. This is the science of sciences; and indeed ought to be our whole concern in this life.

le règne des passions les plus grossières & les plus basses.

*Soyons sages aux dépens d'autrui, & tâchons de ne rien faire par où personne le puisse devenir aux nôtres.*

*Apprenez à vivre afin de mourir heureusement: & apprenez à mourir afin de vivre heureux. C'est la science des sciences; c'est en peu de mots tout ce que nous devons faire en cette vie.*

368. Thirdly, the *Conjunctive*, which is used not to denote directly or positively, but indirectly, conditionally, dubiously, &c. what we affirm of the subject; as, *vous voulez que j'y aille?* you will have me go thither? *il a voulu que nous dînassions chez lui*, he would have us dine at his house; *je le ferois, si je pouvois*, I would do it, if I could; *pourvu qu'il vienne*, provided he comes; *quand cela seroit*, suppose it should be so; *je ne crois pas qu'il le sache*, I do not believe he knows it, &c.

#### PRACTICE.

Men should husband the first part of their lives, with so much study and pains, as to render their knowledge and application hereafter necessary to the commonwealth: that they may be like the principal parts of one entire edifice in the state; and that their country may find itself bound in gratitude to reward their services with wealth or honour.

Where reason has the ascendant, nothing enables a man more to bear with an even temper the injuries he receives from his own kindred and friends, than to consider them

as

Les hommes *devroient* employer les premières années de leur vie à devenir tels par leurs études, & par leur travail, que la république même *eût* besoin de leur industrie & de leurs lumières; qu'ils *fussent* comme une pièce nécessaire à tout son édifice; & qu'elle *se trouvât* portée par ses propres avantages à faire leur fortune ou à l'embélir.

Rien n'engage tant un esprit raisonnable à supporter tranquillement les torts que les parens & les amis ont à son égard, que la réflexion qu'il fait sur les vices de l'humanité; &

I i 2 com-

as the natural consequences of depraved nature; and how difficult it is for men to be constant, generous and faithful; or to prefer any thing to their own interest. As he knows the extent of their power, he does not require of them impossibilities, to penetrate solid bodies, to fly in the air, or to be equitable. He may hate men in general, for having so little virtue about them; but he excuses it in particulars; nay, he loves them from superior motives; and studies to deserve the like indulgence from them, as little as possible.

combien il est pénible aux hommes d'être constants, généreux, fidèles; d'être touchés d'une amitié plus forte que leur intérêt. Comme il connoit bien leur portée, il n'exige point d'eux qu'ils pénètrent les corps, qu'ils volent dans l'air, qu'ils aient de l'équité. En général, il peut haïr les hommes où il y a si peu de vertu; mais il excuse les particuliers; il les aime même par des motifs plus relevés; & il s'étudie à mériter le moins qu'il peut une pareille indulgence.

369. Observe, I. that before, or after the *conjunctive*, is always expres'd or understood, either a conjunction and a verb, or the pronoun *qui* and a verb; as, *quand cela seroit*, suppose it; which may be equivalent to, *quand ce que l'on dit seroit vrai*, suppose what they say should be true; *que je fasse une telle action!* viz. *vous voulez que je fasse une telle action*, you would have me do such an action; *je craignais qu'il ne vint*, I was afraid lest he should come; *qu'il ait fait une telle action!* viz. *est-il possible, qu'il ait*, &c. is it possible he should have done such an action! *je veux une personne qui soit sage*, I will have a sober person, &c.

#### PRACTICE.

The laws of society expect that we should consult other mens humours, if we would have 'em comply with our own.

The French language is perhaps the only one which follows a natural order in the construction of words. The Greeks and Latins often terminate their periods, where common sense requires, they should begin. The elegance of

Les loix de la société exigent que nous ménagions les autres, si nous voulons qu'on nous ménage.

La langue Française est peut-être la seule qui suive l'ordre naturel dans la construction. Les Grecs & les Latins finissent souvent leurs périodes par où le bon sens veut qu'on les comence. L'élégance de leur langue consiste

of their language consists partly in this odd disposition, or rather disorder, and unnatural transposition of words.

Our observation of other mens mistakes should cure us of our prejudices in behalf of our own.

en partie dans cet arrangement bizarre, ou plutôt dans ce désordre, & cette transposition étrange des mots.

La vuë des égaremens des autres (*est ce qui*) nous *devrait* guérir de la prévention que nous avons pour nous-mêmes.

370. II. That the verb is put in the *conjunctive mood* after the following conjunctions; *afin que* or *pour que je le sache*, that, or to the end that I may know it; *avant que je viène*, before I come; *à moins que vous n'en*, or *si ce n'est que vous en vouliez profiter*, unless you have a mind to make an advantage of it; *à Dieu ne plaise que vous le fassiez*, God forbid you should do it; *au cas que* or *en cas que votre frère s'en aperçoive*, in case your brother should perceive it; *bien loin que cela soit*, very far from its being so; *bien que, encore que, or quoique nous soyons pauvres*, tho' we are poor; *de crainte que* or *de peur que nous ne fussions pris*, lest we should be taken; *excepté que vous ne me le doniez*, unless you give it me; *jusqu'à ce que nous sortions*, till we go out; *malgré que j'en ais eu*, against my will; *nonobstant que je fusse le contraire*, tho' I knew the contrary; *pour peu que vous en lisiez*, how little soever you may read of it; *pourvu que vous y consentiez*, provided you give your consent to it. *Quand* signifying *suppose*, or *tho'*; as, *quand il viendrait*, suppose he should come, or *tho'* he should come; *supposé que nous dinions chez vous*, suppose we dine at your house; *soit que nous parlions ou que nous nous taisions*, whether we speak or hold our tongues; *il l'a fait sans que je m'en sois aperçu*, he did it without my perceiving it. See N<sup>o</sup>. 561.

#### PRACTICE.

At court we speak well of a man for two reasons; first of all that he may hear, we speak well of him; and in the next place, that the same man may speak well of us.

There are some little rules, precepts, and decorums necessary, with regard to place, time and person, not to be found out by dint of parts, and yet to be attain'd by custom very easily.

To

L'on dit à la cour du bien de quelqu'un pour deux raisons; la première *afin qu'il apprene* que nous disons du bien de lui; la seconde *afin qu'il en dise* de nous.

Il y a de petites règles, des devoirs, des bienséances attachées aux lieux, aux tems, aux personnes, qui ne se devinent point à force d'esprit, & que l'usage apprend sans

To judge of men by their over-sights in this respect, before they have seen enough of the world, is as it were judging of them by their nails, or the length of their hair ; it is forming an opinion, in order to change it afterwards.

sans nulle peine : juger des hommes par les fautes qui leur échappent en ce genre, *avant qu'ils soient* assez instruits, c'est en juger par leurs ongles, ou par la pointe de leurs cheveux ; c'est vouloir être détrompé un jour.

371. III. That the verb is also put in the conjunctive mood, after *que*, preceded by a verb, which denotes any sentiment of the soul ; such as *craindre, prier, douter, défendre, commander, souhaiter, permettre, &c.* Examp. *votre père a défendu qu'il y allât*, your father forbid he should go thither ; *il permet que votre cousine lui en parle*, he gives your cousin leave to speak to him about it, &c.

#### PRACTICE.

Disquiet, anxiety, and dejection of mind do not remove us at all the further from mortality ; but have rather a contrary effect. All I question is whether excessive mirth is becoming in men, who are mortal.

There are in the course of life certain forbidden pleasures so captivating, and some prohibited attachments of so endearing a nature, that it is quite natural to wish at least, that they were not unlawful : such powerful charms can only be subdued by knowing how to reject them from a principle of virtue.

The law of nature and upright reason forbids, that we should do to others what we would not have done to ourselves.

L'inquiétude, la crainte, l'abattement n'éloignent pas la mort, au contraire : je doute seulement *que* le ris excessif conviène aux hommes qui sont mortels.

Il y a quelquefois dans le cours de la vie de si doux plaisirs & de si tendres engagements que l'on nous défend, qu'il est naturel de désirer du moins qu'ils fussent permis : de si grands charmes ne peuvent être surpassés que par celui de savoir y renoncer par vertu.

La loi de la nature, la droite raison *défend que* nous fassions à autrui ce que nous ne voudrions pas qu'on nous fit.

EXCEPTION.

372. When the verb governs either a noun or pronoun, the verb following it must be put in the infinitive mood ; as, *vo- tre père lui a défendu d'y aller*, your father has forbidden him going thither ; *il permet à votre cousine de lui en parler*, he gives your cousin leave to speak to him about it, &c. See N°. 395.

PRACTICE.

The law of nature and up- right reason forbid us to do that to others which we would not have done to ourselves.

What commonly hinders us from unbosoming our hearts to our friends, is not so much the mistrust we have of them, as an unwillingness to lay our- selves open at all.

I defy you to produce one law divine, or human, which authorises murder in honour's defence ; or the revenging a blow, an injury, or a slander.

La loi naturelle, la droite raison, nous défend de faire à autrui ce que nous ne vou- drions pas qu'il nous fit.

Ce qui nous empêche d'ordi- naire de faire voir à nos amis le fond de notre cœur, ce n'est pas tant la défiance que nous avons d'eux, que celle que nous avons de nous-mêmes.

Je vous défie de me montrer aucun droit divin, ni humain, qui permète de tuer pour l'ho- neur, pour un soufflet, pour une injure, pour une médisance.

373. When the nominatives to the two verbs denote differ- ent subjects, the second verb is put in the conjunctive mood ; as, *je veux qu'il étudie*, I will have him study ; *je souhaite que vous soyez sage*, I wish you may be good, &c.

PRACTICE.

I wish the youth of our age were fired with the noble emu- lation of equalling, and even surpassing the example of their predecessors.

We ought not to expect of others that they should sub- scribe to our sentiments.

Je voudrois que nos jeunes gens se piquassent du noble dé- sir d'imiter, & même de sur- passer l'exemple de leurs an- cêtres.

Nous ne pouvons exiger des autres qu'ils se rendent à nos sentimens.

EXCEPTION.

374. When the nominative to the two verbs denotes the same subject, the second verb is put in the infinitive mood ; as, *je veux étudier*, I will study ; *je souhaite être sage*, I wish

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I were good, &c. and not *je veux que j'étudie, je souhaite que je sois sage, &c.*

### PRACTICE.

You should addict your mind to the noble emulation of equalling, and even outdoing the example of your predecessors.

I would fain meet with a just, chaste, moderate, and sober man who affirms there is no God: in such a man's mouth the assertion would at least be void of selfishness; but there is no such man to be found in the whole world.

Short sighted people, I mean men of a narrow way of thinking and limited to their own little sphere, have no idea of universal talents; such as are sometimes observable in one and the same person. To men of this stamp, whenever a person appears endow'd with corporal gifts and graces; as, agility, suppleness, or dexterity of body; he shall never be allow'd any endowments of the mind; such as, penetration, judgment, or wisdom. They will not even allow that Socrates could dance, tho' we are told it in his history.

*Vous devriez vous piquer du noble désir d'imiter, & même de surpasser l'exemple de vos ancêtres.*

*Je voudrais voir un homme sobre, modéré, chaste, équitable, prononcer qu'il n'y a point de Dieu: il parleroit du moins sans intérêt; mais cet homme ne se trouve point.*

Les vûes courtes, je veux dire les esprits bornés & resserrés dans leur petite sphère, ne peuvent comprendre cette universalité de talens que l'on remarque quelquefois dans un même sujet: où ils croient découvrir les graces du corps, l'agilité, la souplesse, la dextérité, ils ne veulent plus y admettre les dons de l'ame, la profondeur, la réflexion, la sagesse: ils ôtent de l'histoire de Socrate qu'il ait dansé.

375. IV. That it is also put in the conjunctive mood after *que* or *qui*, preceded by an impersonal verb, or a verb so used; as, *il faudra que vous lui écriviez*, you must write to him; *il est juste que nous souffrions*, it is just that we should suffer, &c.

### PRACTICE.

When any one insults you, consider immediately, not what language he deserves, but what it becomes you to say to him.

The

Quand quelqu'un vous injurie, regardez aussitôt, non pas ce qu'il mérite d'entendre, mais ce qu'il est bienféant que vous disiez.

Les



The unaccountable caprices of self love, or humour, often throw us into a voluntary state of degradation, and sometimes it may be done with satisfaction: but it is only the most exalted virtue, which to a truly noble mind can render a mean condition agreeable.

We seldom see antipathy change to love; but the transition is still less frequent to friendship.

There are few books but what contain both good and bad in them; the good must be pick'd out, and the bad let alone.

Les secrets ressorts de l'amour propre jouent souvent dans une abjection volontaire, & y font quelquefois trouver de la satisfaction: mais *il n'y a que la vertu la plus pure qui puisse faire goûter à une ame noble la bassesse d'état.*

*Il semble qu'il soit moins rare de passer de l'antipathie à l'amour que de l'antipathie à l'amitié.*

*Il n'y a guères de livres qui n'aient du bon & du mauvais; il faut prendre le bon & laisser le mauvais.*

#### EXCEPTION 1.

376. It is put in the infinitive mood after verbs used impersonally, when they govern a noun or pronoun; as, *il est impossible à votre frère d'en venir à bout*, it is impossible for your brother to compass it; *il nous est important de le faire*, it is fit for us to do it.

#### PRACTICE.

We are not allow'd to coin new phrases. We are so much under the dominion of custom, that to speak French, it is not enough to use the common words; we must likewise use the common idioms of the language.

*Il ne nous est point permis de faire de nouvelles phrases. Nous sommes tellement assujétés à l'usage, que pour parler François, ce n'est pas assez de se servir des termes ordinaires, il ne faut aussi prendre que les tours que l'usage autorise.*

#### EXCEPTION 2.

377. It is put in the Indicative mood after a verb used impersonally, and follow'd by *que* or *qui*, when the said impersonal verb denotes any thing more positively; as, *il est vrai que je l'ai fait*, it is true I have done it; *il est certain que votre frère y a diné*, it is certain your brother dined there, &c.

## PRACTICE.

'Tis certain, that laughing is sometimes catching, I have found myself in company with some of those women, addicted to it, who have affected me to that degree with their tittering, that I even laugh'd till I cried, without knowing why.

There are books which have both good and bad in them; the good should be selected out of 'em, and the bad left behind.

It seems less extraordinary to pass from antipathy to love, than from antipathy to friendship.

*Il est vrai que le rire est quelquefois contagieux, & je me suis trouvée avec ces rieuses éternelles qui m'inspirèrent si fort leur rire, que je riois presque jusqu'aux larmes, sans savoir pourquoi.*

*Il y a des livres qui ont du bon & du mauvais; il faut prendre le bon, & laisser le mauvais.*

*Il semble qu'il est moins rare de passer de l'antipathie à l'amour que de l'antipathie à l'amitié.*

378. V. That not speaking positively, it is put in the conjunctive mood, after all verbs preceded by *ne* or *si*; as, *je ne crois pas qu'il l'ait fait*, I don't believe he has done it; *il n'est pas certain que cela soit*, it is not certain that it is so; *si vous croyez que je sois bonête homme*, if you think I am an honest man, &c.

## PRACTICE.

Men are naturally so malicious, that they fasten only upon other people's faults, without hardly looking on their virtue, an object much more worthy of their attention.

Criticism is commonly a trade, not a science; it requires more health than wit, more labour than capacity, and more habit than genius. If it proceeds from a man of less discernment than reading, and happens to touch upon certain delicate topics, it is sure to lead both the writer and his readers astray.

Les hommes sont naturellement si malins qu'ils ne s'attachent qu'aux défauts des autres, & ne regardent presque pas leurs vertus, qui mériteroient beaucoup plus d'attention.

La critique souvent n'est pas une science; c'est un métier, où il faut plus de santé que d'esprit, plus de travail que de capacité, plus d'habitude que de génie; si elle vient d'un homme qui ait moins de discernement que de lecture, & qu'elle s'exerce sur de certains chapitres, elle corrompt & le lecteur & l'écrivain.

EXCEPTION.

379. Speaking positively, the verb, though preceded by another with *ne* or *si*, is put in the indicative mood; as, *je ne dis pas qu'il l'a fait*, I don't say that he has done it; *si vous croyez que je suis bonête homme*, if you think I am an honest man, &c.

PRACTICE.

I abhor those reptile souls, who sacrifice all to the whim of those on whom depends the advancement of their fortune. *Je n'approuve point ces ames rampantes qui sacrifient tout pour s'acomoder aux caprices de ceux qui peuvent faire leur fortune.*

380. VI. That when the first verb is used to ask a question, or that it is in the imperative mood, the second verb is subject to the preceding rules and exceptions; as, *soubaitez-vous qu'il réussisse?* do you wish he may succeed? *comandez qu'il le fasse*, order him to do it; *faudra-t-il que nous lui écrivions?* must we be obliged to write to him? *est-il possible que vous en veniez à bout?* is it possible you should compass it? *ne dites pas que vous m'avez vu*, do not say you have seen me; *croyez-vous qu'il soit bonête homme?* do you think he is an honest man? &c.

PRACTICE.

Does the law of nature and upright reason bid us to do that to another which we would not have done to ourselves? See N°. 371. *La loi naturelle, la droite raison ordonne-t-elle que nous faisons à autrui ce que nous ne voudrions pas qu'on nous fit?* Voyez N°. 371.

381. VII. That in the preceding cases, when after a verb put in the conjunctive mood, another verb does follow, this third verb must also be put in the conjunctive mood; as, *croyez-vous qu'il veuille que nous y allions?* do you think he would have us go thither? &c.

PRACTICE.

If there is not a judge but what would have his decrees made irreversible; is it not fitting that the laws of providence should be inviolable? *Puisqu'il n'est point de juge qui ne voulût que ses sentences fussent sans apel; n'est-il pas juste que les ordres de la providence soient inviolables?*

Abstract yourself from every thing, before every thing is taken *Abandonnez tout, avant que tout vous abandonne; afin que* K k 2 quand

taken from you ; that when death comes, it may find nothing about you to deprive you of.

To judge of such a woman by her beauty, her loftiness and scornful airs, one would suspect that nothing but a hero will in time be able to conquer her : at last her choice is made ; and see what it is ; a little monster of a man, without common sense.

I pity the man of honour, merit and talents, who is subject to many humours that are insupportable. Such a man is a bear, whom neither wife, children, friends, nor any one else dare approach. 'Tis a sad circumstance to human society, that he who might be the delight of it should become its very scourge, and prove the torment of those who have a right to expect their advancement and comfort from him. Regulate then your temper betimes, and you'll avoid the worst of inconveniencies.

quand la mort viendra, elle ne trouve rien en vous qu'elle puisse détruire.

A juger de cette femme par sa beauté, sa fierté, & ses dédains, il n'y a personne qui doute que ce ne soit un héros qui doive un jour la charmer : son choix est fait ; c'est un petit monstre qui manque d'esprit.

Je plains l'homme qui avec de l'honneur, du mérite & des talents a des humeurs fréquentes qu'on ne sauroit supporter. C'est un ours ; femme, enfans, amis, personne n'en sauroit approcher. Il est bien triste pour la société que celui qui en pourroit faire les délices en devienne le fleau, & fasse le supplice de ceux qui devoient en attendre leur avancement & leur consolation. Pliez votre humeur de bonne heure, & vous prévendrez les plus grands maux.

382. The verb after the pronoun *qui*, preceded immediately by a superlative, or by a negative pronoun, is put in the conjunctive ; as, *le plus beau cheval qui se puisse voir*, the finest horse that can be seen ; *la plus belle femme qui soit en Angleterre*, the finest woman in England ; *le meilleur vin qui se fasse en France*, the best wine made in France ; *personne que je sache*, nobody that I know ; *il n'y en a pas un qui l'ait fait*, there is not one of them who has done it, &c.

## PRACTICE.

It often happens that the greatest enemy a man has, is himself.

Souvent le plus grand ennemi que nous ayons, c'est nous-mêmes.

There

II

There is nothing which so sensibly revives even our animal oeconomy, as the consciousness of having avoided the doing a wrong thing.

There is no man whose joy is not allay'd with some uneasiness.

Il n'y a rien que rafraîchisse le sang, comme d'avoir su éviter de faire une sottise.

Il n'y a personne dont la joie ne soit mêlée de quelque inquiétude.

383. As also after the relative *qui* and *ne*, when these two words signify *but who*, or *but what*; Examp. il n'y a point de fable *qui n'ait* un sens moral & instructif, there are no fables *but what* have a moral and instructive sense, &c. See N<sup>o</sup>. 509.

PRACTICE.

There is no flower *but what* is taking its leave of us, while we are looking on it; nor any pleasure which does not bid (*viz. but what* bids) us adieu, while we are enjoying it.

Scarcely is there any justice or injustice to be observed, *but what* changes its nature with a change of climate. Right and wrong have their vicissitudes. Pretty justice this indeed! which a river or a hill can set bounds to! what! can truth on this side the Pyrenees become error on the other side?

There is no book *but what's* read with pleasure, when the style of it is beautiful.

Il n'est point de fleur *qui ne* prîne congé de nous quand on la regarde, il n'est point de plaisir *qui ne* nous dise adieu quand on le ressent.

On ne voit presque rien de juste ni d'injuste *qui ne* change de qualité en changeant de climat. Le droit a ses époques. Plaisante justice qu'une rivière ou une montagne borne! vérité en deça des Pyrénées, erreur au delà.

Il n'y a point de livre *qu'on ne* lise avec plaisir, quand le style en est beau.

384. After *quelque*, *quoique*, or *quel que*, signifying *whoever*, *whatever*, the verb is also put in the conjunctive mood; as, *quelques amis que vous ayez*, whatever friends you may have; *quoique vous disiez*, whatever you may say; *quels qu'ils puissent être*, whosoever, or whoever they may be, &c.

PRACTICE.

*Whatever* be the agility of the tongue, its motions are still too slow, to keep pace with

*Quelque* vitesse *qu'ait* la langue, ses mouvemens sont encore trop lents pour suivre la vivacité

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with the activity of the mind. Therefore it is a great fault to make use of many words where one is sufficient.

A stratagem of *whatever* kind it be, when once it has contributed to produce some important event, becomes essential in history.

Wealth and contentment are not weigh'd in the same scale. *Whatever* circumstance a man is reduced to, he is still happy, if his mind enjoys rest; and the way of procuring that rest, is, to be satisfied with necessities, and to despise superfluities. Such a temperance and indifference constitute true felicity.

vivacité de l'esprit. Ainsi c'est une grande faute que de dire plusieurs paroles lorsqu'une suffit.

Une subtilité *quelle qu'elle soit*, quand elle a contribué à quelque événement important, devient essentielle à l'histoire.

La mesure du bien n'est pas celle du contentement; à *quelque* état que l'on *soit* réduit, on est toujours heureux quand on a l'esprit en repos; & le moyen de le trouver ce repos, c'est de se contenter du nécessaire, & de mépriser l'inutile: cette modération & ce mépris font la vraie félicité.

385. The verb is also put in the conjunctive mood after *if*, or *in case*, understood in English, and express'd by *que* in French, which happens after a conjunction, when *if*, or *in case*, has already been express'd before it; as, *si vous venez, & que vous lui parliez*, *if*, or *in case* you come, and speak to him, *viz.* and *if*, or *in case* you speak to him; *si vous le voyez, & que vous le lui doniez*, *if*, or *in case* you see him, and give it him, *viz.* and *if*, or *in case* you give it him, &c. But when, instead of *que*, we make use of *si*, then the verb must be put in the indicative mood, as in the same preceding examples, *viz.* *si vous venez, & si vous lui parlez, si vous le voyez, & si vous le lui donez*; however *que* is better, and more elegant than *si*.

### PRACTICE.

One would imagine that nothing but what is ridiculous could be laugh'd at. Yet there are those who laugh at what is not so, as well as at what is. If you talk a little jolly and off your guard, and let fall something rather impertinent in their company; they

Il semble que l'on ne puisse rire que des choses ridicules: l'on voit néanmoins de certaines gens qui rient également des choses ridicules, & de celles qui ne le sont pas. Si vous êtes sot & inconsideré, & *qu'*il vous échappe devant eux quelque impertinence, ils rient de vous:

they are sure to laugh at you. Yet if you are discreet, and say nothing but what is proper, and in a proper manner, they will still laugh at you.

vous : *si* vous êtes sage, & *que* vous ne *dissiez* que des choses raisonnables, & du ton qu'il les faut dire, ils rient de même. ou bien,

& *s'il* vous *échape* devant eux quelque impertinence, ils rient de vous : *si* vous êtes sage, & *si* vous ne *dites* que des choses raisonnables, & du ton qu'il les faut dire, ils rient de même.

386. It is also put in the conjunctive after *que* signifying *because*; as *je* suis bien aise *qu'il* l'*ait* fait, I am very glad he has done it; *je* ne m'*étonne* pas *qu'il* *dorme*, I don't wonder he sleeps, *viz.* *because* he has done it, *because* he sleeps, &c. except when following *être*, preceded by *ce*; as *c'est que* vous êtes pauvre, 'tis *because* you are poor; *c'est qu'il* ne le *veut* pas, 'tis *because* he wont, &c.

#### PRACTICE.

We must do every body justice, and be glad that others have merit.

Would you know why you are not humble? 'tis *because* you are a stranger to yourself.

Il faut rendre justice à tout le monde, & *être* bien aise *que* les autres *aient* du mérite.

Voulez-vous savoir d'où vient *que* vous n'êtes pas humble? *c'est que* vous ne vous *connoissez* pas.

387. It is put in the conjunctive after *que*, signifying *whether* or *whether*; as, *qu'il* *boive*, il s'*enivre*, *when*ever he drinks, he gets drunk; *qu'il* *dise* un mot, il dit une sottise, *when*ever he speaks, he talks nonsense, &c.

#### PRACTICE.

Let him speak or let him act it is ever like a christian.

*Whether* in adversity or prosperity, he is still the same man.

Virtue has this peculiar happiness, that it needs no foreign aid, and can subsist without admirers, partisans, or pro-

*Qu'il* *parle*, ou *qu'il* *agisse*, c'est toujours en chrétien.

*Qu'il* *soit* dans l'*adversité*, ou *qu'il* *soit* dans la prospérité, c'est toujours le même homme.

La vertu a cela d'*heureux*, qu'elle se suffit à soi-même, & qu'elle sait se passer d'*admirateurs*, de *partisans*, & de *protecteurs* :

protectors; the want of approvers, far from doing it any prejudice, preserves, purifies, and perfects it; *whether in or out of fashion, it is still virtue.*

secteurs: le manque d'apui & d'approbation non seulement ne lui nuit pas, mais il la conserve, l'épure, & la rend parfaite: *qu'elle soit à la mode, qu'elle n'y soit plus, elle demeure vertu.*

388. It is also put in the conjunctive mood after *que*, used instead of any of the conjunctions that govern the conjunctive mood; as, *je ne joue jamais que je ne perde*, I never play but I lose, or without losing; *je ne le ferai pas, que vous ne me l'ordoniez*, I shall not do it, unless you order me, &c.

## PRACTICE.

We scarce do any thing but what we are prompted to by self-love.

All that is done with an expressive look or gesture, is well received, provided it be done gracefully, and with a degree of understanding.

Wisdom makes one very reserved in giving advice; we should always wait till we are ask'd it; and even sometimes excuse ourselves, however intreated; because good counsel may displease, and be rejected in such a manner, as to put us under the temptation of wishing, for our own honour, that the person, we had at first espoused, may not succeed in his undertakings.

Nous ne faisons presque rien que nous n'y soyons portés par l'amour propre.

Tout ce qu'on fait de la mine & du geste est bien reçu, pourvu qu'on le fasse de bonne grace, & qu'il y paroisse de l'esprit.

La sagesse rend ordinairement réservé à donner conseil; il faut toujours attendre qu'on nous le demande, & quelquefois même s'en dispenser malgré les sollicitations; parce qu'un salutaire conseil peut déplaire, & être rejeté avec de certaines façons qui exposent à la tentation de souhaiter pour son honneur, que celui pour qui l'on s'intéressoit d'abord ne réussisse pas dans ses entreprises.

389. *Fourthly*, The Infinitive or verbal noun, which has neither number nor person, and is used to express either being, or suffering, or the very action of the verb, without denoting any affirmation; as, *être*, to be; *languir*, to languish; *parler*, to speak; *étudier*, to study; *manger*, to eat; *aimer* to love &c.



PRACTICE.

For abbreviation's sake the verb of the second proposition is put in the infinitive mood; and such an union of two propositions in French is one of the chief uses of the Infinitive; for example, *Pierre croit tout savoir*, instead of *Pierre croit qu'il sait tout*. See N<sup>o</sup>. 374.

To be capable of living within one's self, and yet to know how to live with others, is the great art of life.

To bear the coldness, the contempt or shortness of behaviour of a minister of state.

What! shall we fear to dye! we who are convinced that we cannot live for ever in this world; and that all things within it must have an end!

*Pour abréger* on met le verbe de la seconde proposition à l'infinitif; & c'est un des plus grands usages de l'infinitif de lier ainsi deux propositions: par exemple, *Pierre croit tout savoir*, pour *Pierre croit qu'il sait tout*. Voyez N<sup>o</sup>. 374.

*Pouvoir vivre* avec soi-même, & *savoir vivre* avec les autres, est la grande science de la vie.

*Essuyer* la gravité, le ris amer, le laconisme d'un ministre.

Quoi! nous craignons de mourir! nous qui sommes persuadés que nous ne pouvons pas toujours être sur la terre; & que tout ce qu'elle contient doit prendre fin!

390. It is used in the same manner as substantives, being either the nominative of the verb, govern'd by it, by a preposition, or by a noun; Examp. *étudier est* la plus utile de toutes les occupations, to study, is the most useful of all occupations; *dire & faire sont* deux, to say and to do, are two things; *il s'est appliqué à le faire*, he has made it his business to do it; *j'ai envie de le faire*, I have a mind to do it; *il a été long tems sans boire ni manger*, he has been a long while without eating or drinking; *après l'avoir insulté*, after having affronted him; *il a comencé par lui dire* des injures, he began with calling him names; *le plaisir d'étudier*, the pleasure of studying; *son application à étudier*, his application to study, &c.

PRACTICE.

Not to be able to bear with the several characters we meet with in this world, is itself no extraordinary good character: in

*Ne pouvoir supporter* tous les caractères dont le monde est plein, n'est pas un fort bon caractère: il faut dans le commerce

in commerce we have occasion not only for gold but even the basest metals.

Fear makes a man fly before his enemy; prudence sometimes helps him to avoid his presence; and address enables him to elude his attacks.

A man by observing the increase of his riches, at length conceits himself a great genius, and almost an able statesman.

We are said to be austere, from our manner of living; severe from our turn of thinking; and unpolite from our manner of behaviour.

*Note,* It never takes before it any other article but the indefinite.

When to place no article before the verbal noun or infinitive of French verbs.

391. No article is to be placed before the verbal noun or infinitive:

*First*, when used as nominative of the verb; as, *savoir donner à propos est un talent que tout le monde n'a pas*, to know how to give is a talent every body has not, &c.

#### PRACTICE.

Belief does not necessarily imply an idea: we believe, God is every where, whole and intire, without occupying any space; but we imagine him not, because we have never seen his likeness.

Useless knowledge is a near neighbour to ignorance.

To insinuate implies a greater delicacy. To persuade imports something more pathetic. To suggest carries with it sometimes a degree of fraudulency.

merce des pièces d'or, & de la monnoie.

*La peur fait fuir* devant son ennemi; la prudence en fait quelquefois éviter la présence; & l'adresse en fait éluder les attaques.

*A force de voir grossir* son argent dans ses coffres, on se croit enfin une bonne tête, & presque capable de gouverner.

On est austère par la manière de vivre; sévère par la manière de penser; rude par la manière d'agir.

*Croire n'est pas imaginer*: nous croyons que Dieu est tout entier en tous lieux, sans qu'il occupe aucun lieu; mais nous ne l'imaginons pas, parceque nous n'avons jamais rien vu de semblable.

*Savoir* ce qui ne sert à rien, *ap proche* fort de l'ignorance.

*Insinuer dit* quelque chose de plus délicat. *Persuader dit* quelque chose de plus pathétique. *Suggérer emporte* quelquefois dans sa valeur quelque chose de frauduleux.

392. Secondly, when no article is placed before the verbal noun or infinitive govern'd in English; as, *je n'ai pas osé l'entreprendre*, I dared not undertake it; *je le ferai venir*, I'll make him come; *laissez-le aller*, let him go; *il faut le faire*, one must do it, &c. but this English expression *one must begin again*, may be translated in French, either by *c'est à recommencer*, or *il faut recommencer*.

#### PRACTICE.

Wisdom makes us *speak* and *act* properly. Prudence restrains us from talking and acting improperly. The first, to compass its ends, tries to discover the right road, in order to follow it. The other, not to miss its aim, tries to find out the bad roads in order to avoid them.

The life of a bad man may be as useful as that of a good man; when set in a proper light, and so as to create an abhorrence of it.

La sagesse fait *agir & parler* à propos. La prudence empêche de parler & d'*agir* mal-à-propos. La première, pour aller à ses fins, cherche à découvrir les bonnes routes, afin de les suivre. La seconde, pour ne pas manquer son but, tâche de connoître les mauvaises routes, afin de s'en écarter.

La vie des méchans peut être aussi utile que celle des bons; quand elle est bien proposée, & qu'on en inspire de l'horreur.

393. Thirdly, after the verb *être*, to be, preceded by *ce* signifying *this* or *that*; as, *c'étoit le reconnoître* pour honête homme, *this was acknowledging* him for an honest man; *c'est se faire passer pour un sot*, *this is making one's self* pass for a fool, &c. Observe that the participle active of the English examples belonging to this rule, is render'd in French by the infinitive or verbal noun.

#### PRACTICE.

The study of history is a research into the motives and passions of mankind, in order to discover their different relations, turnings and windings.

True life consists in the peaceable enjoyment of what is really good.

Etudier l'histoire, *c'est étudier* les motifs & les passions des hommes, pour en connoître tous les rapports, les tours, & les détours.

Vivre, *c'est jouir* des vrais biens avec tranquillité.

394. Fourthly, after the verbs *venir*, to come; *devoir*, to be; *aller*, to be going; *croire*, to believe; *penfer*, to be like,

or near; *pouvoir*, to be able; *vouloir*, to be willing; *faire*, to make; *oser*, to dare; *savoir*, to know; *prétendre*, to pretend; *il faut*, and perhaps some few more; as, *il est venu le voir*, he is come to see him; *il doit y aller*, he is to go thither; *il devoit lui parler*, he should speak to him; *il va le payer*, he is going to pay him; *vous croyez l'y obliger*, you think to oblige him to it; *il a pensé tomber*, he was like to fall; *ils savent s'en servir*, they know how to use it; *jé ne prétends pas lui avoir parlé*, I do not say I have spoken to him; *il faut y aller*, you must go thither, &c.

## PRACTICE.

I think I may say of an elevated and precarious post, that it is easier to rise to it than to maintain it.

Courtiers have a very subtle dexterity in the management of their own interests.

Our very passions, and some the most criminal, are often made a subject of vain glory: but envy is a pusillanimous and shameful one, which none ever dared to avow.

*Je crois pouvoir dire* d'un poste éminent & délicat, qu'on y monte plus aisément qu'on ne s'y conserve.

*Les gens de cour savent ménager* finement leurs intérêts.

*On fait souvent vanité des passions, même des plus criminelles: mais l'envie est une passion timide & honteuse, que l'on n'ose jamais avouer.*

When to place the article *de*, or the article *à*, before the French infinitive or verbal noun.

The particle *de* is placed before the verbal noun or infinitive,

395. 1<sup>o</sup>. When the French infinitive is, or may be render'd in English by a participle active; as, *il nous a empêché de travailler*, he hinder'd us *from working*; *il se hâte de le faire*, he makes haste to do it, or he makes haste *in doing* of it; *il se repent de s'en être mêlé*, he repents *having meddled* with it. See N<sup>o</sup>. 372.

## PRACTICE.

Men are less ashamed of their crimes, than of their foibles and follies: you shall see a man openly unjust, violent, perfidious, and calumniating; and at the same time very industriously concealing his amour or his ambition, and that from no other motive than his propensity to do so.

*Les hommes rougissent moins de leurs crimes que de leurs foiblesses & de leur vanité: tel est ouvertement injuste, violent, perfide, calomniateur, qui cache son amour & son ambition, sans autre vue que de les cacher.*

Charles

Charles the seventh of France abstain'd from eating for fear of being poison'd, and submitted to death, for fear of dying.

A quickness of understanding denotes an acute genius; a quick comprehension denotes great penetration; and a quick conception shews a clear and methodical head.

Charles sept s'abstint de manger par la crainte d'être empoisonné, & se laissa mourir de peur de mourir.

La facilité d'entendre désigne un esprit fin; celle de comprendre désigne un esprit pénétrant; celle de concevoir désigne un esprit net & méthodique.

The article à is placed before the verbal noun or infinitive.

396. First, when the French infinitive neither is, nor can be render'd in English by a participle active; as, il est enfin parvenu à l'entendre, at last he is come to understand it; il est accoutumé à le faire, he is used to do it; il est enclin à médire, he is inclined to slander. See N°. 652, and 666.

#### PRACTICE.

Morality teaches us to restrain the passions, to cultivate virtue, and to extirpate vice.

Comedy serves only to set off vice in amiable colours, and to give us a distate for virtue.

The use of figures is to rouse as it were the soul; and to express truth in a more forcible manner.

La morale apprend à donner des limites aux passions, à cultiver les vertus, & à déraciner les vices.

La comédie ne sert qu'à rendre le vice aimable, & à dégouter de la vertu.

Les figures servent à ébranler l'ame, & à y exprimer plus fortement la vérité.

397. 2°. De is placed before the infinitive following the verb persuade, to persuade; as, je ne lui ai pas persuadé de le faire, I did not persuade him to do it, &c.

#### PRACTICE.

The prompter to an evil action, is as criminal as he that perpetrates it.

Celui qui persuade de faire un crime, pèche autant que celui qui le comet.

398. 3°. De is placed before infinitives or verbal nouns govern'd by the verb être, to be; Examp. le projet d'un avare est de s'enrichir, the miser's scheme is to grow rich, &c.

## PRACTICE.

It is the nature of created beings to be corruptible and transient.

The life of the soul is thought and reflexion.

The office of good nature is to appease and overcome wrath.

The miser's plan is to grow rich, his end is to board up those riches.

La nature des choses créées est d'être corruptibles & passagères.

La vie de l'esprit c'est de penser & de réfléchir.

La fonction de la douceur est de modérer & de dompter la colère.

Le projet d'un avare est de s'enrichir, son dessein est d'amasser.

399. Secondly, à is put before infinitives or verbal nouns govern'd by être, preceded by ce, and used in the sense of to be one's turn, one's business, or to belong; as, c'est à vous à boire, you are to drink, or 'tis your turn to drink; c'est à vous à le faire, you are to do it, 'tis your business to do it, or it belongs to you to do it, &c.

## PRACTICE.

Oftentimes, when the rich talk much about learning, the part of the man of real learning is to say nothing; but to listen, and assent, at least if he has not a mind to be treated by them, as something worse than a man of learning.

Souvent où le riche parle, & parle de doctrine, c'est aux doctes à se taire, à écouter, à applaudir, s'ils veulent du moins ne passer que pour doctes.

400. When être follow'd by a noun and preceded by ce, signifies to be, and not to be one's turn, one's business, or to belong, the verbal noun following must be preceded by de, or the two particles que and de in this manner; c'est être sage de or que de craindre Dieu, 'tis wisdom to fear God, or he is wise who fears God; c'est une folie de or que de s'attacher aux choses périssables, 'tis a folly to devote one's self to perishable things, &c. Sometimes these infinitives happen by transposition to begin the sentence, in such case que is omitted; as, de vouloir passer pour ce qu'on n'est pas, c'est hypocrisie, to endeavour to pass for what one is not, is hypocrisy, &c.

## PRACTICE.

'Tis a misfortune to lose either one's friend or one's money.

C'est un malheur de perdre son argent ou son ami. C'est un

money. 'Tis an accident to *un accident de tomber ou d'être*  
fall or to be hurt. 'Tis a dis- *bleffé. C'est un désastre de se*  
after to see one's self all of a *voir tout-à-coup ruiné & dés-*  
sudden undone and disgraced *honoré dans le monde.*  
in the world.

'Tis an imprudence to give *C'est une imprudence que de*  
one's self up to all sorts of *se livrer à toutes sortes de com-*  
company. *pagnies.*

From a mistake, in believ- *De se tromper en croyant*  
ing the christian religion true, *vraie la religion chrétienne, il*  
no great loss can arise. But *n'y a pas grand chose à perdre.*  
what misery must not follow a *Mais de se tromper en la*  
mistake in believing it false ! *croyant fausse, quel malheur !*

401. 4°. After adjectives, which govern the genitive in French, the verbal noun must be preceded by *de* ; as, *je suis bien aise de vous voir*, I am very glad to see you ; *il est content de rester*, he is content to stay ; *il a été heureux de ne s'y être pas trouvé*, he was happy not to be there ; *nous serions insensés de le faire*, we should be mad to do it, &c.

#### PRACTICE.

The mind of man is not capable of conceiving infinity, nor even the vast extent of the universe. *L'esprit de l'homme n'est pas capable de concevoir l'infini, ni même la vaste étendue de l'univers.*

St. John said, he was not worthy to unloose the shoestrings of him who should come after him. *St. Jean disoit qu'il n'étoit pas digne de déchausser les souliers de celui qui viendrait après lui.*

402. Thirdly, after adjectives, which govern the dative case, the verbal noun must be preceded by *à* ; as, *il est enclin à le faire*, he is inclined to do it ; *il est propre à y contribuer*, he is fit to contribute to it, &c. and after the adjective *heureux*, in this expression ; *je suis heureux à vous rencontrer*, I think we have the luck to meet.

#### PRACTICE.

We are ready at finding out our least good qualities, but slow to perceive our defects. None are insensible of the beauty of an eye-brow, of a set of well-shaped nails : but *On est prompt à connoître les plus petits avantages, & lent à pénétrer les défauts : on n'ignore point qu'on a de beaux sourcils, les ongles bien faits : on fait à peine que l'on est*  
scarce 8 borgne.

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scarce any reflect on their want of an eye : none on their want of sense. borgne : on ne fait point du tout que l'on manque d'esprit.

If we have a mind to live at rest, we should always be in readiness to leave this world. Si vous voulez vivre en repos, il faut vous tenir toujours prêts à partir de ce monde.

403. 5°. *De* must precede infinitives after the following impersonal verb ; as, *il ne vous appartient pas d'en parler*, it does not belong to you to speak of it ; and after *être* used impersonally, and follow'd by an adjective ; as, *il est plus raisonnable d'obéir à Dieu qu'aux hommes*, it is more reasonable to obey God than men, &c.

### PRACTICE.

It is the nature of fools only to wonder and laugh.

*Il n'appartient qu'aux fots d'admirer & de rire.*

'Tis a pleasure to see our friends out of choice and a regard for 'em : but to attend them with a view of private interest is a mortification. It is playing the courtier.

*Il est doux de voir ses amis par goût & par estime, il est pénible de les cultiver par intérêt ; c'est solliciter.*

There is no need of being gloomy and unsociable in order to be discreet.

*Il n'est pas nécessaire d'être triste & farouche pour être sage.*

404. *Fourthly*, it must be preceded by *à* when the infinitive active is used instead of the passive ; as, *cela est beau à voir*, that is beautiful *to be seen* ; *cela est aisé à acquérir*, that is easy *to be acquired* ; ce que vous dites est difficile à croire, what you say is hard *to be believed*. See N°. 587, 657, 660, 662, 664.

### PRACTICE.

God is unity and perfect simplicity ; nor can the soul be ever prepared *to unite itself* to him, until it become all unity and simplicity.

*Dieu est un & très simple ; l'ame ne pourra jamais être propre à s'unir à lui, si elle ne devient elle-même une & très simple.*

The smiles and frowns of fortune are equally *to be dreaded*.

*Les caresses & les mépris de la fortune sont également à craindre.*

405. 6°. The article *de* is placed before the French infinitive or verbal noun, when it is or may be render'd in English



lish by a future tense, or by the conjunctive; as, il lui a commandé *de le faire*, he order'd him *to do* it, or he order'd *he should do* it; il a résolu *d'y aller*, he has resolved *to go* thither, or he has resolved *he will go* thither, &c.

PRACTICE.

Reason forbids us *to propose* an end which it is impossible *to compass*; *to entertain* chimerical views; and *to form* designs which are impracticable.

La raison défend *de se proposer* un but où il n'est pas possible *d'atteindre*; *d'avoir* des vuës chimériques, & *de former* des desseins qu'on ne sauroit exécuter.

A person hearing a very shabby singer boast, *that he could do* what he would with his voice, bid him then *make himself* a pair of breeches with it.

Un musicien se vantant *de faire* de sa voix tout ce qu'il vouloit, une persone qui le vit fort malhabillé, lui dit *de s'en faire* une culote.

406. After *contraindre*, *forcer*, to constrain, to force; *commencer*, to begin; *continuer*, to continue; *engager*, to engage; *diférer*, to delay; *essayer*, to try; *exhorter*, to exhort; *se hasarder*, to venture; *inviter*, to invite; *manquer*, to neglect; *obliger*, to oblige; *songer*, to think; *tâcher*, *s'efforcer*, to try, to endeavour; one may make use of either of the two particles *de* or *à* before the French verbal noun or infinitive; the ear being the best judge in that case; as, il *a diféré d'y aller* or *à y aller*, he delay'd to go thither; nous les *exhorterons de* or *à s'y soumettre*, we will exhort them to submit to it; ils *s'obligent de* or *à payer* ses dettes, they oblige themselves to pay his debts, &c. But when the verbs terminate in *a*, it is better to make use of *de* than of *à*, to avoid the *hiatus*; therefore it is better to say, il *continua de le faire*, he continued to do it; il *s'efforça d'y parvenir*, he endeavour'd to attain it; than il *continua à le faire*, il *s'efforça à y parvenir*.

PRACTICE.

Kings use men as they do their coin: they stamp on them what value they please; and people are forced to receive them according to their currency, and not according to their intrinsic value.

Les rois font des hommes comme des pièces de monnoie; ils les font valoir ce qu'ils veulent; & l'on *est forcé de les recevoir* selon leur cours, & non pas selon leur véritable prix.

Scarce have we begun to live, when we must think of dying.

A peine a-t-on *comencé à vivre*, qu'il faut *songer à mourir*.

407. 7°. *De* is put before the infinitive or verbal noun after verbs follow'd by certain nouns without any article; as, *donner permission de faire quelque chose*, to give leave to do something; *il m'a donné sujet de me louer de lui*, he has given me reason to speak well of him; *avoir envie, besoin, congé, occasion, raison, sujet, permission, &c. de faire quelque chose*, to have a mind, occasion, leave, reason, &c. to do something; *avoir tort, droit, coutume, &c. de faire quelque chose*, to be in the wrong, in the right, used, &c. to do something, &c..

## PRACTICE.

The happiest genius stands in need of the knowledge of the world to cultivate it.

Chryfantus a rich and insolent fellow cannot bear to be seen in company with Eugenius, a man of merit, but poor; he would think it a disgrace. Eugenius is as much ashamed of Chryfantus: they are in no danger of falling in each other's way.

If it be true, that all our uneasinesses of mind are owing to the vanity of our desires: he who desires only the will of God, may with reason be styled the most contented of mortals; having nothing to wish for.

People are said to own, what they had before a mind to conceal. They confess, what they were wrong in doing.

Le plus heureux nature a besoin d'être cultivé par l'usage du monde.

Chryfante homme opulent & impertinent ne peut pas être vu avec Eugène qui est homme de mérite, mais pauvre; il croiroit en être déshonoré. Eugène est pour Chryfante dans les mêmes dispositions: ils ne courent pas risque de se heurter.

S'il est vrai que les vains desirs de nos cœurs en fassent toute l'inquiétude, celui qui veut ce que Dieu veut, a raison de se dire le plus content du monde; il n'a rien à souhaiter.

On avoué ce qu'on a eu envie de cacher. On confesse ce qu'on a eu tort de faire.

408. *De* is put before the infinitive or verbal noun after *venir* and *ne faire que*, signifying *to have just*, or *to be just*; as, *il venoit d'achever*, or *il ne faisoit que d'achever*, he had just finish'd; *je viens de le quitter*, or *je ne fais que de le quitter*, I have just now left him, &c.

## PRACTICE.

I found him all in commotion, his countenance in a flame,

Je le trouvai fort ému, le visage enflammé, les yeux égarés,

flame, his eyes rolling in his garés, tel qu'un homme qui head, like one who *has just vient de faire un mauvais* done some horrid deed. coup.

409. *A* is put after the verb *venir*, signifying *to begin*; as, quand je vins à lui en parler, when I came or began to speak to him about it; quand je vins à penser, when I came or began to think; quand il vint à toucher là-dessus, when he came or began to touch upon that string, &c.

When the preposition *pour* is placed before the verbal noun or infinitive of French verbs.

410. The preposition *pour* is placed before the verbal noun or French infinitive.

*First*, when signifying *for*, before an English participle; as, il est condamné pour avoir volé son maître, he is condemn'd for having robb'd his master; il a été récompensé pour avoir bien fait, he has been rewarded for having done well, &c.

#### PRACTICE.

There are persons who had Il y a des gens qui aiment rather pass for sprightly than mieux passer pour vifs, que for men of solid sense and pour avoir du bon sens & de la justesse. conduct.

411. *Secondly*, when translated by *to*, signifying *to what end*; as l'homme nait pour mourir, mais le serviteur de Dieu meurt pour vivre, man is born to die, but the servant of God dies to live; il est venu exprès pour le voir, he is come on purpose to see him, &c.

#### PRACTICE.

The hands are a texture of nerves and little bones socketed one in another, so as to have all the strength and pliability fit to feel contiguous bodies, to lay hold on them, to grapple with them, to sling them, to draw them forward, to push them back, to disentangle them and to part them asunder.

Les mains sont un tissu de nerfs & d'osselets enchaînés les uns dans les autres, qui ont toute la force & toute la souplesse convenables pour tâter les corps voisins, pour les saisir, pour s'y accrocher, pour les lancer, pour les attirer, pour les repousser, pour les démêler, & pour les détacher les uns des autres.

We bind a limb to hinder it from acting, or to prevent the

On lie pour empêcher que les membres n'agissent, ou que les

the parts of any object from separating: we tie a thing *to stop* its motion, or *keep* it in its place.

*To insinuate*, we must consult the time, the occasion, air, and manner of saying things. *To persuade*, we must explain the reasons and advantages of what is proposed. *To suggest*, we must have gain'd an ascendant over the mind of the party.

parties d'une chose ne se séparent: on atache *pour arrêter* une chose, ou *pour empêcher* qu'elle ne s'éloigne.

*Pour insinuer*, il faut ménager le tems, l'occasion, l'air & la manière de dire les choses. *Pour persuader*, il faut faire sentir les raisons & l'avantage de ce qu'on propose. *Pour suggérer*, il faut avoir aquis de l'ascendant sur l'esprit des personnes.

412. *Thirdly*, after the adverbs *enough*, *too*, or *too much*; as, il a *assez* de vanité *pour* le croire, he has vanity *enough* to believe it; il est *trop* obstiné *pour* se laisser conduire, he is *too* obstinate to be led, &c.

#### PRACTICE.

We have but little time to live; yet have we always time *enough* to live well.

It requires a pretty large fund of impertinences to support, what is call'd, an odd character.

I feel that there is a God; and I do not feel that there is none: this is enough for me. All the reasonings of the world are needless: I conclude that God exists: this conclusion is interwoven in my very being. I imbibed the principle with *too much* ease, I own, in my infancy, and have since preserved it in a more advanced age *too* naturally, to suspect it of fallacy. Yet are there minds, 'tis said, which renounce these principles: 'tis however a great question, whether there really are such minds

Nous n'avons que peu de tems à vivre; mais nous en avons toujours *assez* pour bien vivre.

Il faut un *assez* grand amas d'impertinences *pour* faire un extravagant.

Je sens qu'il y a un Dieu; & je ne sens pas qu'il n'y en ait point: cela me suffit. Tous les raisonnemens du monde me sont inutiles: je conclus que Dieu existe. Cette conclusion est dans ma nature: j'en ai reçu les principes *trop* aisément dans mon enfance; & je les ai conservés depuis *trop* naturellement dans un âge plus avancé, *pour* les soupçonner de fausseté. Mais il y a des esprits qui se défont de ces principes: c'est une grande question s'il s'en trouve de tels; & quand cela seroit, cela prouve-

minds or not. And what if there are? it only proves, that there are such things as monsters.

Men are *too much* taken up with themselves *to have* leisure to look into and discern one another: whence it comes to pass that a man of much merit and great modesty may live a long while unknown to his fellow creatures.

prouveroit seulement, qu'il y a des monstres.

Les hommes sont *trop* occupés d'eux-mêmes *pour avoir* le loisir de pénétrer ou de discerner les autres: de là vient qu'avec un grand mérite & une grande modération, l'on peut être longtems ignoré.

## SECTION III.

### OF TENSES.

A MOOD is composed of TENSES: The Indicative has seven, *viz.*

413. THE *present* or *first simple tense*, which denotes what the subject is or is doing at the time we speak; as, *je suis heureux*, I am happy; *j'aime la vertu*, I love virtue; *je mange*, I eat, &c.

#### PRACTICE.

One would imagine upon the first view, that the amusement of princes consisted in making mankind uneasy. But, 'tis far otherwise; princes are like other men: engross'd about themselves, they are egg'd on by their inclinations, their passions, and their own convenience. What more natural?

When once the passions have been dress'd up on the stage with all the ornaments of art, they seem no more to wear

Il *semble* d'abord qu'il *entre* dans les plaisirs des princes un peu de celui d'incomoder les autres: mais, non; les princes *ressemblent* aux hommes: ils *sont* à eux-mêmes, *suivent* leur goût, leurs passions, leur commodité; cela *est* naturel.

On ne voit plus rien de honteux dans les passions, dès qu'elles ont été déguisées sur le théâtre, & embellies par l'art:

wear any thing shameful in their appearance. There it is that the mind learns to divest itself of modesty. l'art: on y apprend à son cœur à ne rougir de rien.

Observe, that after *espérer*, to hope, the verb following can never be put in the *présent tense* in French; therefore these and such like expressions in English, *I hope you are well, I hope he is good, &c.* must be turn'd another way in French, or not used at all in that language.

414. This tense is often used in familiar discourse instead of the future, but then it must be join'd to some words which denote futurity; as, *je suis à vous dans un moment, I shall be with you in a moment; je dine aujourd'hui chez monsieur votre frère, I dine to-day at your brother's, &c.* The future may also be used on these occasions.

415. It is also used in orations, poetry, or set discourses, instead of other tenses; as in this example, taken out of *Telemachus*; cependant on entend des cris confus sur le rivage couvert de matelots; On tend les cordages, le vent favorable se lève. *Télémaque & Mentor les larmes aux yeux présentent* congé du roi, qui les tient long tems serrés entre ses bras, & qui les suit des yeux aussi loin qu'il le peut, meanwhile a confused noise is heard on the beach cover'd with sailors, the rigging is clear'd, a favourable gale springs up: *Telemachus and Mentor with tears in their eyes take leave of the king, who keeps them for a long time clasp'd in his arms, and then follows them with his looks as far as his eyes permit.* Where the present *entend* & *tend*, are put instead of the imperfect *entendoit* & *tendoit*; and the present *présent*, *tient*, *suit*, and *peut*, instead of the perfect *priront*, *tint*, *suivit*, and *put*.

#### PRACTICE.

Such intrepidity beams forth from the eyes of Mentor as strikes the most daring warriors with awful astonishment. He seizes a shield, a helmet, a sword, and a lance; puts the soldiers of Acastes in battle-array, heads them himself, and advances in good order towards the enemy.

Mentor montre dans ses yeux une audace qui étone les plus fiers combatans. Il prend un bouclier, un casque, une épée, une lance: il range les soldats d'Aceste: il marche à leur tête, & s'avance en bon ordre vers les ennemis.

416. The *imperfect*, or *second simple tense*, which denotes that what we affirm of the subject was present in a past and determin'd time; as, *il étoit à Paris lorsque nous y arrivâmes*, he was in Paris when we arrived there; *je dînois lorsqu'il est entré*, I was at dinner when he came in, &c. for *he*, the subject, was present in Paris in the past and determin'd time that we arrived there; and *I*, the subject, was present at dinner in the past and determin'd time that he came in.

# PRACTICE.

Mr. Baile affirms in his dictionary, that the antient Persians were all Manicheans; but however he came to entertain this notion, he must certainly have given it up, if he had consulted the original authors: a method which this celebrated critic did not always take. He had a genius capable of searching any subject to the bottom; but he wrote sometimes in a hurry, and was then content with treating points of the most serious nature in a superficial manner. Besides there is no clearing him from the charge of fondness for the disconsoling obscurity of scepticism: he is ever upon his guard against all satisfactory ideas in religion: he shews with art and subtilty all the gloomy surfaces of a question; but he very rarely places it in the luminous point of view it will admit of. What encomiums would he not have merited, had he employ'd his admirable talents more for the benefit of mankind?

'Twas said of Socrates, that with a great deal of understanding,

Mr. Bailé dit dans son dictionnaire que les anciens Perses étoient tous Manichéens. Il auroit sans doute abandonné ce sentiment, s'il avoit consulté les auteurs originaux. C'est ce que ce célèbre critique ne *fesoit* pas toujours. Il avoit un génie capable de tout approfondir; mais il *écrivait* quelquefois à la hâte, & *se contentoit* d'effleurer les matières les plus graves. D'ailleurs on ne peut justifier cet auteur d'avoir trop aimé l'obscurité désolante du Pyrrhonisme. Il semble dans ses ouvrages être toujours en garde contre les idées satisfaisantes sur la religion. Il montre avec art & subtilité tous les côtés obscurs d'une question; mais il en présente rarement le point lumineux, d'où sort l'évidence. Quels éloges n'eût-il pas mérité, s'il avoit employé ses rares talens plus utilement pour le genre humain?

On a dit de Socrate qu'il étoit en délire, & que c'étoit un

standing, he was delirious and a madman; and yet those Greeks who so freely characterised this great man, pass'd for madmen themselves. "What whimsical pictures," said they, "does this philosopher present to us! what strange and odd manners does he describe! whence had he, or how could he collect such out-of-the-way ideas? what colours, what a pencil has he! mere chimeras." The Greeks were mistaken: they were monsters which were described, it is true; for they were vices: but all so painted to the life, that the very sight of them created horror. Socrates was far from a cynic; he spared the person, and only attack'd the manners, which were bad.

un fou tout plein d'esprit : mais ceux des Grecs qui *parloient* ainsi d'un homme si sage *passoient* pour fous eux-mêmes. Ils *disoient* : „ Quels bizarres „ portraits nous fait ce philo- „ sophe ! quelles mœurs étran- „ gères & particulières ne dé- „ crit-il point ! où a-t-il rêvé, „ creusé, rassemblé des idées „ si extraordinaires ? quelles „ couleurs, quel pinceau ! ce „ sont des chimères. Ils *se trompoient* : c'étoient des mon- stres, c'étoient des vices, mais peints au naturel : on *croyoit* les voir, ils *fesoient* peur. So- crate *s'éloignoit* du cinique ; il *épargnoit* les personnes, & *blâ- moit* les mœurs qui étoient mauvaises.

417. The first perfect or third simple tense, which denotes that what we affirm of the subject is intirely past, in a time mention'd also intirely past ; as *il fut heureux l'année passée*, he was happy last year ; *je le vis la semaine passée*, I saw him last week ; *je lui parlai hier*, I spoke to him yesterday, &c.

#### PRACTICE.

The fourth day God created the sun, the moon, and the other celestial bodies, and placed them in heaven to be the chief ornament of it.

The word Galilée, utter'd as it were by chance by the multitude of the Jews, while they were accusing JESUS CHRIST before Pilate, gave Pilate occasion to send JESUS CHRIST to Herod ; in this the mystery was accomplish'd, that he should be judged by the Jews

Le quatrième jour Dieu créa le soleil, la lune, & les autres astres, & les plaça dans le ciel pour en être le principal ornement.

Le mot de Galilée prononcé comme par hazard par la foule des Juifs, en accusant JESUS CHRIST devant Pilate, donna sujet à Pilate d'envoyer JESUS CHRIST à Hérode ; en quoi fut accompli le mystère, qu'il devoit être jugé par les Juifs & les Gentils. Le hazard



Jews and Gentiles. According hazard en aparence fut la to appearances chance was the cause de l'accomplissement du occasion of the accomplishment mystère. ment of the mystery.

418. The *second perfect* or *compound* of the present of the indicative of auxiliary verbs, which denotes, that what we affirm of the subject is past in a period of time not intirely past; il *a été heureux cette anée*, he has been happy this year; je *l'ai vu cette semaine*, I have seen him this week; je *lui ai parlé aujourd'hui*, I spoke to him to-day, &c.

PRACTICE.

In the eloquence of the present age, truth has given way to vivacity and boldness of thought.

(He is gone to) signifies one has set out for such a place. (He has been at) denotes that one is come back.

At all times the number of the wicked has exceeded that of the good.

Dans l'éloquence d'aujourd'hui, la vérité *a fait* place aux pensées brillantes & hardies.

(On *est allé*) signifie qu'on *est parti* pour se rendre dans un lieu. (On *a été*) marque qu'on est de retour.

De tous tems le nombre des méchans *a surpassé* celui des bons.

419. Observe *first*, that, speaking of any part of the present day, we make use of this tense; as, il *a été heureux ce matin*, he was happy this morning; je *l'ai vu cette après-midi*, I saw him this afternoon; je *lui ai parlé* il n'y a qu'un moment, 'tis but a moment since I spoke to him, &c.

PRACTICE.

To stay a day from court is withdrawing from it for ever. The courtier who was there in the morning, if he did not return thither at night, would not know it again the next morning, or would not be known there himself.

Se dérober à la cour un seul moment, c'est y renoncer: le courtisan qui l'a *vue* le matin, la voit le soir pour la reconnoître le lendemain, ou afin que lui-même y soit connu.

420. *Secondly*, that we also make use of this tense when no time at all is mention'd; as, il *a été heureux*, he was happy; j'*ai vu* votre frère, & je *lui ai parlé*, I have seen your brother, and spoke to him, &c.

## PRACTICE.

Alexander appear'd like a flash of lightning, and made a noise like a clap of thunder; but he went off like a hurricane, and pass'd away like a torrent, leaving nothing behind him but mud.

It has been said that love conduces to preserve the good qualities of the heart, but that it may hurt the understanding; and that gallantry is fitted to inform the mind, but apt to corrupt the heart.

Alexandre a paru comme un éclair, a fait du bruit comme la foudre; mais il s'est dissipé comme un orage, & a passé comme un torrent, sans nous rien laisser que de la boue.

On a dit que l'amour étoit propre à conserver les bonnes qualités du cœur, mais qu'il pouvoit gâter l'esprit; & que la galanterie étoit propre à former l'esprit, mais qu'elle pouvoit gâter le cœur.

421. This tense is sometimes used instead of the future; as, *j'ai fait dans un moment*, I shall have done in a moment; *j'ai diné dans un moment*, I shall have dined in a moment, &c.

422. The first pluperfect or compound of the imperfect of the indicative of auxiliary verbs, which denotes that what we affirm of the subject was already perform'd in a certain past and determin'd time; as, *il avoit été à Paris, avant que d'aller à Versailles*, he had been at Paris, before he went to Versailles; *j'avois diné, quand il est entré*, I had dined, when he came in, &c.

## PRACTICE.

Nero caus'd the christians to be accused of setting Rome on fire which himself had done.

We come back to the place we had left. We return to the place we came from.

Néron fit acuser les Chrétiens de l'embrasement de Rome qu'il avoit fait faire lui-même.

On revient au lieu d'où l'on étoit parti. On retourne au lieu où l'on étoit allé.

423. The second pluperfect or compound of the first perfect of the indicative of auxiliary verbs, which denotes to the same purpose as the first perfect, with this difference: first, that it often insinuates something to come after; as, *quand il eut parlé, il se retira*, when he had spoken, he withdrew, &c. Secondly, that the duration of the action is express'd by some words for that purpose; as, *il eut bientôt fait*, he had soon done, &c.

PRACTICE.

Who doubts, says Quintilian, but that mankind received the gift of speech from the same being who created them; and that even immediately after their creation?

Qui doute, dit Quintilien, que les hommes n'aient reçu la parole de celui dont ils avoient reçu l'être, & même aussitôt qu'ils l'eurent reçu?

When the king of Babylon, whom the scripture names Merodac Baladan, had sent ambassadors to Ezechias to congratulate him upon his recovery from the point of death, and perhaps also to be exactly inform'd of the retrogradation of the shadow in the sun-dial in his palace; Ezechias, pleased with the honour done him, entertained the ambassadors with the sight of his choicest treasures; and as soon as these were departed, Isaiah, to whom God had reveal'd with what vanity the heart of Ezechias was elated, went in the Almighty's name and denounced to him, that all his treasures should be carried into Babylon; that his royal descendants should be captives there; and employ'd by the conqueror in the most servile occupations.

Le roi de Babilone, que l'écriture apéle Mérodac Baladan, ayant envoyé des ambassadeurs à Ezéchias pour le congratuler de ce qu'ayant été malade à la mort, il avoit recouvré la santé, & peut-être aussi pour s'informer exactement de la rétrogradation de l'ombre du stile du cadran solaire de son palais; ce prince sensible à cet honneur, fit voir à ces ambassadeurs tout ce qu'il avoit de plus précieux: & quand ils se furent retirés, Isaïe, à qui Dieu avoit révélé l'enflure secrète du cœur d'Ezéchias, vint lui anoncer de sa part, que tous ses trésors seroient portés à Babilone; que des princes nés de son sang y seroient captifs; & qu'ils y seroient employés par le vainqueur à des ministères humilians.

424. The future or fourth simple tense, which denotes that what we affirm of the subject is to come; as, *je dînerai chez vous, I shall dine at your house; je vous verrai demain, I shall see you to-morrow; il lui parlera, he will speak to him, &c.*

PRACTICE.

St. Paul says, that we shall put on immortality, when we rise from the dead.

In death the body dies as to human existence; at the day of

Saint Paul dit, que nous revêtirons l'incorruption, quand nous serons ressuscités.

À la mort le corps meurt à la vie mortelle; au jugement  
N n 2 il

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of judgment it will rise to a new life: after judgment it will mount to heaven, and remain there eternally.

il *réssuscitera* à une nouvelle vie: après le jugement il *montera* au ciel, & y *demeurera* éternellement.

425. The imperative has either a *present* or *future* signification; as, *taisez-vous*, hold your tongue; *soyez plus prudent*, be more prudent, &c.

### PRACTICE.

Be natural in your actions: be the same in your conversation; and never rack your own imagination to embarrass yourself, or to run in quest of a witty turn.

*Agissez naturellement: parlez de même; & ne vous mêtez point à la torture pour vous démonter, ou pour trouver un bon mot.*

Let us prepare ourselves for eternity, let us every moment suppose ourselves on the entrance into it. Whatever we have to do, let us do it for the sake of eternity; and let this be the end of all our actions. Let us read, write, meditate, watch, speak, do every thing in short with a view to eternity. Whoever aims to immortal triumphs let him fight for immortality.

*Préparons-nous tous les jours à l'éternité. Figurons-nous être à tout moment à la porte. Tout ce que nous avons à faire, faisons-le pour l'éternité; qu'elle soit la fin de toutes nos actions: lisons, écrivons, méditons, veillons, prions, enfin rapportons tout à l'éternité. Que celui qui aspire à des triomphes éternels combatte pour l'éternité.*

Keep an exact account of your time, and you'll find that you have employ'd but the least part of it in your own behalf.

*Tenez un compte exact de votre vie, & vous verrez que vous n'en aurez employé pour vous que la moindre partie.*

426. The *conjunctive*, which is used with such verbs, conjunctions, &c. as are already mention'd, has seven tenses, viz.

427. The *present* or *first simple tense*, which has often a future signification, and is used with a verb in the present or future tense, either express'd or understood; as, *quelque bonne mine qu'il fasse, il n'est pas content*, whatever good face he puts on, he is not satisfied; *il faut que vous lui en parliez*, you must speak to him about it; *Dieu lui fasse miséricorde*, viz. *je souhaite que Dieu lui fasse miséricorde*, I wish God may have mercy on him.

PRAC-

PRACTICE.

All men are attracted by pleasure; it is the spring of all their actions, and puts them in motion. Prudence teaches us to take advantage of this inclination to turn mankind into the road we would have 'em take. And that our language may be well received by our audience, we should endeavour to captivate the ear, which, in regard to sounds, serves as the avenue to the soul: besides that the pleasure, which others receive from our conversation, is preceded by an advantage accruing to ourselves; since it is ease in the speaker, which produces satisfaction in the hearer.

Men vary so much in their taste, that it will never be possible for any work to suit the taste of all.

Le plaisir attire après lui tous les hommes; c'est lui qui est le principe de tous leurs mouvemens, & qui les fait agir. La prudence demande qu'on se serve de ce penchant pour les conduire où l'on veut qu'ils aillent: & afin que nos paroles reçoivent un favorable accueil, il faut qu'on gagne les oreilles, qui, en fait de sons, sont comme les portières de l'ame; outre que le plaisir que nous donnons en parlant est précédé de notre propre utilité; le soulagement de celui qui parle faisant le contentement de celui qui écoute.

Le goût des hommes est si différent, qu'il ne sera jamais possible qu'un ouvrage soit du goût de tout le monde.

428. The *uncertain* or *conditional*, which is the *second simple tense*, and denotes either what should, would, could, or might be upon a supposition; as, *je croyois qu'il deviendrait sage*, I thought he might become good, &c. or what should, would, could, or might be upon a condition, and then it has always a future signification; as, *je le ferois, si je le pouvois*, I would do it, if I could; *je voudrois être heureux*, I would be happy, viz. if I could, &c.

PRACTICE.

'Twere in vain to pretend to turn a rich blockhead into ridicule; the laughers are all on his side.

Let us not envy particular people their great wealth; they possess it on such hard terms, as would by no means suit

Un projet assez vain seroit de vouloir tourner en ridicule un homme fort sot & fort riche; les rieurs sont de son côté.

N'envions point à une sorte de gens leurs grandes richesses; ils les ont à titre onéreux; & qui ne nous acomoderoit point: ils

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suit us. They have parted with their rest, their health, their honour and conscience to purchase it. The price is too dear; there is nothing to be got by such a bargain.

ils ont sacrifié leur repos, leur santé, leur honneur, & leur conscience pour les avoir : cela est trop cher; & il n'y a rien à gagner à un tel marché.

429. The *first perfect* or *third simple tense*, which has often a future signification, and is used with a verbal noun, or with a verb in any tense, except the present and the future; as, *il vouloit, il voulut, il a voulu que je le fisse*, he was willing I should do it, or he would have me do it; *il voudroit que je le fisse*, he would be willing I should do it, or he would have me do it; *s'il avoit voulu que je le fisse*, if he had been willing I should do it, or if he would have had me do it; *il eut voulu que je le fisse*, he had been willing I should do it, or he would have had me do it; *il auroit* or *il eût voulu que je le fisse*, he should, would or could have been willing I should do it, or he would have had me do it, &c.

### PRACTICE.

A discourse is pleasing, when it appears that the orator could not have found better terms than those he makes use of to express his meaning: that he could not have placed them to more advantage, to give them their proper effect, or to render the language easy and fluent; and that he has made choice of the most natural and shortest turn of expression: for besides that redundancy should be avoided, it is certain the mind cannot relish prolixity.

Man being created to be happy in the possession of God, whose essential nature is order, it follows that order, in some degree, is necessary to make the commencement of his happiness.

Le discours plait à ceux qui découvrent que l'orateur ne pouvoit pas trouver des termes qui distinguassent mieux ce qu'il falloit marquer: qu'il ne pouvoit pas placer ces termes dans un lieu où ils fissent un plus grand effet; où ils s'accommodassent mieux pour rendre la prononciation facile & coulante: qu'il a pris le tour le plus naturel & le plus court. Car outre qu'il ne faut rien faire d'inutile, il est certain que l'esprit n'aime pas qu'on l'ennuie.

L'homme étant fait pour posséder Dieu, qui est essentiellement l'ordre, il falloit que tout ce qui l'approche de l'ordre commençât son bonheur.

It is sometimes better for a thought to have a little of the problem in it, rather than the axiom.

The leisure of a wise man deserves indeed a better name; his study, conversation, reading, and retirement being really his employments.

Il vaudroit quelquefois mieux qu'une pensée fût un peu sombre que d'être trop brillante.

Il ne manque à l'oïfiveté du sage qu'un meilleur nom : & \* que méditer, parler, lire, & être tranquille s'apelât travailler.

430. The *second perfect* or *compound* of the present of the conjunctive of auxiliary verbs, which is used with a verb in the present and future of the indicative, the first compound tenses of the indicative and conjunctive, as also after a verbal noun; as, *il faut que vous lui en ayez parlé*, you must have spoken to him about it; *je le ferai avant qu'il soit venu*, I'll do it before he comes; *quaique je ne vous aie pas dit qu'elle lui ait écrit*, tho' I never told you she had written to him, &c.

#### PRACTICE.

All the pleasures of the world are fleeting, and desert us before we have had well time enough to taste 'em.

Experience shews that dumb people, with instruction, may learn to speak; but never without it. Language in general is but an assemblage of simple sounds of which the letters call'd the elements of discourse, are the signs. It was never known that a dumb man ever found out of himself the pronunciation of those letters. The thing is easy to those who hear others talk; because we naturally imitate what we hear. But a deaf man, nay, a child, a man of any age, let him hear never so well, if he has not conversed with men, that know how to speak, would never speak; that is,

Tous les contentemens de ce monde passent trop vite, & ils nous *quittent* avant que nous les *ayons goûtés*.

L'expérience fait conoître que des muets, qui, étant instruits, peuvent apprendre à parler, ne le peuvent faire sans maître. Tout le langage n'est qu'un assemblage des sons simples, dont les lètres, que nous apelons les élémens du discours, sont les signes. On n'a point *vu* qu'aucun muet ait *inventé* de lui-même la prononciation de ces lètres : la chose est aisée à ceux qui entendent parler; car naturellement nous imitons ce que nous entendons. Mais un sourd, que dis-je, un sourd ? un enfant, un homme quelque âgé qu'il soit, quand il auroit de bonnes oreilles, s'il ne con-  
verfoit

\* Il faudroit seulement: is here understood.

is, he never would form any articulate word.

I cannot doubt but that God had some design in giving me life; for I observe, that every thing within me has its proper office and end assign'd to it: the eye to see; the ear to hear; the hands to hold; the feet to walk. Therefore it is impossible that every part of me should be made with a design, and yet that there should be none with regard to the whole.

verfoit point avec des hommes qui fussent parler, il ne parleroit jamais; c'est-à-dire, qu'il ne formeroit jamais aucune parole articulée.

Je ne saurois douter que Dieu n'ait eu quelque dessein en me donant la vie; car j'observe que dans moi, tout a sa destination & sa fin: l'œil est pour voir; l'oreille pour entendre; la main pour agir; le pié pour marcher. Il n'est donc pas possible que chaque partie soit faite avec un dessein, & qu'il n'y en ait aucun par raport au tout.

431. The *first pluperfect* or *compound* of the conditional of auxiliary verbs, which denotes what should, would, could or might have been upon a supposition or condition; as, *quand même il l'auroit vu*, suppose he should have seen him; *j'aurois bu, si le vin avoit été bon*, I should, would, could or might have drank, if the wine had been good, &c.

#### PRACTICE.

Life was given us only on condition of dying; and he who is loth to die, would rather not have lived.

'Tis a wise remark of a learned and ingenious physician, that if God had not given speech to the first man, the use of it would never have been known.

We are so unhappy as never to take pleasure in any thing, without being subject to the contingency of grief, in case it does not succeed; which consequence a thousand circumstances may, (and every hour

La vie n'a été donnée qu'à condition de la mort; ainsi celui qui ne veut pas mourir, *auroit voulu* ne pas vivre.

C'est une savante remarque de cet habile & judicieux médecin, que si Dieu n'avoit point donné la parole au premier des hommes, l'usage en *auroit été ignoré*.

Nous sommes si malheureux, que nous ne pouvons prendre plaisir à une chose, qu'à condition de nous fâcher, si elle nous réussit mal; ce qui peut aisément arriver, & arrive à toute heure. *Qui auroit trouvé* le



hour do) produce. Whoever shall find out the secret of being happy in prosperity, and of being insensible of adversity will have hit the mark.

le secret de se réjouir du bien, sans être touché du mal contraire, *aurait trouvé* le point.

432. The *second pluperfect* or *compound* of the first perfect of the conjunctive of auxiliary verbs (which as other tenses of the conjunctive is also used after certain conjunctions) is subject to the same rule as its simple tense; Examp. *il voudroit que je l'eusse fait*, he would have me have done it; *s'il avoit voulu que je l'eusse fait*, if he had been willing that I should have done it, or if he would have had me have done it, &c.

# PRACTICE.

Tho' Epictetus had learn'd only from nature that our will ought to be conformable to that of God, yet he teaches it admirably well in these terms. "I conceive," says he, "that what God wills, is better than what I desire; therefore I am resolved to attach myself to him as a faithful servant to his master, and to desire nothing but what he wills."

What is good in Montagne cannot be come at without difficulty; what is amiss in him, not to speak of his morality, might have been soon rectified; had it been hinted to him, that he dealt too much in story-telling, and talk'd too much of himself.

If there be a God, we must love him only, and not the creature. The reasonings of the impious in the book of

Wis-

*Quoiqu'* Epictète n'eût appris que de la nature qu'il falloit vouloir ce que Dieu veut, il l'enseigne néanmoins fort bien dans ces termes. „ Je „ juge, dit-il, que ce que Dieu „ veut, est meilleur que ce que „ je souhaite. Je veux donc „ m'attacher à lui comme un „ serviteur fidèle à son maître : „ & ne rien désirer que ce „ qu'il veut.”

Ce que Montagne a de bon ne peut être aquis que difficilement. Ce qu'il a de mauvais, j'entends hors les mœurs, eût pu être corrigé en un moment; si on l'eût averti qu'il faisoit trop d'histoires, & qu'il parloit trop de soi.

S'il y a un Dieu, il ne faut aimer que lui, & non les créatures. Le raisonnement des impies dans le livre de la sagesse, n'est

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also another reason and foundation for the man's authority over the woman. For, after all, female charms and beauty have power only over the heart; and at the same time are a very worthy attachment; but power is the constant prerogative of strength and wisdom.

We hold of God, our being, our life, and our fortunes.

Little geniuses have the knack of talking much, and yet saying nothing.

Memorandums are often necessary. Remarks are sometimes useful. Observations should be founded in science. Reflections are not always just.

les deux sexes, est encore la cause & le fondement de la puissance du mari sur la femme : car enfin les graces & la beauté n'ont droit que sur le cœur ; elles en méritent sans doute l'attachement ; mais la puissance est toujours l'apanage de la force & de la sagesse de l'esprit.

Nous tenons de Dieu notre être, notre vie, & notre fortune.

Les petits esprits ont le don de parler beaucoup, & de ne rien dire.

Les notes sont souvent nécessaires. Les remarques sont quelquefois utiles. Les observations doivent être savantes. Les réflexions ne sont pas toujours justes.

436. A number is composed of persons, viz.

Je,	I ; which is	the first	}	person singular.
tu,	thou	the second		
il, elle, on, ce, he, she, it, one, people, they, or any subject whatever in the singular number,		the third		
nous,	we ; which is	the first	}	person plural.
vous,	you, or ye,	the second		
ils, elles, ce, they, or any subject whatever in the plural number,		the third		

### PRACTICE.

The Scripture says of God,  
 " I am that I am ; I am Alpha and Omega ; the beginning and end of all things."

You will never be great but in proportion as you are se-  
 date

L'Ecriture dit de Dieu,  
 „ je suis qui je suis, Alpha &  
 „ Omega, le commencement &  
 „ la fin de toutes choses."

Tu ne seras grand qu'au-  
 tant que tu seras modéré  
 &

date and resolute in conquering your passions.

No just definition can be given of God; because he is incomprehensible.

Enmity is more open; it always appears above board. Rancour keeps behind the curtain; and disguises itself.

It is a great talent to know how to conceal our talents.

We repay or compensate what was lent or given us; we return what was pledged or deposited; and we restore what was stol'n or taken away.

If at court you judge by appearances, you'll be often deceived: the appearance there is scarce ever the reality.

Politicians never expose the inside of their hearts; they artfully keep conceal'd all the inward workings of their passions.

We should in all our actions preserve a presence of mind, and endeavour to render 'em all either acts of equity or benevolence.

'Tis your restless, ambitious and turbulent minds, which disturb the tranquillity of states.

God, who is essentially just, can neither be regardless nor insensible of our misdeemeanours.

Distrust makes us cunning. Anxiousness for success, accompanied with presence of mind, makes us acute. The knowledge of the world and of business makes us capable.

1

The

& courageux pour vaincre tes passions.

On ne sauroit donner de Dieu une bonne définition, parcequ'il est incompréhensible.

L'inimitié est plus déclarée; elle paroît toujours ouvertement. La rancune est plus cachée, elle dissimule.

C'est une grande habileté que de savoir cacher son habileté.

Nous rendons ce qu'en nous avoit prêté ou donné. Nous remettons ce que nous avions en gage ou en dépôt. Nous restituons ce que nous avions pris ou volé.

Si vous jugez sur les apparences à la cour, vous serez souvent trompé: ce qui paroît n'est presque jamais la vérité.

Les politiques ne montrent jamais l'intérieur de leur ame; ils retiennent au dedans d'eux-mêmes tous les mouvemens de leurs passions.

Nous devons conserver dans nos actions la présence d'esprit, & faire en sorte qu'elles soient toutes ou des actes de bonté ou des actes d'équité.

Ce sont les esprits inquiets, ambitieux, & remuans, qui troublent le repos des républiques.

Dieu qui est essentiellement l'ordre, n'est ni indifférent, ni insensible à nos desordres.

La défiance rend fin. L'envie de réussir jointe à la présence d'esprit rend subtil. L'usage du monde & des affaires rend délié.

Le

The thief is afraid of being discover'd; the cheat of being found out; the pickpocket of being catch'd in the fact; and the robber of being apprehended.

To undeceive a man who is prepossess'd in favour of his own merit, is doing him as little service as was done to the madman of Athens, that fancied every ship coming into the harbour his own.

Cæsar ascended to the empire by very sanguinary means.

The fantastic man is in himself something difficult; the odd mortal, extravagant; the capricious, something arbitrary; the humourfome, subject to vicissitudes of temper; and the morose, disgusting.

*Le larron craint d'être découvert; le fripon d'être reconnu; le filou d'être surpris; & le voleur d'être pris.*

*Détromper un homme pré-occupé de son mérite, c'est lui rendre un aussi mauvais office que celui qu'on rendit à ce fou d'Athènes, qui croyoit que tous les vaisseaux qui arrivoient dans le port étoient à lui.*

*César parvint au throne par des voies bien sanglantes.*

*Le fantasque est proprement quelque chose de difficile; le bizarre quelque chose d'extraordinaire; le capricieux quelque chose d'arbitraire; le quin- teux quelque chose de périodique; & le bourru quelque chose de maussade.*

## S E C T. V.

### O F P A R T I C I P L E S.

437. **PARTICIPLES** are so call'd, because they partake of the nature of verbs, from which they are form'd: they partake of the nature of verbs, in that they have tenses, as the verbs have, viz. a *present* and a *past*; and that they govern the same case, as does the verb from which they are form'd: but of themselves they denote no affirmation, as verbs do; neither have they any distinction of persons, as verbs have.

**PARTICIPLES** are either *active* or *passive*.

#### O f t h e P A R T I C I P L E A C T I V E.

438. The *participle active* is always indeclinable; *Examp. un homme, une femme, des hommes ou des femmes connaissant ces messieurs, a man, a woman, men or women, knowing those gentlemen; le garçon, la fille, les garçons ou les filles ayant la fièvre,*

fièvre, the boy, the girl, the boys or the girls having a fever, &c.

PRACTICE.

She is a sensible woman, constant to her duty, fearing God, loving her husband, and taking true care of her family.

They are moderate men, who use and enjoy every thing in the discreetest manner.

C'est une femme sage, attachée à ses devoirs, craignant Dieu, aimant son mari, & ayant grand soin de sa famille.

Ce sont des gens modestes, usant & jouissant sagement de toutes choses.

439. Observe that some *participles active* are, by use, become regular *adjectives*, and some *substantives*; Examp. *une charmante personne*, a charming person; *une passion dominante*, a predominant passion; *des femmes médisantes*, detracting women, &c. *le suppliant*, the petitioner; *un médisant*, a slanderer; *des ignorans*, ignorant men; *des ignorantes*, ignorant women, &c.

PRACTICE.

An engaging air and winning behaviour goes further with the ladies, than the worthiness either of the heart or mind.

It is impossible to fix living languages, and prevent their changing.

A conqueror with moderation is doubly glorious.

Never give credit to what slanderers report.

Ignorant people are generally obstinate.

L'air prévenant & les manières engageantes sont d'un plus grand secours auprès des dames que le mérite du cœur & de l'esprit.

Il est impossible de fixer les langues vivantes, & d'empêcher qu'elles ne changent.

Un conquérant modeste est doublement glorieux.

N'ajoutez jamais foi à ce que disent les médisans.

Les ignorans sont ordinairement opiniâtres.

440. When the *participle active* takes after it a *participle passive*, it denotes a time past; Examp. *ayant dîné, je fus me promener*, having dined, I took a walk; *s'étant habillé, il sortit*, having dress'd himself he went out, &c.

PRACTICE.

Having paused a while upon what had just been said to him, he answer'd he was satisfied with it, provided the execution

*Ayant pensé quelque temps à ce qu'on venoit de lui dire, il répondit qu'il en étoit content, à condition qu'on en remettoit*

of

of it was defer'd to the next day.

'Tis an advantage for a book, if its author lives long enough after its first publication, to be able to correct the next edition by the advice of his friends, the opinion of the public, and his own reflections, when arriv'd to an age of riper judgment.

métroit l'exécution au lendemain.

C'est un avantage à un livre que son auteur survive assez de tems après les premières éditions, pourqu'il le puisse corriger suivant les avis de ses amis, les sentimens du public, & ce qu'il peut penser lui-même ayant atteint un âge où il est plus capable de juger.

441. Sometimes the particle *en*, signifying *whilst*, *when*, *by*, or *as*, is placed before the *participle active* and sometimes understood, and then it is by some called *gerund*; as, *en venant* ici j'ai rencontré un tel, *when*, or *as* I was coming here, I met such a one; cela lui est arrivé *en soupant*, that happen'd to him *whilst*, or *as*, he was at supper; je le verrai *en passant*, I shall see him *as* I go by, &c.

#### PRACTICE.

In maintaining your own opinion, use such a degree of moderation, as may give your antagonist room for submission without reluctance.

There is nothing but what may lose its spirit by a poor and flat translation.

The world is fill'd with people, who are always making an outward comparison between themselves and others, and as constantly determining the balance in their own favour.

*Eu soutenant votre opinion que ce soit avec un certain tempérament qui mète celui qui dispute contre vous en état de vous céder sans chagrin.*

Il n'y a rien qu'on ne puisse flétrir *en le traduisant* d'une manière basse & plate.

Le monde est plein de gens qui *se font* extérieurement, & par habitude, la comparaison d'eux-mêmes avec les autres, décident toujours en faveur de leur propre mérite.

#### Of the USE of the PARTICIPLE PASSIVE.

442. It is declined, *first*, when not following one of the auxiliary verbs *avoir*, to have; *être*, to be; Examp. *un homme méprisé*, a man despised; *une femme méprisée*, a woman despised; *des hommes méprisés*, men despised; *des femmes méprisées*, women despised; *une résolution prise*, a resolution taken; *les marchandises vendues*, the goods sold, &c.

PRACTICE

PRACTICE.

An allegory is only the continuation of a metaphor.

Time is only a determinate space in eternity.

Delicacy of thought is a strong sentiment polish'd and soften'd.

Deeds and indentures are to make men remember; or to bind them to their word. Oh! what a reproach this to human nature!

L'alégorie n'est qu'une métaphore continuée.

Le tems n'est qu'une partie déterminée de l'éternité.

La délicatesse dans les pensées n'est qu'une force polie & adoucie.

Parchemins inventés pour faire souvenir, ou pour convaincre les hommes de leur parole; honte de l'humanité!

443. It is not declined, 1<sup>o</sup>. when it cannot be join'd to a substantive as its adjective. (*vid.* N<sup>o</sup>. 442, 444.) Therefore the participles *parlé*, spoken; *agi*, acted; *été*, been, &c. are never declined: for we cannot say, *a man spoken, acted or been*; or *she is a woman spoken, acted or been*; although we can say *he is a man despised*, or *he is a lost man*; *she is a woman despised*, or *she is a lost woman*, &c.

PRACTICE.

Would not you think a man a fool, for weeping because he did not live a thousand years ago? and certainly the man that should lament because he is not to live a thousand years hence, would be equally absurd. Both the cases are parallel. You did not exist in ages past, neither are you to exist in ages to come.

Celui-là ne vous paroîtroit-il pas bien fou, qui pleurerait de ce qu'il n'a pas vécu il y a mille ans? certainement celui qui se plaindroit de ne pouvoir pas vivre dans mille ans, n'auroit pas plus de raison. Ces deux choses sont égales: vous n'avez pas été aux siècles passés, & vous ne ferez pas dans ceux de l'avenir.

444. Secondly, It is declined after the verb *être*, signifying to be; Examp. *ils sont méprisés*, they are despised; *elles sont méprisées*, they are despised; *elles sont perduës*, they are lost; *elle a été prise*, she has been taken, &c.

PRACTICE.

Vain people, when once they go astray, are ashamed of

Les personnes vaines, quand elles sont égarées, ont honte de

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of reforming, or refuming the right road.

In the chaos, all the elements were blended together and confounded.

The sages among the Pagans, who maintain'd the unity of the Godhead, were persecuted; the Jews were hated, and so are the Christians still more.

de se redresser, & de rentrer dans le bon chemin.

Tous les élémens étoient mêlés & confondus dans le chaos.

Les sages parmi les païens, qui ont dit qu'il n'y a qu'un Dieu ont été persécutés, les Juifs haïs, les Chrétiens encore plus.

445. 2°. It is not declined in the compound tenses of reflective and reciprocal verbs, when follow'd by an accusative; Examp. *elle s'est rendu méprisable*, she has made herself despicable; *nous nous sommes rendu maîtres*, we have made ourselves masters, &c.

### PRACTICE.

Ambition and envy are crimes the more to be guarded against, as the depravity of those in high life have metamorphosed them into virtues, to avoid the scandal of their own vices and misfortunes of their own seeking.

L'ambition & l'envie sont des vices dont on doit se défendre avec d'autant plus de soin, que la corruption du grand monde s'en est fait des vertus, comme pour s'épargner la honte de ses vices & de ses misères.

446. Thirdly, It is declined in the compound tenses of reflective and reciprocal verbs; (vid. N°. 445, 447.) Examp. *elles se sont lassées*, they have tired themselves; *nous nous y sommes acoutumées*, we have used ourselves to it, &c.

### PRACTICE.

The ancients have attended more to perfecting, and the moderns to finishing.

Les anciens se sont plus attachés au parfait, & les modernes au fini.

447. 3°. 'Tis not declined when the said compound tenses are follow'd by an infinitive, not preceded by a particle; Examp. *elle s'est fait peindre*, she has had her picture drawn; *elles se sont fait admirer*, they have made themselves admired, &c.

448. After *être*, to have, follow'd by an infinitive, preceded by a particle, it is better to decline the participle, than not; there-



therefore it is better to say and write, *elle s'est appliquée à le faire*, she has applied herself to do it; *ils se sont abstenus de les manger*, they refrain'd from eating them; *elles se sont lassées de travailler*, they have tired themselves with working, &c. than *elle s'est appliqué à le faire*, *ils se sont abstenu de les manger*, *elles se sont lassé de travailler*.

PRACTICE.

Men not being able to avoid death, have taken it into their heads not to think on't; in order, as they vainly suppose, to be less unhappy. Les hommes ne pouvant éviter la mort *se sont avisés de n'y point penser*, afin de se rendre moins malheureux, à ce qu'ils croient.

449. It is declined, *fourthly*, after *avoir*, to have; or after *avoir*, used in a passive signification, when preceded by a pronoun in the accusative, to which it relates; see N<sup>o</sup>. 451, 454, 455. Examp. la maison *que vous avez achetée*, the house you have bought; les chevaux *que vous avez achetés*, the horses you have bought; la raison *qu'on a donnée*, the reason which has been given; les livres *qu'on a achetés*, the books which have been bought, &c.

PRACTICE.

Scenes of adultery have never contributed to any one's chastity: yet such sorts of crimes are the common subjects of comedy.

Les descriptions d'un adultère nont jamais rendu chastes ceux ou celles qui *les ont entendus*: cependant ces sortes de crimes sont la matière ordinaire des comédies.

Argira pulls off her glove to shew her white hand, she forgets not to let her small shoe be seen, to tell us she has a little foot: she laughs alike at all subjects whether comical or serious, to shew a fine set of teeth: her only reason for uncovering her ears, is because they are handsome; and if she forbears dancing, 'tis because she is not quite satisfied with her shape, as being rather inclinable to be luffy.

Argire tire son gand pour montrer une belle main, & elle ne néglige pas de découvrir un petit soulier qui suppose qu'elle a le pié petit: elle rit des choses plaisantes ou sérieuses pour faire voir de belles dents: si elle montre son oreille, c'est qu'elle l'a bien faite; & si elle ne danse jamais, c'est qu'elle est peu contente de sa taille qu'elle a épaisse. Elle entend tous ses intérêts à l'exception d'un seul,

lusty. She perfectly understands her own interest in every point but one; she is for ever prating without a grain of understanding.

The several translations made in our language, have render'd all the treasures of the Greek and Latin authors our own.

seul, elle parle toujours &c n'a point d'esprit.

Les traductions qu'on a faites en notre langue, nous rendent propres toutes les richesses des Grecs & des Latins.

450. It is not declined, 4°. after *avoir, to have*, when not preceded by a pronoun govern'd by it in the accusative; Examp. *ils ont méprisé*, they have despised; *elles ont perdu*, they have lost; *elle a vendu*, she has sold; *ils ont pris*, they have taken; *elles ont pris*, they have taken; *ils ont aimé*, they have loved, &c.

## PRACTICE.

The manners of the present age have excluded from the laws of friendship all attachments contrary to self-interest.

Les mœurs de notre siècle ont banni des loix de l'amitié tout attachement contraire à l'intérêt.

451. 5°. It is not declined after *avoir, to have*, although preceded by a pronoun govern'd by it in the accusative, when follow'd either by another accusative, or by its nominative, or by an infinitive express'd or understood, and not preceded by a particle; Examp. *la prospérité les a rendu insolens*, prosperity has made them insolent; *les fruits qu'a mangé cet enfant*, the fruit that child has eaten; *je les ai vu venir*, I saw them coming; *il a fait toutes les avances qu'il a pu, viz. faire*, he has made all the advances he could, viz. make, &c.

## PRACTICE.

'Tis very falsely averr'd by impious men, that the idea of God is a politic invention of the legislators to settle and secure the observance of their laws. For, on the contrary, it is plain that legislators have laid hold on this very sentiment, which they had found before deeply imprinted in the minds of their people.

C'est fausement que les impies disent que l'opinion de la divinité est une invention politique des législateurs pour assurer, pour affermir l'observation de leurs loix; car au contraire, il est évident que les législateurs se sont servis de cette opinion qu'ils ont trouvée fortement imprimée dans l'esprit des peuples.

We

On

We are generally better persuaded by reasons of our own finding out, than by those of other men.

Demosthenes has surpass'd the orators of all ages; leaving 'em as it were dazzled or thunderstruck by his rapid eloquence.

'Tis a favour of nature to have allow'd us the use and contemplations of her works for a time: when that time is over, it becomes us to withdraw.

On se persuade mieux pour l'ordinaire par les raisons qu'on a trouvé *soi-même*, que par celles qui sont venues dans l'esprit des autres.

Démotsthène a effacé les orateurs de tous les siècles, & les a laissé comme *abatés*, & éblouis de ses tonnerres & de ses éclairs.

C'est une grace que nous a fait la nature de nous avoir accordé pendant certain tems l'usage & la vuë de ses spectacles, ce tems passé il se faut retirer.

452. However, when the participle after *avoir*, used in a passive signification, preceded as by the last rule, is follow'd by an infinitive preceded by a participle, it is declined; (*vid. N<sup>o</sup>. 451.*) Examp. *des soldats qu'on a contraints de marcher*, soldiery which have been obliged to march; *des gens qu'on a condamnés à mourir*, people who have been condemn'd to die; *les personnes qu'on a soupçonnées d'avoir fait le coup*, the persons who have been suspected to have done that action, &c.

453. *N. B.* The participle is only declined in the preceding cases, and no other.

454. 6°. It is not declined after *avoir*, *to have*, follow'd by *que* or *qui*, although preceded by a pronoun govern'd by it in the accusative; Examp. la conséquence *que j'ai prétendu que vous en tirassiez*, the consequence which I pretended that you should draw from it; *je les ai vu qui venoient*, I saw them who were coming, &c.

455. 7°. When the participle and verb are both used impersonally; Exam. les chaleurs *qu'il a fait*, the hot weather we have had; les pluies *qu'il a fait*, the rains we have had, &c.

## S E C T. VI.

OF THE CONJUGATION of the AUXILIARY VERBS  
*avoir* and *être*.

THE two French verbs, *avoir*, to have; and *être*, to be; with *auxiliary* or *helping verbs*, because they help to conjugate all the other French verbs, are irregular, and thus

Present of the infinitive *AVOIR*, to have.

Participle passive or past, *et*, had.

## INDICATIVE MOOD.

Person	Gender	Present	Participle
First		<i>J'ai</i> , I have.	
Second		<i>tu es</i> , thou hast.	
Third	Masculine	<i>il a</i> , he has, or it has.	
	Feminine	<i>elle a</i> , she has, or it has.	
Fourth	Indefinite	<i>on a</i> , one has, or they have, or people have.	
Fifth		<i>nous avons</i> , we have.	
Sixth		<i>vous avez</i> , you have.	
Seventh	Plural	<i>ils ont</i> , } they have.	
		<i>elles ont</i> , }	
Eighth		<i>I avais</i> , I had.	
Ninth		<i>tu avais</i> , thou hadst.	
Tenth	Plural	<i>il avais</i> , he or it had.	
		<i>elle avais</i> , she or it had.	
		<i>on avais</i> , one had, they had, or people had.	
		<i>nous avions</i> , we had.	
		<i>vous aviez</i> , you had.	
		<i>ils avaient</i> , } they had.	
		<i>elles avaient</i> , }	

Tenses.

Tenses. Numbers. Persons.

First preter- perfect, or third simple tense.	Sing.	First,	<i>J'eus</i> , I had.
		Second,	<i>tu eus</i> , thou hadst.
		3 <sup>d</sup> { Masculine.	<i>il eut</i> , he or it had.
		3 <sup>d</sup> { Feminine.	<i>elle eut</i> , she or it had.
		Indetermi- nate.	<i>on eut</i> , one had, they had, or people had.
Plural.	Sing.	First,	<i>nous eumes</i> , we had.
		Second,	<i>vous eutes</i> , you had.
		3 <sup>d</sup> { Masculine.	<i>ils eurent</i> , } they had.
		3 <sup>d</sup> { Feminine.	<i>elles eurent</i> , }

Second preter- perfect, or the com- pound of the present.	Sing.	First,	<i>J'ai eu</i> , I have had.
		Second,	<i>tu as eu</i> , thou hast had.
		3 <sup>d</sup> { Masculine.	<i>il a eu</i> , he or it has had.
		3 <sup>d</sup> { Feminine.	<i>elle a eu</i> , she or it has had.
		Indetermi- nate.	<i>on a eu</i> , one has had, or they, or people, have had.
Plural.	Sing.	First,	<i>nous avons eu</i> , we have had.
		Second,	<i>vous avez eu</i> , you have had.
		3 <sup>d</sup> { Masculine.	<i>ils ont eu</i> , } they have had.
		3 <sup>d</sup> { Feminine.	<i>elles ont eu</i> , }

First preter- pluper- fect, or the com- pound of the imper- fect.	Sing.	First,	<i>J'avois eu</i> , I had had.
		Second,	<i>tu avois eu</i> , thou hadst had.
		3 <sup>d</sup> { Masculine.	<i>il avoit eu</i> , he or it had had.
		3 <sup>d</sup> { Feminine.	<i>elle avoit eu</i> , she or it had had.
		Indetermi- nate.	<i>on avoit eu</i> , one, they or people had had.
Plural.	Sing.	First,	<i>nous avions eu</i> , we had had.
		Second,	<i>vous aviez eu</i> , you had had.
		3 <sup>d</sup> { Masculine.	<i>ils avoient eu</i> , } they had had.
		3 <sup>d</sup> { Feminine.	<i>elles avoient eu</i> , }

Second preter- pluper- fect, or the com- pound of the first perfect.	Sing.	First,	<i>J'eus eu</i> , I had had.
		Second,	<i>tu eus eu</i> , thou hadst had.
		3 <sup>d</sup> { Masculine.	<i>il eut eu</i> , he or it had had.
		3 <sup>d</sup> { Feminine.	<i>elle eut eu</i> , she or it had had.
		Indetermi- nate.	<i>on eut eu</i> , one, they or people had had.
Plural.	Sing.	First,	<i>nous eumes eu</i> , we had had.
		Second,	<i>vous eutes eu</i> , you had had.
		3 <sup>d</sup> { Masculine.	<i>ils eurent eu</i> , } they had had.
		3 <sup>d</sup> { Feminine.	<i>elles eurent eu</i> , }

Tenses.

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	
Future or fourth simple tense.	Sing.	First,	<i>J'aurai</i> , I shall or will have.
		Second,	<i>tu auras</i> , thou shalt or wilt have.
		3 <sup>d</sup> { Masculine. Feminine.	<i>il aura</i> , he or it shall or will have. <i>elle aura</i> , she or it shall or will have.
	Plural.	Indeterminate	<i>on aura</i> , one, they or people shall or will have.
		First,	<i>nous aurons</i> , we shall or will have.
		Second,	<i>vous aurez</i> , you shall or will have.
		3 <sup>d</sup> { Masculine. Feminine.	<i>ils auront</i> , } they shall or will have. <i>elles auront</i> , }

## IMPERATIVE MOOD.

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	
Present and Future.	Sing.	Second,	<i>Aie</i> , have.
		3 <sup>d</sup> { Masculine. Feminine.	<i>qu'il ait</i> , let him or it have. <i>qu'elle ait</i> , let her or it have.
		Indeterminate.	<i>qu'on ait</i> , let one, them or people have.
	Plural.	First,	<i>ayons</i> , let us have.
		Second,	<i>ayez</i> , have.
		3 <sup>d</sup> { Masculine. Feminine.	<i>qu'ils aient</i> , } let them have. <i>qu'elles aient</i> , }

## CONJUNCTIVE MOOD.

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	
Present or first simple tense.	Sing.	First,	<i>Faie</i> , I may have.
		Second,	<i>tu aies</i> , thou may'st have.
		3 <sup>d</sup> { Masculine. Feminine.	<i>il ait</i> , he or it may have. <i>elle ait</i> , she or it may have.
	Plural.	Indeterminate.	<i>on ait</i> , one, they or people may have.
		First,	<i>nous ayons</i> , we may have.
		Second,	<i>vous ayez</i> , you may have.
		3 <sup>d</sup> { Masculine. Feminine.	<i>ils aient</i> , } they may have. <i>elles aient</i> , }

*Tenses.*

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>		
The conditional or uncertain, being the second simple tense.	Sing.	First,	<i>J'aurois</i> , I should, would, could or might have.	
		Second,	<i>tu aurois</i> , thou shouldst, wouldst, couldst or mightst have.	
		3 <sup>d</sup>	Masculine. <i>il auroit</i> , he or it should, would, could or might have.	
			Feminine. <i>elle auroit</i> , she or it should, would, could or might have.	
	Plural.	3 <sup>d</sup>	Indeterminate. <i>on auroit</i> , one, they, or people should, would, could or might have.	
			First,	<i>nous aurions</i> , we should, would, could or might have.
			Second,	<i>vous auriez</i> , you should, would, could or might have.
		3 <sup>d</sup>	Masculine. <i>ils auroient</i> , } they should,	
			Feminine. <i>elles auroient</i> , } would, could or might have.	
First preter-perfect, or third simple tense.	Sing.	First,	<i>J'eusse</i> , I should, &c. as the former.	
		Second,	<i>tu eusses</i> , thou shouldst, &c.	
		3 <sup>d</sup>	Masculine. <i>il eût</i> , he or it should, &c.	
			Feminine. <i>elle eût</i> , she or it should, &c.	
	Plural.	3 <sup>d</sup>	Indeterminate. <i>on eût</i> , one, they or people should, &c.	
			First,	<i>nous eussions</i> , we should, &c.
			Second,	<i>vous eussiez</i> , you should, &c.
		3 <sup>d</sup>	Masculine. <i>ils eussent</i> , } they should, &c.	
			Feminine. <i>elles eussent</i> , }	
Second preter-perfect, or the compound of the present.	Sing.	First,	<i>J'ai eu</i> , I may have had.	
		Second,	<i>tu aies eu</i> , thou may'st have had.	
		3 <sup>d</sup>	Masculine. <i>il ait eu</i> , he or it may have had.	
			Feminine. <i>elle ait eu</i> , she or it may have had.	
	Plural.	3 <sup>d</sup>	Indeterminate. <i>on ait eu</i> , one, they or people may have had.	
			First,	<i>nous ayons eu</i> , we may have had.
			Second,	<i>vous ayez eu</i> , you may have had.
		3 <sup>d</sup>	Masculine. <i>ils aient eu</i> , } they may have	
			Feminine. <i>elles aient eu</i> , } had.	

Tenses.	Numbers.	Persons.	
First préter- pluper- fect, or the com- pound of the condi- tional.	Sing.	First,	<i>J'aurais eu</i> , I should, would, could or might have had.
		Second,	<i>tu aurais eu</i> , thou shouldst, wouldst, couldst or mightst have had.
		Masculine.	<i>il aurait eu</i> , he or it should, would, could or might have had.
		Feminine.	<i>elle aurait eu</i> , she or it should, would, could or might have had.
		3 <sup>d</sup>	<i>on aurait eu</i> , one, they or people should, would, could or might have had.
		Indetermi- nate.	
	Plural.	First,	<i>nous aurions eu</i> , we should, would, could or might have had.
		Second,	<i>vous auriez eu</i> , you should, would, could or might have had.
		3 <sup>d</sup>	<div> <div> <div data-bbox="391 818 515 847">Masculine.</div> <div data-bbox="542 818 708 847"><i>ils auraient eu</i>,</div> </div> <div> <div data-bbox="391 880 515 909">Feminine.</div> <div data-bbox="542 880 708 909"><i>elles auraient eu</i>,</div> </div> </div> <div> <div data-bbox="739 818 909 915">           they should, would, could or might have had.         </div> </div>
		Feminine.	
		First,	<i>J'eusse eu</i> , I should, &c. as the former.
		Second,	<i>tu eusses eu</i> , thou shouldst, &c.
Second préter- pluper- fect, or the com- pound of the first perfect.	Sing.	Masculine.	<i>il eût eu</i> , he or it should, &c.
		Feminine.	<i>elle eût eu</i> , she or it should, &c.
		3 <sup>d</sup>	<i>on eût eu</i> , one, they or people should, &c.
		Indetermi- nate.	
	Plural.	First,	<i>nous eussions eu</i> , we should, &c.
		Second,	<i>vous eussiez eu</i> , you should, &c.
		3 <sup>d</sup>	<div> <div> <div data-bbox="391 1218 515 1247">Masculine.</div> <div data-bbox="542 1218 708 1247"><i>ils eussent eu</i>,</div> </div> <div> <div data-bbox="391 1247 515 1276">Feminine.</div> <div data-bbox="542 1247 708 1276"><i>elles eussent eu</i>,</div> </div> </div> <div> <div data-bbox="739 1218 909 1276">           they should, &amp;c.         </div> </div>
		Feminine.	



Tenses.	Numbers.	Persons.	
Future, or the com- pound of the future of the indica- tive.	Sing.	First,	<i>J'aurai eu</i> , I shall have had.
		Second,	<i>tu auras eu</i> , thou shalt have had.
		Masculine.	<i>il aura eu</i> , he or it shall have had.
			<i>elle aura eu</i> , she or it shall have had.
		Indetermi- nate.	<i>on aura eu</i> , one, they or people shall have had.
	Plural.	First,	<i>nous aurons eu</i> , we shall have had.
		Second,	<i>vous aurez eu</i> , you shall have had.
		Masculine.	<i>ils auront eu</i> , they shall have had.
			<i>elles auront eu</i> , they shall have had.
		Feminine.	

# INFINITIVE MOOD.

## Tenses.

Present. *avoir*, to have.

Preterperfect. *avoir eu*, to have had.

## Participles.

Present. *ayant*, having.

Preterperfect. *ayant eu*, having had.

*Avoir*, as it appears, is conjugated without the help of any other verb; but *être* cannot be conjugated without the help of *avoir* in its compound tenses.

Observe that the moods, tenses, numbers and persons, are the same in every verb, as in the preceding; except in *être*, to be, which takes often for its third person the pronoun *ce*, he, she, it or they; as will appear in its formation, which is as follows:

Present of the infinitive *ÊTRE*, to be.

Participle passive or past, *été*, been.

## INDICATIVE MOOD.

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	
Present, or first simple tense,	Sing.	First,	<i>Je suis</i> , I am.
		Second,	<i>tu es</i> , thou art.
		3 <sup>d</sup> {	Masculine. <i>il est</i> , he is, or it is.
			Feminine. <i>elle est</i> , she is, or it is.
	Plural.	3 <sup>d</sup> {	Common. <i>c'est</i> , he is, she is, or it is.
			Indeterminate. <i>on est</i> , one is, they are, or people are.
		First,	<i>nous sommes</i> , we are.
		Second,	<i>vous êtes</i> , you are.
Preter- imperfect, or second simple tense.	Sing.	3 <sup>d</sup> {	Masculine. <i>ils sont</i> , } they are.
			Feminine. <i>elles sont</i> , }
			Common. <i>ce sont</i> , }
	Plural.	First,	<i>je étois</i> , I was.
		Second,	<i>tu étois</i> , thou wast.
		3 <sup>d</sup> {	Masculine. <i>il étoit</i> , he was, or it was.
			Feminine. <i>elle étoit</i> , she was, or it was.
	Plural.	3 <sup>d</sup> {	Common. <i>c'étoit</i> , he, she or it was.
			Indeterminate. <i>on étoit</i> , one was, they or people were.
		First,	<i>nous étions</i> , we were.
		Second,	<i>vous étiez</i> , you were.
First preter- perfect, or third simple tense.	Sing.	3 <sup>d</sup> {	Masculine. <i>ils étoient</i> , } they were.
			Feminine. <i>elles étoient</i> , }
			Common. <i>d'étoient</i> , }
	Plural.	First,	<i>Je fus</i> , I was.
		Second,	<i>tu fus</i> , thou wast.
		3 <sup>d</sup> {	Masculine. <i>il fut</i> , he or it was.
			Feminine. <i>elle fut</i> , she or it was.
	Plural.	3 <sup>d</sup> {	Common. <i>ce fut</i> , he, she or it was,
			Indeterminate. <i>on fut</i> , one was, they or people were.
		First,	<i>nous fumes</i> , we were.
		Second,	<i>vous fûtes</i> , you were.
	Sing.	3 <sup>d</sup> {	Masculine. <i>ils furent</i> , } they were.
			Feminine. <i>elles furent</i> , }
			Common. <i>ce furent</i> , }
	Plural.	First,	
		Second,	
		3 <sup>d</sup> {	Masculine.
			Feminine.
			Common.

Tenses. Numbers. Persons.

Second preter-perfect, or compound of the present of the indicative of the auxiliary avoir.

Sing.	{	First,	{	First,
		Second,		Second,
3 <sup>d</sup>	{	Masculine.		Masculine.
		Feminine.		Feminine.
3 <sup>d</sup>	{	Common.		Common.
		Indeterminate.		Indeterminate.
Plural.	{	First,	{	First,
		Second,		Second,
3 <sup>d</sup>	{	Masculine.		Masculine.
		Feminine.		Feminine.

*J'ai été*, I have been.  
*tu as été*, thou hast been.  
*il a été*, he or it has been.  
*elle a été*, she or it has been.  
*c'a été*, he, she or it has been.  
*on a été*, one has been, or they or people have been.

*nous avons été*, we have been.  
*vous avez été*, you have been.  
*ils ont été*, } they have been.  
*elles ont été*, }

First preter-pluperfect, or the compound of the imperfect of the indicative of the auxiliary avoir.

Sing.	{	First,	{	First,
		Second,		Second,
3 <sup>d</sup>	{	Masculine.		Masculine.
		Feminine.		Feminine.
3 <sup>d</sup>	{	Common.		Common.
		Indeterminate.		Indeterminate.
Plural.	{	First,	{	First,
		Second,		Second,
3 <sup>d</sup>	{	Masculine.		Masculine.
		Feminine.		Feminine.

*J'avois été*, I had been.  
*tu avois été*, thou hadst been.  
*il avoit été*, he or it had been.  
*elle avoit été*, she or it had been.  
*c'avait été*, he, she or it had been.  
*on avait été*, one, they or people had been.

*nous avions été*, we had been.  
*vous aviez été*, you had been.  
*ils avoient été*, } they had been.  
*elles avoient été*, }

Second preter-pluperfect, or the compound of the first perfect of avoir.

Sing.	{	First,	{	First,
		Second,		Second,
3 <sup>d</sup>	{	Masculine.		Masculine.
		Feminine.		Feminine.
3 <sup>d</sup>	{	Common.		Common.
		Indeterminate.		Indeterminate.
Plural.	{	First,	{	First,
		Second,		Second,
3 <sup>d</sup>	{	Masculine.		Masculine.
		Feminine.		Feminine.

*J'eus été*, I had been.  
*tu eus été*, thou hadst been.  
*il eut été*, he or it had been.  
*elle eut été*, she or it had been.  
*c'eut été*, he, she or it had been.  
*on eut été*, one, they or people had been.

*nous eumes été*, we had been.  
*vous eutes été*, you had been.  
*ils eurent été*, } they had been.  
*elles eurent été*, }

Tenses.

Tenses.	Numbers.	Persons.	
Future, or fourth simple tense.	Sing.	First,	<i>Je serai</i> , I shall or will be.
		Second,	<i>tu seras</i> , thou shalt or wilt be.
		Masculine.	<i>il sera</i> , he or it shall or will be.
		Feminine.	<i>elle sera</i> , she or it shall or will be.
		3 <sup>d</sup> Common.	<i>ce sera</i> , he, she or it shall or will be.
	Plural.	Indetermi- nate.	<i>on sera</i> , one, they or people shall or will be.
		First,	<i>nous serons</i> , we shall or will be.
		Second,	<i>vous serez</i> , you shall or will be.
		Masculine.	<i>ils seront</i> , they shall or will be.
		Feminine.	<i>elles seront</i> , they shall or will be.
		3 <sup>d</sup> Common.	<i>ce seront</i> , they shall or will be.

## IMPERATIVE MOOD.

Tenses.	Numbers.	Persons.	
Present and Future.	Sing.	Second,	<i>Sois</i> , be.
		Masculine.	<i>qu'il soit</i> , let him or it be.
		Feminine.	<i>qu'elle soit</i> , let her or it be.
		3 <sup>d</sup> Common.	<i>que ce soit</i> , let him, her or it be.
		Indetermi- nate.	<i>qu'en soit</i> , let one, them or people be.
	Plural.	First,	<i>soyons</i> , let us be.
		Second,	<i>soyez</i> , be.
		Masculine.	<i>qu'ils soient</i> , let them be.
		Feminine.	<i>qu'elles soient</i> , let them be.
		3 <sup>d</sup> Common.	<i>que ce soient</i> , let them be.

## CONJUNCTIVE MOOD.

Tenses.	Numbers.	Persons.	
Present, or first simple tense.	Sing.	First,	<i>Je sois</i> , I may be.
		Second,	<i>tu sois</i> , thou may'st be.
		Masculine.	<i>il soit</i> , he or it may be.
		Feminine.	<i>elle soit</i> , she or it may be.
		3 <sup>d</sup> Common.	<i>ce soit</i> , he, she or it may be.
	Plural.	Indetermi- nate.	<i>on soit</i> , one, they or people may be.
		First,	<i>nous soyons</i> , we may be.
		Second,	<i>vous soyez</i> , you may be.
		Masculine.	<i>ils soient</i> , they may be.
		Feminine.	<i>elles soient</i> , they may be.
		3 <sup>d</sup> Common.	<i>ce soient</i> , they may be.

Tenses.

Tenses.	Numbers.	Persons.	
The conditional or uncertain, or the second simple tense.	Sing.	First,	<i>Je serois</i> , I should, would, could or might be.
		Second,	<i>tu serois</i> , thou shouldst, wouldst, couldst or mightst be.
		3 <sup>d</sup> { Masculine.	<i>il seroit</i> , he or it should, would, could, or might be.
		Feminine.	<i>elle seroit</i> , she or it should, would, could or might be.
		Common.	<i>se seroit</i> , he, she or it should, would, could or might be.
	Plural.	Indeterminate.	<i>on seroit</i> , one, they or people should, would, could or might be.
		First,	<i>nous serions</i> , we should, would, could or might be.
		Second,	<i>vous seriez</i> , you should, would, could or might be.
		3 <sup>d</sup> { Masculine.	<i>ils seroient</i> , } they should,
		Feminine.	<i>elles seroient</i> , } would, could
		Common.	<i>ce seroient</i> , } or might be.
First perfect, or third simple tense.	Sing.	First,	<i>Je fusse</i> , I were, or I should, would, could or might be.
		Second,	<i>tu fusses</i> , thou wert, or thou shouldst, wouldst, couldst or mightst be.
		3 <sup>d</sup> { Masculine.	<i>il fût</i> , he or it were, or he or it should, would, could or might be.
		Feminine.	<i>elle fût</i> , she or it were, or she or it should, would, could or might be.
		Common.	<i>ce fût</i> , he, she or it were, or should, would, could or might be.
	Plural.	Indeterminate.	<i>on fût</i> , one, they or people were, or should, would, could or might be.
		First,	<i>nous fussions</i> , we were, or should, would, could or might be.
		Second,	<i>vous fussiez</i> , you were, or should, would, could or might be.
		3 <sup>d</sup> { Masculine.	<i>ils fussent</i> , } they were, or should,
		Feminine.	<i>elles fussent</i> , } would, could or
		Common.	<i>ce fussent</i> , } might be.

Tenses.

Numbers.

Persons.

Second  
preter-  
perfect,  
or the  
com-  
pound  
of the  
present  
of the  
con-  
junctive  
of *a-  
voir*.

Sing.	First, Second,	Masculine.	<i>J'ai été</i> , I may have been.
		Feminine.	<i>tu aies été</i> , thou may'st have been.
	3 <sup>d</sup>	Common.	<i>il ait été</i> , he or it may have been.
		Indetermi- nate.	<i>elle ait été</i> , she or it may have been.
Plural.	First, Second,		<i>c'ait été</i> , he, she or it may have been.
			<i>on ait été</i> , one, they or people may have been.
	3 <sup>d</sup>	Masculine.	<i>nous ayons été</i> , we may have been.
		Feminine.	<i>vous ayez été</i> , you may have been.
			<i>ils aient été</i> , } they may have been.
			<i>elles aient été</i> , } been.

First  
preter-  
pluper-  
fect, or  
the  
com-  
pound  
of the  
condi-  
tional of  
*avoir*.

Sing.	First, Second,		<i>J'aurais été</i> , I should, would, could or might have been.
			<i>tu aurais été</i> , thou shouldst, wouldst, couldst or mightst have been.
	3 <sup>d</sup>	Masculine.	<i>il aurait été</i> , he or it should, would, could or might have been.
		Feminine.	<i>elle aurait été</i> , she or it should, would, could or might have been.
Plural.	First, Second,	Common.	<i>l'aurait été</i> , he, she or it should would, could or might have been.
		Indetermi- nate.	<i>on aurait été</i> , one, they or people should, would, could or might have been.
	First, Second,		<i>nous aurions été</i> , we should, would, could or might have been.
			<i>vous auriez été</i> , you should, would, could or might have been.
	3 <sup>d</sup>	Masculine.	<i>ils auraient été</i> , } they should, would, could or might have been.
		Feminine.	<i>elles auraient été</i> , }

Tenses.

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	
Second preter- pluper- fect, or the com- pound of the first perfect of the con- junctive of <i>avoir</i> .	Sing.	First,	<i>J'eusse été</i> , I should, would, &c. as the former.
		Second,	<i>tu eusses été</i> , thou shouldst, &c.
		Masculine.	<i>il eût été</i> , he or it should, &c.
		Feminine.	<i>elle eût été</i> , she or it should, &c.
	3 <sup>d</sup>	Common.	<i>c'eût été</i> , he, she or it should, &c.
		Indetermi- nate,	<i>on eût été</i> , one, they or people should, &c.
Future, or the com- pound of the future of the indica- tive of <i>avoir</i> .	Sing.	First,	<i>J'aurai été</i> , I shall have been.
		Second,	<i>tu auras été</i> , thou shalt have been.
		Masculine.	<i>il aura été</i> , he or it shall have been.
		Feminine.	<i>elle aura été</i> , she or it shall have been.
	3 <sup>d</sup>	Common.	<i>c'aura été</i> , he, she or it shall have been.
		Indetermi- nate.	<i>on aura été</i> , one, they or people shall have been.
Plural.	Sing.	First,	<i>nous aurons été</i> , we shall have been.
		Second,	<i>vous aurez été</i> , you shall have been.
		3 <sup>d</sup> { Masculine.	<i>ils auront été</i> , } they shall have
		3 <sup>d</sup> { Feminine.	<i>elles auront été</i> , } been.

INFINITIVE MOOD.

*Tenses.*

Present. *être*, to be.

Preterperfect. *avoir été*, to have been.

*Participles.*

Present. *étant*, being.

Preterperfect. *ayant été*, having been.

## S E C T. VII.

Of the NINE CONJUGATIONS of the regular active Verbs, *vid.* 364.

Of the FIRST CONJUGATION.

THE Letters, which compose the termination of the present of the infinitive of this conjugation, are *er*, as *porter*, to carry, and above 2700 more; which must all be form'd as the following.

Formation of the verb active PORTER, to carry.

Letters *Termination or*  
invariable. *variable Letters.*  
*er*, to carry.  
*é*, carried.

Present of the infinitive,  
Participle passive or past,

port

## INDICATIVE MOOD.

Tenses. Numbers. Persons.

Present or first simple tense.	Sing.	First, <i>je</i>	<i>e</i> , I carry, I do carry, or I am carrying.
		Second, <i>tu</i>	<i>es</i> , thou carriest, thou doest car- ry, or thou art carrying.
		Masc. <i>il</i>	<i>e</i> , he or it carries, he or it does carry, or he or it is carrying.
		Fem. <i>elle</i>	<i>e</i> , she or it carries, she or it does carry, or she or it is carrying.
		3 <sup>d</sup> Ind. <i>on</i>	port <i>e</i> , one carries, does carry or is car- rying, or they or people carry, do carry or are carrying.
	Plural.	First, <i>nous</i>	<i>ons</i> , we carry, do carry or are car- rying.
		Second, <i>vous</i>	<i>ez</i> , you carry, do carry or are carrying.
		Masc. <i>ils</i>	<i>ent</i> , they carry, do carry or are carrying.
		Fem. <i>elles</i>	
		3 <sup>d</sup>	

Tenses.



<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Imperfect or second simple tense.	Sing.	First, <i>je</i>		<i>ois</i> , I carried, did carry or was carrying.
		Second, <i>tu</i>		<i>ois</i> , thou carriedst, didst carry or wast carrying.
		3 <sup>d</sup>	Masc. <i>il</i>	<i>oit</i> , he or it carried, did carry or was carrying.
			Fem. <i>elle</i>	<i>oit</i> , she or it carried, did carry or was carrying.
		3 <sup>d</sup>	Ind. <i>on</i>	<i>oit</i> , one carried, did carry or was carrying, or they or people carried, did carry or were carrying.
First preter-perfect or third simple tense.	Plural.	First, <i>nous</i>		<i>ions</i> , we carried, did carry were carrying.
		Second, <i>vous</i>		<i>iez</i> , you carried, did carry or were carrying.
		3 <sup>d</sup>	Masc. <i>ils</i>	<i>oient</i> , they carried, did carry or were carrying.
			Fem. <i>elles</i>	
		3 <sup>d</sup>	Ind. <i>on</i>	<i>ai</i> , I carried, or did carry.
				<i>as</i> , thou carriedst or didst carry.
	Sing.	First, <i>je</i>		<i>a</i> , he or it carried or did carry.
		Second, <i>tu</i>		<i>a</i> , she or it carried or did carry.
		3 <sup>d</sup>	Masc. <i>il</i>	<i>a</i> , one, they or people carried or did carry.
			Fem. <i>elle</i>	
		3 <sup>d</sup>	Ind. <i>on</i>	<i>ames</i> , we carried or did carry.
				<i>ates</i> , you carried or did carry.
	Plural.	First, <i>nous</i>		<i>èrent</i> , they carried or did carry.
		Second, <i>vous</i>		
		3 <sup>d</sup>	Masc. <i>ils</i>	
			Fem. <i>elles</i>	
		3 <sup>d</sup>	Ind. <i>on</i>	

port

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Second preter-perfect, or the compound of the present of the indicative of the auxiliary <i>avoir.</i>	Sing.	First, <i>j'ai</i>		<i>é</i> , I have carried.
		Second, <i>tu as</i>		<i>é</i> , thou hast carried.
		3 <sup>d</sup> { Masc. <i>il a</i> Fem. <i>elle a</i> Ind. <i>on a</i>		<i>é</i> , he or it has carried. <i>é</i> , she or it has carried. <i>é</i> , one has carried, or they, or people have carried.
	Plural.	First, <i>nous avons</i>		<i>é</i> , we have carried.
		Second, <i>vous avez</i>		<i>é</i> , you have carried.
		3 <sup>d</sup> { Masc. <i>ils ont</i> Fem. <i>elles ont</i>		<i>é</i> , they have carried.
First preter-pluperfect, or the compound of the imperfect of the indicative of the auxiliary <i>avoir.</i>	Sing.	First, <i>j'avois</i>		<i>é</i> , I had carried.
		Second, <i>tu avois</i>		<i>é</i> , thou hadst carried.
		3 <sup>d</sup> { Masc. <i>il avoit</i> Fem. <i>elle avoit</i> Ind. <i>on avoit</i>	port	<i>é</i> , he or it had carried. <i>é</i> , she or it had carried. <i>é</i> , one, they or people had carried.
	Plural.	First, <i>nous avions</i>		<i>é</i> , we had carried.
		Second, <i>vous aviez</i>		<i>é</i> , you had carried.
		3 <sup>d</sup> { M. <i>ils avoient</i> F. <i>elles avoient</i>		<i>é</i> , they had carried.
Second preter-pluperfect, or the compound of the first perfect of the indicative of <i>avoir.</i>	Sing.	First, <i>j'eus</i>		<i>é</i> , I had carried.
		Second, <i>tu eus</i>		<i>é</i> , thou hadst carried.
		3 <sup>d</sup> { Masc. <i>il eut</i> Fem. <i>elle eut</i> Ind. <i>on eut</i>		<i>é</i> , he or it had carried. <i>é</i> , she or it had carried. <i>é</i> , one, they or people had carried.
	Plural.	First, <i>nous eumes</i>		<i>é</i> , we had carried.
		Second, <i>vous eutes</i>		<i>é</i> , you had carried.
		3 <sup>d</sup> { M. <i>ils eurent</i> F. <i>elles eurent</i>		<i>é</i> , they had carried.

*Tenses.*

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Future or the fourth simple tense.	Sing.	First, <i>je</i>		<i>erai</i> , I shall or will carry.
		Second, <i>tu</i>		<i>eras</i> , thou shalt or wilt carry.
		3 <sup>d</sup>	Masc. <i>il</i>	<i>era</i> , he or it shall or will carry.
			Fem. <i>elle</i>	<i>era</i> , she or it shall or will carry.
			Ind. <i>on</i>	<i>era</i> , one, they or people shall or will carry.
	Plural.	First, <i>nous</i>		<i>erons</i> , we shall or will carry.
		Second, <i>vous</i>		<i>erez</i> , you shall or will carry.
		3 <sup>d</sup>	{ Masc. <i>ils</i> Fem. <i>elles</i> }	<i>eront</i> , they shall or will carry.

IMPERATIVE MOOD.

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Present and Future.	Sing.	Second,		<i>e</i> , carry.
		3 <sup>d</sup>	Masc. <i>qu'il</i>	<i>e</i> , let him or it carry.
			Fem. <i>qu'elle</i>	<i>e</i> , let her or it carry.
			Ind. <i>qu'on</i>	<i>e</i> , let one, them or people carry.
	Plural.	First, Second,		<i>ons</i> , let us carry.
		3 <sup>d</sup>	{ Masc. <i>qu'ils</i> Fem. <i>qu'elles</i> }	<i>ez</i> , carry. <i>ent</i> , let them carry.

CONJUNCTIVE MOOD.

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Present or first simple tense.	Sing.	First, <i>je</i>		<i>e</i> , I may carry.
		Second, <i>tu</i>		<i>es</i> , thou may'st carry.
		3 <sup>d</sup>	Masc. <i>il</i>	<i>e</i> , he or it may carry.
			Fem. <i>elle</i>	<i>e</i> , she or it may carry.
			Ind. <i>on</i>	<i>e</i> , one, they or people may carry.
	Plural.	First, <i>nous</i>		<i>ions</i> , we may carry.
		Second, <i>vous</i>		<i>iez</i> , you may carry.
		3 <sup>d</sup>	{ Masc. <i>ils</i> Fem. <i>elles</i> }	<i>ent</i> , they may carry.

Tense.	Numbers.	Persons.	Letters, &c.	Termination, &c.
The conditional or uncertain, being the second simple tense.	Sing.	First, <i>je</i>		<i>erois</i> , I should, would, could or might carry.
		Second, <i>tu</i>		<i>erois</i> , thou shouldst, wouldst, couldst or mightst carry.
		3 <sup>d</sup>	Masc. <i>il</i>	<i>eroit</i> , he or it should, would, could or might carry.
			Fem. <i>elle</i>	<i>eroit</i> , she or it should, would, could or might carry.
			Ind. <i>on</i>	<i>eroit</i> , one, they or people should, would, could or might carry.
		First, <i>nous</i>		<i>erions</i> , we should, would, could or might carry.
	Plural.	Second, <i>vous</i>		<i>eriez</i> , you should, would, could or might carry.
		3 <sup>d</sup>	Masc. <i>ils</i>	<i>eroient</i> , they should, would, could or might carry.
			Fem. <i>elles</i>	
		First, <i>je</i>		<i>asse</i> , I should, &c. as the former.
First preter-perfect or third simple tense.	Sing.	Second, <i>tu</i>		<i>asses</i> , thou shouldst, &c.
		3 <sup>d</sup>	Masc. <i>il</i>	<i>ât</i> , he or it should, &c.
			Fem. <i>elle</i>	<i>ât</i> , she or it should, &c.
			Ind. <i>on</i>	<i>ât</i> , one, they or people should, &c.
		First, <i>nous</i>		<i>assions</i> , we should, &c.
	Plural.	Second, <i>vous</i>		<i>assiez</i> , you should, &c.
		3 <sup>d</sup>	Masc. <i>ils</i>	<i>assent</i> , they should, &c.
			Fem. <i>elles</i>	

port

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Second preter- perfect, or the com- pound of the present of the con- junctive of <i>a- voir.</i>	Sing.	First, <i>j'ai</i>		<i>é</i> , I may have carried.
		Second, <i>tu aies</i>		<i>é</i> , thou may'st have carried.
		3 <sup>d</sup>	Masc. <i>il ait</i>	<i>é</i> , he or it may have carried.
			Fem. <i>elle ait</i>	<i>é</i> , she or it may have carried.
			Ind. <i>on ait</i>	<i>é</i> , one, they or people may have carried.
	Plural.	First, <i>nous ayons</i>		<i>é</i> , we may have carried.
		Second, <i>vous ayez</i>		<i>é</i> , you may have carried.
		3 <sup>d</sup>	Masc. <i>ils aient</i>	<i>é</i> , they may have carried.
			Fe. <i>elles aient</i>	<i>é</i> , they may have carried.
		First, <i>j'aurois</i>		<i>é</i> , I should, would, could or might have carried.
First pluper- fect, or the com- pound of the condi- tional of <i>avoir.</i>	Sing.	Second, <i>tu aurois</i>		<i>é</i> , thou shouldst, wouldst, couldst or mightst have carried.
		3 <sup>d</sup>	Masc. <i>il auroit</i>	port <i>é</i> , he or it should, would, could or might have carried.
			Fem. <i>elle auroit</i>	<i>é</i> , she or it should, would, could or might have carried.
			Ind. <i>on auroit</i>	<i>é</i> , one, they or people should, would, could or might have carried.
		First, <i>nous aurions</i>		<i>é</i> , we should, would, could or might have carried.
	Plural.	Second, <i>vous auriez</i>		<i>é</i> , you should, would, could or might have carried.
		3 <sup>d</sup>	Masc. <i>ils au- roient</i>	<i>é</i> , they should, would, could or might have carried.
			Fem. <i>elles au- roient</i>	<i>é</i> , they should, would, could or might have carried.
				<i>é</i> , they should, would, could or might have carried.

<i>Tenses.</i>	<i>Numbers.</i>	<i>Persons.</i>	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Second pluperfect, or the compound of the first perfect of the con- junctive of <i>a- voir.</i>	Sing.	First, <i>j' eusse</i>		<i>é</i> , I should, &c. as the former.
		Second, <i>tu eusses</i>		<i>é</i> , thou shouldst, &c.
		3 <sup>d</sup> { Masc. <i>il eût</i>		<i>é</i> , he or it should, &c.
		3 <sup>d</sup> { Fem. <i>elle eût</i>		<i>é</i> , she or it should, &c.
		Ind. <i>on eût</i>		<i>é</i> , one, they or peo- ple should, &c.
	Plural.	First, <i>nous eussions</i>		<i>é</i> , we should, &c.
		Second, <i>vous eussiez</i>		<i>é</i> , you should, &c.
		3 <sup>d</sup> { M. <i>ils eussent</i> F. <i>elles eussent</i> }		<i>é</i> , they should, &c.

The future, or the compound of the future of the indica- tive of <i>avoir.</i>	Sing.	First, <i>j' aurai</i>		<i>é</i> , I shall have car- ried.
		Second, <i>tu auras</i>		<i>é</i> , thou shalt have carried.
		3 <sup>d</sup> { Masc. <i>il aura</i>	port	<i>é</i> , he or it shall have carried.
		3 <sup>d</sup> { Fem. <i>elle aura</i>		<i>é</i> , she or it shall have carried.
		Ind. <i>on aura</i>		<i>é</i> , one, they or people shall have carried.
	Plural.	First, <i>nous aurons</i>		<i>é</i> , we shall have carried.
		Second, <i>vous aurez</i>		<i>é</i> , you shall have carried.
		3 <sup>d</sup> { M. <i>ils auront</i> F. <i>elles auront</i> }		<i>é</i> , they shall have carried.

## INFINITIVE MOOD.

<i>Tenses.</i>	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Present.		<i>er</i> , to carry.
Preterperfect.	<i>avoir</i> port	<i>é</i> , to have carried.

PARTICIPLES.

Present.			<i>ant</i> , carrying.
Preterperfect.	<i>ayant</i>	<i>port</i>	<i>i</i> , having carried.

Of the SECOND CONJUGATION.

The letters, which compose the termination of the present of the infinitive of this conjugation, are *ir*, as *punir*, to punish; and about 200 more; which must be all form'd as the following.

Formation of the active verb *PUNIR*, to punish.

	Letters, &c.	Termination, &c.
Present of the infinitive.		<i>ir</i> , to punish.
Participle passive or past.	<i>pun</i>	<i>i</i> , punish'd.

INDICATIVE MOOD.

Singular.	Plural.
Present. <i>pun is, is, it.</i>	<i>pun issions, issiez, issent.</i>
Imperf. <i>pun issois, issois, issoit.</i>	<i>pun issions, issiez, issaient.</i>
First pret. perf. <i>pun is, is, it.</i>	<i>pun imes, ites, irent.</i>
Sec. pret. perf. <i>j'ai pun i, &amp;c.</i>	<i>nous avons pun i, &amp;c.</i>
First pret. plu. <i>j'avois pun i, &amp;c.</i>	<i>nous avions pun i, &amp;c.</i>
Sec. pret. plu. <i>j'eus pun i, &amp;c.</i>	<i>nous eumes pun i, &amp;c.</i>
Future. <i>pun irai, iras, ira.</i>	<i>pun irons, irez, iront.</i>

IMPERATIVE MOOD.

Singular.	Plural.
Pres. and Fut. <i>pun-is, isse.</i>	<i>pun-issions, issiez, issent.</i>

CONJUNCTIVE MOOD.

Singular.	Plural.
Present. <i>pun isse, isses, isse.</i>	<i>pun issions, issiez, issent.</i>
Condit. <i>pun irois, irois, iroit.</i>	<i>pun irions, iriez, iroient.</i>
First pret. perf. <i>pun isse, isses, it.</i>	<i>pun issions, issiez, issent.</i>
Sec. pret. perf. <i>j'aie pun i, &amp;c.</i>	<i>nous ayons pun i, &amp;c.</i>
First pret. plu. <i>j'aureis pun i, &amp;c.</i>	<i>nous aurions pun i, &amp;c.</i>
Sec. pret. plu. <i>j'eusse pun i, &amp;c.</i>	<i>nous eussions pun i, &amp;c.</i>
Future. <i>j'aurai pun i, &amp;c.</i>	<i>nous aurons pun i, &amp;c.</i>

### INFINITIVE.

Present. *punir.* Pret. perf. *avoir puni.*

### PARTICIPLES.

Present. *punissant.* Pret. perf. *ayant puni.*

### Of the THIRD CONJUGATION.

The letters which compose the termination of the present of the infinitive of this conjugation, are, *enir*; as, *tenir*, to hold; and about twenty-five more; which must all be form'd as the following.

Formation of the active verb *TENIR*, to hold.

Letters, &c. Termination, &c.

Present of the infinitive, *t enir*, to hold.  
Participle passive or past, *t enu*, held.

### INDICATIVE MOOD.

#### Singular.

#### Plural.

Present. <i>t iens, iens, ient.</i>	<i>t enons, enez, iénent.</i>
Imperf. <i>t enois, enois, enoit.</i>	<i>t enions, eniez, enoient.</i>
First pret. perf. <i>t ins, ins, int.</i>	<i>t inmes, intes, inrent.</i>
Sec. pret. perf. <i>j'ai t enu, &amp;c.</i>	<i>nous avons t enu, &amp;c.</i>
First pret. plu. <i>j'avois t enu, &amp;c.</i>	<i>nous avions t enu, &amp;c.</i>
Sec. pret. plu. <i>j'eus t enu, &amp;c.</i>	<i>nous eumes t enu, &amp;c.</i>
Fut. <i>t iendrai, iendras, iendra.</i>	<i>t iendrons, iendrez, iendront.</i>

### IMPERATIVE MOOD.

#### Singular.

#### Plural.

Pres. & Fut. *t ien or iens, iène. t enons, enez, iénent.*

### CONJUNCTIVE MOOD.

#### Singular.

#### Plural.

Present. <i>t iène, iènes, iène.</i>	<i>t enions, eniez, iénent.</i>
Condit. <i>t iendrois, iendrois, iendrois.</i>	<i>t iendrions, iendriez, iendroient.</i>
First pret. perf. <i>t inssse, inssses, inssse.</i>	<i>t inssions, inssiez, insssent.</i>
Sec. pret. perf. <i>j'ai t enu, &amp;c.</i>	<i>nous ayons t enu, &amp;c.</i>
First pret. plu. <i>j'aurais t enu, &amp;c.</i>	<i>nous aurions t enu, &amp;c.</i>
Sec. pret. plu. <i>j'eusse t enu, &amp;c.</i>	<i>nous eussions t enu, &amp;c.</i>
Future. <i>j'aurai t enu, &amp;c.</i>	<i>nous aurons t enu, &amp;c.</i>

### INFINITIVE MOOD.

Present. *t enir.* Pret. perf. *avoir t enu.*

PAR-



PARTICIPLES.

Present. *t enant.* Pret. perf. *ayant tenu.*

Observe that *bénir*, to bless, is form'd like *punir*, to punish.

Of the FOURTH CONJUGATION.

The letters, which compose the termination of the present of the infinitive of this conjugation, are *rir*, preceded by *f* or *v*, as in *ouvrir*, to open; *offrir*, to offer; *couvrir*, to cover; *souffrir*, to suffer, and their compounds; which must all be form'd as the following.

Formation of the active verb *OUVRIR*, to open.

	Letters, &c.	Termination, &c.
Present of the infinitive,		<i>rir</i> , to open.
Participle passive or past,	<i>ouv</i>	<i>ert</i> , open'd.

INDICATIVE MOOD.

Singular.	Plural.
Present. <i>ouv re, res, re.</i>	<i>ouv rons, rez, rent.</i>
Imperf. <i>ouv rois, rois, roit.</i>	<i>ouv rions, riez, roient.</i>
First pret. perf. <i>ouv ris, ris, rit.</i>	<i>ouv rimes, rites, rirent.</i>
Sec. pret. perf. <i>j'ai ouv ert, &amp;c.</i>	<i>nous avons ouv ert, &amp;c.</i>
First pret. pl. <i>j'avois ouv ert, &amp;c.</i>	<i>nous avions ouv ert, &amp;c.</i>
Sec. pret. plu. <i>j'eus ouv ert, &amp;c.</i>	<i>nous eumes ouv ert, &amp;c.</i>
Future. <i>ouv rirai, riras, rira.</i>	<i>ouv rirons, rirez, riront.</i>

IMPERATIVE MOOD.

Singular.	Plural.
Pref. & Fut. <i>ouv re, re.</i>	<i>ouv rons, rez, rent.</i>

CONJUNCTIVE MOOD.

Singular.	Plural.
Present. <i>ouv re, res, re.</i>	<i>ouv rions, riez, rent.</i>
Condit. <i>ouv rirois, rirois, riroit.</i>	<i>ouv ririons, ririez, riroient.</i>
First pret. perf. <i>ouv risse, risses, rit.</i>	<i>ouv rissions, rissiez, rissent.</i>
Sec. pret. perf. <i>j'aie ouv ert, &amp;c.</i>	<i>nous ayons ouv ert, &amp;c.</i>
First pret. pl. <i>j'aurais ouv ert, &amp;c.</i>	<i>nous aurions ouv ert, &amp;c.</i>
Sec. pret. plu. <i>j'eusse ouv ert.</i>	<i>nous eussions ouv ert, &amp;c.</i>
Future. <i>j'aurai ouv ert, &amp;c.</i>	<i>nous aurons ouv ert, &amp;c.</i>

INFINITIVE MOOD.

Present. *ouv rir.* Pret. perf. *avoir ouv ert.*

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## PARTICIPLES.

Present. *ouv rant.*

Pret. perf. *ayant ouv erit.*

Observe that *épauvrir* is form'd like *punir*.

## Of the FIFTH CONJUGATION.

The letters, which compose the termination of the present of the infinitive of this conjugation, are *re*, as *vendre*, to sell; and about twenty-eight more; which must be all form'd as the following.

Formation of the active verb *VENDRE*, to sell.

	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Present of the infinitive,		<i>re</i> , to sell.
Participle passive or past,	<i>vend</i>	<i>u</i> , sold.

## INDICATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Present. <i>vend s, s, -</i>	<i>vend ons, ex, ent.</i>
Imperf. <i>vend ois, ois, oit.</i>	<i>vend ions, iez, oient.</i>
First pret. perf. <i>vend is, is, it.</i>	<i>vend imes, ites, irent.</i>
Sec. pret. perf. <i>j'ai vend u, &amp;c.</i>	<i>nous avons vend u, &amp;c.</i>
First pret. pl. <i>j'avois vend u, &amp;c.</i>	<i>nous avions vend u, &amp;c.</i>
Sec. pret. plu. <i>j'eus vend u, &amp;c.</i>	<i>nous eumes vend u, &amp;c.</i>
Future. <i>vend rai, ras, ra.</i>	<i>vend rons, rez, rent.</i>

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Pref. & Fut. <i>vend s, e.</i>	<i>vend ons, ex, ent.</i>

## CONJUNCTIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Present. <i>vend e, es, e.</i>	<i>vend ians, iez, ent.</i>
Condit. <i>vend rois, rois, roit.</i>	<i>vend rions, riez, roient.</i>
First pret. perf. <i>vend isse, isse, it.</i>	<i>vend issions, issiez, issent.</i>
Sec. pret. perf. <i>j'aie vend u, &amp;c.</i>	<i>nous ayons vend u, &amp;c.</i>
First pret. pl. <i>j'aurais vend u, &amp;c.</i>	<i>nous aurions vend u, &amp;c.</i>
Sec. pret. plu. <i>j'eusse vend u, &amp;c.</i>	<i>nous eussions vend u, &amp;c.</i>
Future. <i>j'aurai vend u, &amp;c.</i>	<i>nous aurons vend u, &amp;c.</i>

## INFINITIVE MOOD.

Present, <i>vend re,</i>	Pret. perf. <i>avoir vend u.</i>
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## PARTICIPLES.

Present. <i>vend ant.</i>	Pret. perf. <i>ayant vend u.</i>
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OF THE SIXTH CONJUGATION.

The letters which compose the termination of the present of the infinitive of this conjugation, are *ndre*, preceded immediately by an *i*, as in *joindre*, to join; and about twenty-two more; which must all be form'd as the following.

Formation of the active verb *JOINDRE*, to join.

	Letters, &c.	Termination, &c.
Present of the infinitive,		<i>ndre</i> , to join.
Participle passive or past,	<i>join</i>	<i>nt</i> , join'd.

INDICATIVE MOOD.

Singular.	Plural.
Present, <i>join</i> , <i>ns</i> , <i>nt</i> .	<i>join</i> <i>gnons</i> , <i>gnez</i> , <i>gnent</i> .
Imperf. <i>join</i> <i>gnais</i> , <i>gnois</i> , <i>gnoit</i> .	<i>join</i> <i>gnions</i> , <i>gniez</i> , <i>gnoient</i> .
First pret. perf. <i>join</i> <i>gnis</i> , <i>gnis</i> , <i>gnit</i> .	<i>join</i> <i>gnimes</i> , <i>gnites</i> , <i>gnirent</i> .
Sec. pret. perf. <i>j'ai</i> <i>join</i> <i>nt</i> , &c.	<i>nous</i> <i>avons</i> <i>join</i> <i>nt</i> , &c.
First pret. plu. <i>j'avais</i> <i>join</i> <i>nt</i> , &c.	<i>nous</i> <i>avions</i> <i>join</i> <i>nt</i> , &c.
Sec. pret. plu. <i>j'eus</i> <i>join</i> <i>nt</i> , &c.	<i>nous</i> <i>eumes</i> <i>join</i> <i>nt</i> , &c.
Future. <i>join</i> <i>ndrai</i> , <i>ndras</i> , <i>ndra</i> .	<i>join</i> <i>ndrons</i> , <i>ndrez</i> , <i>ndront</i> .

IMPERATIVE MOOD.

Singular.	Plural.
Pres. & Fut. <i>join</i> <i>ns</i> , <i>gne</i> .	<i>join</i> <i>gnons</i> , <i>gnez</i> , <i>gnent</i> .

CONJUNCTIVE MOOD.

Singular.	Plural.
Present. <i>join</i> <i>gne</i> , <i>gues</i> , <i>gne</i> .	<i>join</i> <i>gnions</i> , <i>gniez</i> , <i>gnent</i> .
Condit. <i>join</i> <i>ndrois</i> , <i>ndrois</i> , <i>ndroit</i> .	<i>join</i> <i>ndrions</i> , <i>ndriez</i> , <i>ndroient</i> .
First pret. perf. <i>join</i> <i>gnisse</i> , <i>gnisses</i> , <i>gnit</i> .	<i>join</i> <i>gnissions</i> , <i>gnissiez</i> , <i>gnissent</i> .
Sec. pret. plu. <i>j'aie</i> <i>join</i> <i>nt</i> , &c.	<i>nous</i> <i>ayons</i> <i>join</i> <i>nt</i> , &c.
First pret. plu. <i>j'aurois</i> <i>join</i> <i>nt</i> , &c.	<i>nous</i> <i>aurions</i> <i>join</i> <i>nt</i> , &c.
Sec. pret. plu. <i>j'eusse</i> <i>join</i> <i>nt</i> , &c.	<i>nous</i> <i>eussions</i> <i>join</i> <i>nt</i> , &c.
Future. <i>j'aurai</i> <i>join</i> <i>nt</i> , &c.	<i>nous</i> <i>aurons</i> <i>join</i> <i>nt</i> , &c.

INFINITIVE MOOD.

Present. <i>join</i> <i>ndre</i> .	Pret. perf. <i>avoir</i> <i>join</i> <i>nt</i> .
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PARTICIPLES.

Present. <i>join</i> <i>gnant</i> .	Pret. perf. <i>ayant</i> <i>join</i> <i>nt</i> .
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OF THE SEVENTH CONJUGATION.

The letters, which compose the termination of the present of the infinitive of this conjugation, are *re*, preceded immediately

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diately by *ui*; as, in *traduire*, to translate; and about twenty more; which must all be form'd as the following.

Formation of the active verb **TRADUIRE**, to translate.

Present of the infinitive,	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Participle passive or past,	tradui	<i>re</i> , to translate. <i>t</i> , translated.

### INDICATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Present. tradui <i>t, s, t.</i>	tradui <i>sons, sez, sent.</i>
Pret. imp. tradui <i>sois, fois, soit.</i>	tradui <i>sons, siez, soient.</i>
First pret. per. tradui <i>sus, sis, sit.</i>	tradui <i>simes, sites, sirent.</i>
Sec. pret. per. <i>j'ai</i> tradui <i>t, &amp;c.</i>	<i>nous</i> avons tradui <i>t, &amp;c.</i>
First pret. pl. <i>j'avois</i> tradui <i>t, &amp;c.</i>	<i>nous</i> avions tradui <i>t, &amp;c.</i>
Sec. pret. plu. <i>j'eus</i> tradui <i>t, &amp;c.</i>	<i>nous</i> eumes tradui <i>t, &amp;c.</i>
Future. tradui <i>rai, ras, ra.</i>	tradui <i>rons, rez, rent.</i>

### IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Pref. & Fut. tradui <i>s, se.</i>	tradui <i>sons, sez, sent.</i>

### CONJUNCTIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Present. tradui <i>se, ses, se.</i>	tradui <i>sons, siez, sent.</i>
Condit. tradui <i>rois, rois, roit.</i>	tradui <i>riens, riez, roient.</i>
First pret. perf. tradui <i>fisse, fisses, sit.</i>	tradui <i>fissions, fissiez, fissent.</i>
Sec. pret. perf. <i>j'aie</i> tradui <i>t, &amp;c.</i>	<i>nous</i> ayons tradui <i>t, &amp;c.</i>
First pret. pl. <i>j'aurais</i> tradui <i>t, &amp;c.</i>	<i>nous</i> aurions tradui <i>t, &amp;c.</i>
Sec. pret. plu. <i>j'eusse</i> tradui <i>t, &amp;c.</i>	<i>nous</i> eussions tradui <i>t, &amp;c.</i>
Future. <i>j'aurai</i> tradui <i>t, &amp;c.</i>	<i>nous</i> aurons tradui <i>t, &amp;c.</i>

### INFINITIVE MOOD.

Present. tradui <i>re.</i>	Pret. perf. avoir tradui <i>t.</i>
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### PARTICIPLES.

Present. tradui <i>sant.</i>	Pret. perf. ayant tradui <i>t.</i>
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### Of the EIGHTH CONJUGATION.

The letters, which compose the termination of the present of the infinitive of this conjugation, are *oitre*, as *conoitre*, to know; and about twelve more; which must all be form'd as the following.

Forma-

Formation of the active verb CONOÎTRE, to know.

	<i>Letters, &amp;c.</i>	<i>Terminations, &amp;c.</i>
Present of the infinitive,		<i>ôître</i> , to be acquainted with.
Participle passive or past,	con	<i>u</i> , been acquainted with.

INDICATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Present. con <i>ois, ois, oit.</i>	con <i>oissions, oissiez, oissent.</i>
Pret. imperf. con <i>oissais, oissiez, oissoit.</i>	con <i>oissions, oissiez, oissaient.</i>
First pret. perf. con <i>us, us, ut.</i>	con <i>ames, utez, urent.</i>
Sec. pret. perf. <i>j'ai</i> con <i>u, &amp;c.</i>	<i>nous avons</i> con <i>u, &amp;c.</i>
First pret. plu. <i>j'avois</i> con <i>u, &amp;c.</i>	<i>nous avions</i> con <i>u, &amp;c.</i>
Sec. pret. plu. <i>j'eus</i> con <i>u, &amp;c.</i>	<i>nous eumes</i> con <i>u, &amp;c.</i>
Future. con <i>ôitrai, ôitras, ôitra.</i>	con <i>ôitrons, ôîtrez, ôîtront.</i>

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Pref. & Fut. con <i>ois, oisse.</i>	con <i>oissions, oissiez, oissent.</i>

CONJUNCTIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Present. con <i>oisse, oisses, oisse.</i>	con <i>oissions, oissiez, oissent.</i>
Cond. con <i>ôitrois, ôitrois, ôitroit.</i>	con <i>ôitriens, ôitriez, ôitroient.</i>
First pret. perf. con <i>usse, usses, ut.</i>	con <i>ussions, ussiez, ussent.</i>
Sec. pret. perf. <i>j'aie</i> con <i>u, &amp;c.</i>	<i>nous ayons</i> con <i>u, &amp;c.</i>
First pret. plu. <i>j'aurais</i> con <i>u, &amp;c.</i>	<i>nous aurions</i> con <i>u, &amp;c.</i>
Sec. pret. plu. <i>j'eusse</i> con <i>u, &amp;c.</i>	<i>nous eussions</i> con <i>u, &amp;c.</i>
Future. <i>j'aurai</i> con <i>u, &amp;c.</i>	<i>nous aurons</i> con <i>u, &amp;c.</i>

INFINITIVE MOOD.

Present. con <i>ôître.</i>	Pret. perf. <i>avoir</i> con <i>u.</i>
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PARTICIPLES.

Present. con <i>oissant.</i>	Pret. perf. <i>ayant</i> con <i>u.</i>
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Of the NINTH CONJUGATION.

The letters, which compose the termination of the present of the infinitive of this conjugation, are *evoir*; as, *devoir*, to owe; and about seven more; which must all be form'd as the following.

Formation of the active verb DEVOIR, to owe.

	<i>Letters, &amp;c.</i>	<i>Termination, &amp;c.</i>
Present of the infinitive,		<i>evoir</i> , to owe.
Participle passive or past,	d	<i>u</i> , owed.

IN-

## INDICATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Present. <i>d ois, ois, oit.</i>	<i>d evons, evez, oivent.</i>
Imperf. <i>d evois, evois, evoit.</i>	<i>d eviâtes, eviez, evaient.</i>
First pret. perf. <i>d us, us, ut.</i>	<i>d umes, utes, urent.</i>
Sec. pret. perf. <i>j'ai d u, &amp;c.</i>	<i>nous gûmes d u, &amp;c.</i>
First pret. plu. <i>j'avois d u, &amp;c.</i>	<i>nous avions d u, &amp;c.</i>
Sec. pret. plu. <i>j'eus d u, &amp;c.</i>	<i>nous eumes d u, &amp;c.</i>
Futur. <i>d eurai, euras, eura.</i>	<i>d evrons, eurez, evrant.</i>

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Pret. & Fut. <i>d ois, oive.</i>	<i>d evans, euez, oivent.</i>

## CONJUNCTIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Present. <i>d oive, oives, oive.</i>	<i>d evions, eviez, oivent.</i>
Condit. <i>d evrais, evrais, evrait.</i>	<i>d evrions, evriez, evraient.</i>
First pret. perf. <i>d usse, usses,ût.</i>	<i>d ussions, ussiez, ussent.</i>
Sec. pret. perf. <i>j'aie d u, &amp;c.</i>	<i>nous ayons d u, &amp;c.</i>
First pret. plu. <i>j'aurais d u, &amp;c.</i>	<i>nous aurions d u, &amp;c.</i>
Sec. pret. plu. <i>j'eusse d u, &amp;c.</i>	<i>nous eussions d u, &amp;c.</i>
Future. <i>j'aurai d u, &amp;c.</i>	<i>nous aurons d u, &amp;c.</i>

## INFINITIVE MOOD.

Present. <i>d avoir.</i>	Pret. perf. <i>avoir d u.</i>
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## PARTICIPLES.

Present. <i>d evant.</i>	Pret. perf. <i>ayant d u.</i>
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457. When the verb *devoir* is follow'd by an infinitive, it must then be render'd in English by the verb *to be*, or by *ought*, *must* or *should*; Examp. *la famille royale doit aller* demain à Richmond; the royal family *is to go* to-morrow to Richmond; les périodes égales *ne doivent pas se suivre* de trop près, equal periods *ought not to follow* one another too close; la réponse *doit être* claire & précise, the answer *must be* clear and to the point; on *ne doit pas se presser* de publier un ouvrage; authors *should not be* in a hurry to publish their works.

## PRACTICE.

The wicked *are to be* avoided and abhor'd by every body. Tout le monde *doit fuir* & abhorrer les méchans.

Ex-

L'ex-

Example *ought* never to *serve* as a law, or reason. Men are too subject to err. L'exemple ne *doit* jamais *servir* de loi ou de raison. Les hommes sont trop sujets à faillir.

Good wine *should* *taste* roughish and brisk in the mouth. Le bon vin *doit être* sec & couler dans la gorge.

Intimations being to remove doubt and obscurity, *ought to be* clear and precise. Informations, which serve to determine us, *must be* timely and secret. Counsel, serving as a guide, *must be* prudent and sincere. L'avertissement étant fait pour dissiper le doute & l'obscurité, il *doit être* clair & précis. L'avis servant à déterminer, il *doit être* prompt & secret. Le conseil devant conduire, il *doit être* sage & sincère.

458. Observe that the second person singular of the imperative of all the verbs, which terminate with a syllable containing an *e* mute; and the second person singular of the imperative of *aller*, never terminate with an *s*; as, *porte*, carry; *dine*, dine; *mange*, eat; *va*, go, &c. except when follow'd by the pronoun *en* or *y*; as, *portes-en*, carry some; *dines-y*, dine there; *manges-en*, eat some; *vas-y*, go thither, &c. This same person in all other verbs terminates, or may terminate with an *s*; as *cours*, run; *sçois*, know; *bois*, drink; *tiens*, hold, &c.

## S E C T. VIII.

Of the CONJUGATION of NEUTER, REFLECTIVE, and RECIPROCAL VERBS.

459. OBSERVE I, that they are all regular in their formation, except those mention'd in the lists of irregular verbs contain'd in the tenth section of this chapter.

2. That all *neuter verbs*, whether regular or irregular, are conjugated with the help of *avoir* in their compound tenses, except the following, viz. *aller*, to go; *arriver*, to happen; *entrer*, to go or come in; *monter*, to go or come up; *retourner*, to return; *tomber*, to fall; *accourir*, to run to; *mourir*, to die; *partir*, to set out or depart; *venir*, to come; *cheoir*, to fall or tumble; *déscendre*, to go or come down; *naitre*, to be born;

T t

*sortir*,

*sortir*, to go out; and their compounds; which are conjugated in those tenses with the help of *être*, always render'd in English by *to have*.

3. That the *reflective* and *reciprocal verbs* are always conjugated in their compound tenses with the help of *être*, render'd also in English by *to have*.

4. That the *participle passive* of *neuter verbs*, which are conjugated with the help of *avoir* in their compound tenses, is *never declined*; whereas *that of active verbs* is *sometimes declined*, as has been said, Sect. 5.

5. That the *participle passive* of all verbs, conjugated with the help of *être* in their compound tenses, is *generally declined*; whereas *that of all verbs*, conjugated with the help of *avoir* in those tenses, is *generally not declined*.

6. That *verbs*, when used in a *reflective sense*, must always be preceded by one of the pronouns *me, te, se, nous* or *vous*; and when used in a *reciprocal sense* by one of these, *nous, vous* or *se*; these *reciprocal verbs* are also sometimes preceded by the word *entre*.

*Tomber*, to fall; shall serve as an example for those *neuter regular verbs* which are conjugated with the help of *être* in their compound tenses.

*Se porter*, to do or to be, (speaking of health) as an example for the conjugation of *regular reflective verbs*.

*Se blesser*, or *s'entre-blesser*, to wound one another; as an example for the conjugation of *regular reciprocal verbs*.

The neuter verb, **TOMBER**, to fall.

Present of the infinitive, *tomber*, to fall.

Participle passive, *tombé, tombée, tombés* or *tombées*, fall'n.

#### INDICATIVE.

Present. *je tombe*, &c. I fall, do fall or am falling, &c.

Imperfect. *je tombois*, &c. I fell, did fall or was falling, &c.

First preterperfect. *je tombai*, &c. I fell or did fall, &c.

Second preter- perfect.	{	<i>je suis tombé</i> or <i>tombée</i> , I have fall'n.
		<i>tu es tombé</i> or <i>tombée</i> , thou hast fall'n.
		<i>il est tombé</i> , he or it has fall'n.
		<i>elle est tombée</i> , she or it has fall'n.
		<i>on est tombé</i> , one has fall'n, they or people have fall'n.
		<i>nous sommes tombés</i> or <i>tombées</i> , we have fall'n.
{	<i>vous êtes tombé</i> or <i>tombée</i> ,	} you have fall'n.
	<i>vous êtes tombés</i> or <i>tombées</i> ,	
	<i>ils sont tombés</i> ,	
{	<i>elles sont tombées</i> ,	} they have fall'n.



First preterplu. *j'étois tombé* or *tombée*, &c. I had fall'n, &c.  
 Second preterplu. *je fus tombé* or *tombée*, &c. I had fall'n, &c.  
 Future. *je tomberai*, &c. I shall or will fall, &c.

# IMPERATIVE.

*tombe*, &c. fall, &c.

# CONJUNCTIVE.

Present. *je tombe*, &c. I may fall, &c.  
 Condit. *je tomberois*, &c. I should, would, could or might fall, &c.  
 First preterperfect. *je tombasse*, &c. I should, would, could or might fall, &c.  
 Second preterperfect. *je sois tombé* or *tombée*, &c. I may have fall'n, &c.  
 First preterplu. *je serois tombé* or *tombée*, &c. I should, would, could or might have fall'n, &c.  
 Second preterplu. *je fusse tombé* or *tombée*, &c. I should, &c. as the former, &c.  
 Future. *je serai tombé* or *tombée*, &c. I have, or shall have fall'n, &c.

# INFINITIVE.

Present. *tomber*, to fall.  
 Preterperfect. *être tombé*, *tombée*, *tombés* or *tombées*, to have fall'n.

# PARTICIPLE.

Present. *tombant*, falling.  
 Preterperfect. *étant tombé*, *tombée*, &c. having fall'n.

The reflexive verb *SE PORTER*, to do or to be.

Present of the infinitive. *se porter*, to do, or to be.

Participle passive. *porté*, *portée*, *portés* or *portées*, done, or been.

# INDICATIVE.

*je me porte*, I do, or I am.  
*tu te portes*, thou doest, or thou art.  
*il se porte*, he or it does, or he or it is.  
*elle se porte*, she or it does, or she or it is.  
 Present. *on se porte*, one does or is, they or people do or are.  
*nous nous portons*, we do or we are.  
*vous vous portez*, you do or are.  
*ils or elles se portent*, they do or are.  
 Imperfect. *je me portais*, &c. I did, or I was, &c.  
 First preterperfect. *je me portai*, &c. I did, or I was, &c.

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**Second preter-perfect.** *je me suis porté or portée*, I have done or been.  
*tu t'es porté or portée*, thou hast done or been.  
*il s'est porté*, he or it has done or been.  
*elle s'est portée*, she or it has done or been.  
*on s'est porté*, one has done or been, they or people have done or been.  
*nous nous sommes portés or portées*, we have done or been.

*vous vous êtes porté or portée*, } you have done or  
*vous vous êtes portés or portées*, } been.  
*ils se sont portés*, } they have done or been.  
*elles se sont portées*, }

**First preterplu.** *je m'étois porté or portée*, &c. I had done or been, &c.

**Second preterplu.** *je me fus porté or portée*, &c. I had done or been, &c.

**Future.** *je me porterai*, &c. I shall or will do or be.

## IMPERATIVE.

*porte-toi*, do or be.  
*qu'il se porte*, let him or it do or be.  
**Present and** *qu'elle se porte*, let her or it do or be.  
*qu'on se porte*, let one, them, or people do or be.  
**Future.** *portons-nous*, let us do or be.  
*portez-vous*, do or be.  
*qu'ils or qu'elles se portent*, let them do or be.

## CONJUNCTIVE.

**Present.** *je me porte*, &c. I may do or be.

**Uncertain.** *je me porterois*, &c. I should, would, could or might do or be, &c.

**First preterperfect.** *je me portasse*, &c. I should, &c. as the former, &c.

**Second preterperfect.** *je me sois porté or portée*, &c. I may have done or been, &c.

**First preterplu.** *je me serois porté or portée*, &c. I should, would, could or might have done or been, &c.

**Second preterplu.** *je me fusse porté or portée*, &c. I should, &c. as the former, &c.

**Future.** *je me serai porté or portée*, &c. I have or shall have done or been, &c.

## INFINITIVE.

**Present.** *se porter*, to do, or to be.

**Preterperfect.** *s'être porté, portée*, &c. to have done or been.

PARTICIPLES.

Present. *se portant*, doing or being.

Preterperfect. *s'étant porté*, &c. having done or been.

Observe that when the pronoun *se*, in the present of the infinitive of reflexive verbs, is render'd in English by *one's self*, as it is in *se blesser*, when signifying to wound *one's self*; the French pronouns, which are used to make the verb reflexive, are thus render'd in English, viz. *me*, by *myself*; *te*, by *thyself*; *se*, by *himself*, *herself*, *itself*, *one's self*, or *themselves*; *nous*, by *ourselves*; *vous*, by *yourself*, or *yourselves*: The following tense may serve as an example for all the other tenses of such verbs.

Present of the infinitive. *se blesser*, to wound one's self, himself, herself, itself or themselves.

Participle passive or past. *blesé, blesés, blesée or blesées*, wounded.

Present tense.	{	<i>je me blesse</i> , I wound, do wound or am wounding myself.
		<i>tu te blesses</i> , thou woundst, dost wound or art wounding thyself.
		<i>il se blesse</i> , he or it wounds, does wound or is wounding himself, or itself.
		<i>elle se blesse</i> , she or it wounds, does wound or is wounding herself, or itself.
		<i>on se blesse</i> , one wounds, does wound or is wounding one's self, they or people wound, do wound or are wounding themselves.
		<i>nous nous blessons</i> , we wound, do wound or are wounding ourselves.
		<i>vous vous blessez</i> , you wound, do wound or are wounding yourself, or yourselves.
		<i>ils se blessent</i> , or <i>elles se blessent</i> ,

And, in like manner, all the other tenses.

The reciprocal verb *SE BLESSER* or *S'ENTRE-BLESSER*, to wound one another.

Present of the infinitive. *se blesser* or *s'entre-blesser*, to wound one another.

Participle passive. *blesé, blesée, blesés or blesées*, wounded.

## INDICATIVE.

	<i>on se blesse; or on s'entre-blesse.</i> they or people wound, do wound or are wounding one another.
Present	<i>nous nous blessons, or nous nous entre-blessons.</i> we wound, do wound or are wounding one another. <i>vous vous blessez, or vous vous entre-blesez.</i> you wound, do wound or are wounding one another. <i>ils or elles se blessent, or ils or elles s'entre-blessent.</i> they wound, do wound or are wounding one another.
Imper-	<i>on se blessait, or on s'entre-blessait.</i> they or people wounded, did wound or were wound- ing one another:
fect.	<i>nous nous blessions, or nous nous entre-blessions.</i> we wounded, did wound, &c. <i>vous vous blessiez, or vous vous entre-blessiez.</i> you wounded, &c. <i>ils or elles se blessaient, or ils or elles s'entre-blessaient.</i> they wounded, &c.
First	<i>on se blessa, or on s'entre-blessa, &amp;c.</i> they or people wounded or did wound one another,
preter-	&c.
perfect.	<i>on s'est blessé, or on s'est entre-blessé.</i> they or people have wounded one another. <i>nous nous sommes blessés or blessées, or nous nous sommes</i> <i>entre-blessés or entre-blessées.</i>
Second	we have wounded one another.
preter-	<i>nous vous êtes blessés or blessées, or vous vous êtes entre-</i> <i>blessés or entre-blessées.</i>
perfect.	you have wounded one another. <i>ils se sont blessés or entre-blessés, or elles se sont blessées</i> <i>or entre-blessées.</i> they have wounded one another.
First	<i>on s'étoit blessé or on s'étoit entre-blessé, &amp;c.</i> they or people had wounded one another, &c.
pluperf.	
Second	<i>on se fut blessé or on se fut entre-blessé, &amp;c.</i>
preter-	they or people had wounded one another, &c.
pluperf.	
Future.	<i>on se blessera or on s'entre-blessera, &amp;c.</i> they or people shall or will wound one another, &c.

IMPERATIVE.

Present and Future.	{	<i>qu'on se blesse</i> , or <i>qu'on s'entre-blesse</i> .
		let them or people wound one another.
		<i>blessons-nous</i> , or <i>entre-blessons nous</i> .
		let us wound one another.
	{	<i>blessez-vous</i> , or <i>entre-blessez-vous</i> .
		wound one another.
		<i>qu'ils</i> or <i>qu'elles se blessent</i> , or <i>qu'ils</i> or <i>qu'elles s'entre-blessent</i> .
		let them wound one another.

CONJUNCTIVE.

Present.	{	<i>on se blesse</i> , or <i>on s'entre-blesse</i> .
		they or people may wound one another.
		<i>nous nous bleussions</i> , or <i>nous nous entre-bleussions</i> .
		we may wound one another.
	{	<i>vous vous blessiez</i> , or <i>vous vous entre-blessiez</i> .
		you may wound one another.
		<i>ils</i> or <i>elles se blessent</i> , or <i>ils</i> or <i>elles s'entre-blessent</i> .
		they may wound one another.
Conditional.	{	<i>on se blesseroit</i> , or <i>on s'entre-blesseroit</i> , &c.
		they or people should, would, could or might wound one another, &c.
First preter-perfect.	{	<i>on se blessât</i> , or <i>on s'entre-blessât</i> , &c.
		they or people should, would, &c. as the former, &c.
Second preter-perfect.	{	<i>on se soit blessé</i> , or <i>on se soit entre-blessé</i> , &c.
		they or people may have wounded one another, &c.
First preter-pluperf.	{	<i>on se seroit blessé</i> , or <i>on se seroit entre-blessé</i> , &c.
		they or people should, would, could or might have wounded one another, &c.
Second preter-pluperf.	{	<i>on se fût blessé</i> , or <i>entre-blessé</i> , &c.
		they or people should, &c. as the former, &c.
Future.	{	<i>on se sera blessé</i> , or <i>entre-blessé</i> , &c.
		they or people shall have wounded one another, &c.

INFINITIVE.

Present.	<i>se blesser</i> or <i>s'entre-blesser</i> , to wound one another.
Preterperfect.	<i>s'être blessés</i> or <i>blessés</i> , or <i>s'être entre-blessés</i> or <i>entre-blessés</i> , to have wounded one another.

## PARTICIPLES.

Present. *se blessant* or *s'entre-blessant*, wounding one another.

Preterperfect. *s'étant blessés* or *blessées*, or *s'étant entre-blessés* or *entre-blessées*, having wounded one another.

## S E C T. IX.

## Of the CONJUGATION of PASSIVE VERBS.

460. **V**ERBS are made *passive*, by joining the *participle passive* of a verb to the auxiliary *être*, to be; in all its moods, tenses, numbers and persons, thus:

Present of the infinitive. *être porté, portés, portée or portées*, to be carried.

Participle passive or past. *porté, portés, portée or portées*, carried.

## INDICATIVE.

Present.	{	S. <i>je suis porté or portée</i> , I am carried; <i>tu es porté or portée</i> , thou art carried; <i>il est porté</i> , he or it is carried; <i>elle est portée</i> , she or it is carried; <i>on est porté</i> , one is carried, or they or people are carried.
		P. <i>nous sommes portés or portées</i> we are carried; <i>vous êtes porté, portée, portés or portées</i> , you are carried; <i>ils sont portés</i> , they are carried; <i>elles sont portées</i> , they are carried.
Imperfect.	{	S. <i>j'étais porté or portée</i> , &c. I was carried, &c.
		P. <i>nous étions portés or portées</i> , &c. we were carried, &c.
First preterperfect.	{	S. <i>je fus porté or portée</i> , &c. I was carried, &c.
		P. <i>nous fumes portés or portées</i> , &c. we were carried, &c.
Second preterperfect.	{	S. <i>j'ai été porté or portée</i> , &c. I have been carried, &c.
		P. <i>nous avons été portés or portées</i> , &c. we have been carried, &c.
First preterpluperf.	{	S. <i>j'avais été porté or portée</i> , &c. I had been carried, &c.
		P. <i>nous avions été portés or portées</i> , &c. we had been carried, &c.

- Second preter-pluperf. { S. *j'eus été porté* or *portée*, &c. I had been carried, &c.  
P. *nous eumes été portés* or *portées*, &c. we had been carried, &c.
- Future. { S. *je serai porté* or *portée*, &c. I shall or will be carried, &c.  
P. *nous serons portés* or *portées*, &c. we shall or will be carried, &c.

IMPERATIVE.

- Present and Future. { S. *sois porté* or *portée*, be carried; *qu'il soit porté*, let him or it be carried; *qu'elle soit portée*, let her or it be carried; *qu'on soit porté*, let one, them or people be carried.  
P. *soyons portés* or *portées*, let us be carried; *soyez porté, portée, portés* or *portées*, be carried; *qu'ils soient portés*, let them be carried; *qu'elles soient portées*, let them be carried.

CONJUNCTIVE.

- Present. { S. *je sois porté* or *portée*, &c. I may be carried, &c.  
P. *nous soyons portés* or *portées*, &c. we may be carried, &c.
- Conditional. { S. *je serois porté* or *portée*, &c. I should, would, could or might be carried, &c.  
P. *nous serions portés* or *portées*, &c. we should, &c.
- First preter-perfect. { S. *je fusse portée* or *portée*, &c. I should, &c. as the former, &c.  
P. *nous fussions portés* or *portées*, &c. we should, &c.
- Second preter-perfect. { S. *j'aie été porté* or *portée*, &c. I may have been carried, &c.  
P. *nous ayons été portés* or *portées*, &c. we may have been carried, &c.
- First preter-pluperf. { S. *j'aurois été porté* or *portée*, &c. I should, would, could or might have been carried, &c.  
P. *nous aurions été portés* or *portées*, &c. we should, &c.
- Second preter-pluperf. { S. *j'eusse été porté* or *portée*, &c. I should, &c. as the former.  
P. *nous eussions été portés* or *portées*, &c. we should, &c.
- Future. { S. *j'aurai été porté* or *portée*, &c. I shall have been carried, &c.  
P. *nous aurons été portés* or *portées*, &c. we shall have been carried, &c.

## INFINITIVE.

Present. *être porté, portée, portés or portées*, to be carried.

Preterperfect. *avoir été porté, portée, portés or portées*, to have been carried.

## PARTICIPLES.

Present. *étant porté, portée, portés or portées*, being carried.

Preterperfect. *ayant été porté, portée, portés or portées*, having been carried.

## S E C T. X.

## OF IRREGULAR VERBS.

**T**HE irregular verbs, as has already been said, Page 365, are those; which, in some of their terminations, differ from the regular verbs of the same conjugation.

Observe that all those verbs are regular which are not in the following lists of irregular verbs.

## IRREGULAR VERBS of the first Conjugation.

461. There are five irregular verbs of this conjugation, viz. *aller*, to go; and its compound *s'en aller*, to go away; *envoyer*, to send; and its compound *renvoyer*, to send back; and *puer*, to stink: the four first are only irregular, the last is both irregular and defective.

Present of the infinitive. *aller*, to go.

Participle passive. *allé, allée, allés or allées*, gone.

## INDICATIVE.

Present.	{	<i>je vais</i> , I go, do go or am going.
		<i>tu vas</i> , thou goest, &c.
		<i>il va</i> , he or it goes, &c.
		<i>elle va</i> , she or it goes, &c.
		<i>on va</i> , one goes, &c. or they or people go, &c.
		<i>nous allons</i> , we go, &c.
		<i>vous allez</i> , you go, &c.
		<i>ils or elles vont</i> , they go, &c.

Imper-



Imper-  
fect.

*j'allois*, I went, did go or was going.  
*tu allois*, thou went'st, &c.  
*il alloit*, he or it went, &c.  
*elle alloit*, she or it went, &c.  
*on alloit*, one went, &c. or they or people went, &c.  
*nous allions*, we went, &c.  
*vous alliez*, you went, &c.  
*ils or elles alloient*, they went, &c.

First  
preter-  
perfect.

*j'allai*, I went or did go.  
*tu allas*, thou went'st, &c.  
*il alla*, he or it went, &c.  
*elle alla*, she or it went, &c.  
*on alla*, one went, &c. or they or people went, &c.  
*nous allames*, we went, &c.  
*vous allates*, you went, &c.  
*ils or elles allèrent*, they went, &c.

Second  
preter-  
perfect.

*je suis allé or allée*, I have gone.  
*tu es allé or allée*, thou hast &c.  
*il est allé*, he or it has &c.  
*elle est allée*, she or it has &c.  
*on est allé*, one has &c. or they or people have &c.  
*nous sommes allés or allées*, we have &c.  
*vous êtes allé or allée*, } you have &c.  
*vous êtes allés or allées*, }  
*ils sont allés*, they have &c.  
*elles sont allées*, they have &c.

First  
preter-  
pluperf.

*j'étois allé or allée*, I had gone.  
*tu étois allé or allée*, thou hadst &c.  
*il étoit allé*, he or it had &c.  
*elle étoit allée*, she or it had &c.  
*on étoit allé*, one, they or people had &c.  
*nous étions allés or allées*, we had &c.  
*vous étiez allé or allée*, } you had &c.  
*vous étiez allés or allées*, }  
*ils étoient allés*, they had &c.  
*elles étoient allées*, they had &c.

Second  
preter-  
pluperf.

*je fus allé or allée*, I had &c. as the former.  
*tu fus allé or allée*, thou hadst &c.  
*il fut allé*, he or it had &c.  
*elle fut allée*, she or it had &c.  
*on fut allé*, one, they or people had &c.  
*nous fumes allés or allées*, we had &c.  
*vous futes allé or allée*, } you had &c.  
*vous futes allés or allées*, }  
*ils furent allés*, they had &c.  
*elles furent allées*, they had &c.

Future.

Future.	<i>j'irai</i> , I shall or will go.
	<i>tu iras</i> , thou shalt or wilt go.
	<i>il ira</i> , he or it shall or will go.
	<i>elle ira</i> , she or it shall or will go.
	<i>on ira</i> , one, they or people shall or will go.
	<i>nous irons</i> , we shall or will go.
	<i>vous irez</i> , you shall or will go.
	<i>ils</i> or <i>elles iront</i> , they shall or will go.

### IMPERATIVE.

Present and Future.	<i>va</i> , go; <i>qu'il aille</i> , let him or it go; <i>qu'elle aille</i> , let her or it go; <i>qu'on aille</i> , let one, them or people go.
	<i>allons</i> , let us go; <i>allez</i> , go; <i>qu'ils</i> or <i>qu'elles aillent</i> , let them go.

### CONJUNCTIVE.

Present.	<i>j'aie</i> , I may go.
	<i>tu aies</i> , thou may'st go.
	<i>il aie</i> , he or it may go.
	<i>elle aie</i> , she or it may go.
	<i>on aie</i> , one, they or people may go.
	<i>nous allions</i> , we may go.
	<i>vous alliez</i> , you may go.
	<i>ils</i> or <i>elles aient</i> , they may go.
Conditional.	<i>j'irois</i> , I should, would, could or might go.
	<i>tu irois</i> , thou shouldst, &c.
	<i>il irait</i> , he or it should, &c.
	<i>elle irait</i> , she or it should, &c.
	<i>on irait</i> , one, they or people should, &c.
	<i>nous irions</i> , we should, &c.
	<i>vous iriez</i> , you should, &c.
	<i>ils</i> or <i>elles iraient</i> , they should, &c.
First preter- perfect.	<i>j'allasse</i> , I should, &c. as the former.
	<i>tu allasses</i> , thou shouldst, &c.
	<i>il allât</i> , he or it should, &c.
	<i>elle allât</i> , she or it should, &c.
	<i>on allât</i> , one, they or people should, &c.
	<i>nous allussions</i> , we should, &c.
	<i>vous allassiez</i> , you should, &c.
	<i>ils</i> or <i>elles allassent</i> , they should, &c.

Second  
preter-  
perfect.

je sois allé or allée, I may have gone.  
tu sois allé or allée, thou may'st &c.  
il soit allé, he or it may &c.  
elle soit allée, she or it may &c.  
on soit allé, one, they or people may &c.  
nous soyons allés or allées, we may &c.  
vous soyez allé or allée, } you may &c.  
vous soyez allés or allées, }  
ils soient allés, they may &c.  
elles soient allées, they may &c.  
je serois allé or allée, I should, would, could or might  
have gone.

First  
preter-  
pluperf.

tu serois allé or allée, thou shouldst, &c.  
il seroit allé, he or it should, &c.  
elle seroit allée, she or it should, &c.  
on seroit allé, one, they or people should, &c.  
nous serions allés or allées, we should, &c.  
vous seriez allé or allée, } you should, &c.  
vous seriez allés or allées, }  
ils seroient allés, they should, &c.  
elles seroient allées, they should, &c.

Second  
preter-  
pluperf.

je fusse allé or allée, I should, &c. as the former.  
tu fusses allé or allée, thou shouldst, &c.  
il fût allé, he or it should, &c.  
elle fût allée, she or it should, &c.  
on fût allé, one, they or people should, &c.  
nous fussions allés or allées, we should, &c.  
vous fussiez allé or allée, } you should, &c.  
vous fussiez allés or allées, }  
ils fussent allés, they should, &c.  
elles fussent allées, they should, &c.  
je serai allé or allée, I have gone, or I shall have  
gone.

Future.

tu seras allé or allée, thou hast &c.  
il sera allé, he or it has &c.  
elle sera allée, she or it has &c.  
on sera allé, one has &c. or they or people have  
&c.  
nous serons allés or allées, we have &c.  
vous serez allé or allée, } you have &c.  
vous serez allés or allées, }  
ils seront allés, they have &c.  
elles seront allées, they have &c.

INFINITIVE.

Present. *aller*, to go.

Preterperfect. *être allé, allée, allés or allées*, to have gone.

PARTICIPLES.

Present. *allant*, going.

Preterperfect. *étant allé, allée, allés or allées*, having gone.

Observe that the irregular verb *aller*, to go; *revenir*, to come back; and the regular verb *retourner*, to return; are often conjugated as reflexive verbs, with the particle *en* placed in the manner;

*s'en aller*, to go away.

*allé, allée, &c.* gone away.

INDICATIVE.

*Je m'en vais*, I go, or go or am going away.

*tu t'en vas*, thou goest, &c.

*il s'en va*, he or it goes, &c.

*elle s'en va*, she or it goes, &c.

*Ils s'en vont*, they go, &c. or they or people go, &c.

*vous vous en allez*, we go, &c.

*vous vous en allez*, you go, &c.

*ils s'en vont*, they go, &c.

*J'étais allé*, &c. I went, did go or was going a-

way, &c.

*J'étais allé*, &c. I went or did go away,

&c.

*J'ai été allé*, &c. I have gone

away, &c.

*J'avais été allé*, &c. I had gone a-

way, &c.

*J'avais été allé*, &c. I had gone a-

way, &c.

*J'irai*, &c. I shall go away, &c.

CONJUGATION.

*Je m'en vais*, I go, or go or am going away.

*tu t'en vas*, thou goest, or thou or it go away; go'st

*il s'en va*, he or it goes, or he or it go away.

*elle s'en va*, she or it goes, or she or it go away.

*Ils s'en vont*, they go, or they or it go away.

*vous vous en allez*, we go, or we or it go away.

CON-

CONJUNCTIVE.

Present. *je m'en aille*, &c. I may go away, &c.

Conditional. *je m'en irois*, &c. I should, would, could or might go away, &c.

First preterperfect. *je m'en allasse*, &c. I should, &c. as the former, &c.

Second preterperfect. *je m'en sois allé* or *allée*, &c. I may have gone away, &c.

First preterplu. *je m'en serois allé* or *allée*, &c. I should, would, could or might have gone away, &c.

Second preterplu. *je m'en fusse allé* or *allée*, &c. I should, &c. as the former, &c.

Future. *je m'en serai allé* or *allée*, &c. I have or shall have gone away, &c.

INFINITIVE.

Present. *s'en aller*, to go away.

Preterperfect. *s'en être allé*, *allés*, &c. to have gone away.

PARTICIPLES.

Present. *s'en allant*, going away.

Preterperfect. *s'en étant allé*, *allée*, &c. having gone away.

As to the verb *envoyer* and its compound *renvoyer*, their irregularities consist only in the future's being lately written and pronounced, thus; *j'enverrai*, *tu enverras*, *il, elle* or *on enverra*, *nous enverrons*, *vous enverrez*, *ils* or *elles enverront*; instead of *j'envoyerais*, &c. and the conditional, thus; *j'enverrois*, *tu enverrois*, *il, elle* or *on enverroit*, *nous enverrions*, *vous enverriez*, *ils* or *elles enverroient*, instead of *j'envoyerois*, &c.

*Puer* or *puir*, to stink, has no participle passive, no compound, and no perfect tenses; besides which, it is not used in the first and second person of the plural of the imperfect tense, in the first person plural of the imperative, and in the first and second plural of the present of the conjunctive. Its irregularity is in the present. S. *je pus*, *tu pus*, *il put*.

Observe that instead of *on put*, we say *il put*, there is a stink.

Besides the five preceding irregular verbs of this conjugation, it is to be observed, that all the verbs, wherein *er* is preceded by *g*, have a small irregularity in their formation; which irregularity consists in placing an *e* between the *g* and the termination, when it happens to begin with an *a* or an *o*. For example in *porter*, we write *portons*, *portois*, *portoit*, *portoient*, *portai*,

*portai, portas, porta, portames, portates, portant*, without an *e* before the terminations *ois, ois, ois, oient, ai, as, a, ames, ates, ant*; and so in all other regular verbs, ~~wherein the termination~~ *er* is not preceded by *g*; but in *manger, obliger, changer*, and in all verbs, where the termination *er* is preceded by *g*, we write thus, with an *e* placed between the *g* and the termination, when it happens to begin with *a* or *o*; *mangeois, mangeois, mangeoit, mangeoient, mangeai, mangede, manges, mangemens, mangeates, mangeant*.

#### IRREGULAR VERBS of the SECOND CONJUGATION.

462. This conjugation has nineteen primitive irregular verbs, besides their compounds, viz.

1. *Bouillir*, to boil; and its compound *rebouillir*, to boil again.

2. *Courir* or *courre*, to run; and its compounds *acourir*, to run to; *concourir*, to concur; *discourir*, to discourse; *encourir*, to incur; *parcourir*, to run over; *secourir*, to succour or help; and *recourir*, to run again, or have recourse.

3. *Cueillir*, to gather or pluck; and its compounds *accueillir*, to overtake; *recueillir*, to gather or collect.

4. *Dormir*, to sleep; and its compounds *endormir*, to lull to sleep; *redormir*, to sleep again; *rendormir*, to lull to sleep again.

5. *Faillir*, to do amiss, to err, to mistake.

6. *Fuir*, to fly; and its compound *s'enfuir*, to fly or run away.

7. *Mentir*, to lie; and its compound *démentir*, to belie.

8. *Mourir*, to die; and its compound *se mourir*, to be dying.

9. *Ouir*, to hear.

10. *Partir*, to set out; and its compound *départir*, to divide or distribute; and *repartir*, to set out again, to go back again, to share again, or to reply.

11. *Quirir*, to fetch; and its compounds *acquérir*, to acquire; *requirir*, to require; *s'enquérir*, to enquire; and *conquérir*, to conquer.

12. *Se repentir*, to repent.

13. *Saillir*, to leap or gush out; and its compounds *assaillir*, to assault; and *treffaillir*, to start.

14. *Sentir*, to feel or smell; and its compounds *consentir*, to consent; *pressentir*, to foresee; and *ressentir*, to feel or be sensible of.

15. *Servir*, to serve; and its compound *desservir*, to take away.

16.

16. *Sortir*, to go out; and its compound *ressortir*, to go out again.

17. *Vêtir*, to cloathe; and its compound *revêtir*, to cloathe or to invest.

18. *Gésir*, to lay.

19. *Issir*, to come from or descend.

They are thus form'd: 1. *bouillir*, to boil.

Present of the infinitive. *bouillir*, to boil.

Participle passive. *bouilli*, boil'd.

INDICATIVE.

Present. { *je bous, tu bous, il bout.*  
*nous bouillons, vous*  
*bouillez, ils bouillent.*

Imperfect. { *je bouillois, tu bouil-*  
*lois, il bouilloit.*  
*nous bouillions, vous*  
*bouilliez, ils bouil-*  
*loient.*

First perfect. { *je bouillis, tu bouillis,*  
*il bouillit.*  
*nous bouillîmes, vous*  
*bouillîtes, ils bouilli-*  
*rent.*

2<sup>d</sup> perf. { *j'ai*  
1<sup>a</sup> plu. { *j'avois* } *bouilli, &c.*  
2<sup>d</sup> plu. { *j'eus*

Future. { *je bouillirai, tu bouil-*  
*liras, il bouillira.*  
*nous bouillirons, vous*  
*bouillirez, ils bouil-*  
*liront.*

CONJUNCTIVE.

Present. { *je bouille, tu bouilles,*  
*il bouille.*  
*nous bouillions, vous*  
*bouilliez, ils bouil-*  
*lent.*

Conditional. { *je bouillirois, tu bouil-*  
*lirois, il bouilliroit.*  
*nous bouillirions, vous*  
*bouilliriez, ils bouil-*  
*liroient.*

First perfect. { *je bouillisse, tu bouil-*  
*lisses, il bouillît.*  
*nous bouillissions, vous*  
*bouillissiez, ils bouil-*  
*lissent.*

2<sup>d</sup> perf. { *j'aie*  
1<sup>a</sup> plu. { *j'aurois* } *bouilli,*  
2<sup>d</sup> plu. { *j'eusse* } *&c.*  
Future. { *j'aurai*

INFINITIVE.

Present. *bouillir*.

Preterperfect. *avoir bouilli*.

IMPERATIVE.

Present { *bous, qu'il bouille.*  
and { *bouillons, bouillez,*  
Future. { *qu'ils bouillent.*

PARTICIPLES.

Present. *bouillant*.

Preterperfect. *ayant bouilli*.

And so is form'd its compound *rebouillir*, to boil again.

2. *Courir*, to run.

Present of the infinitive. *courir* or *courre*, to run.

Participle passive. *couru*, run.

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INDICATIVE.		CONJUNCTIVE.	
Present.	$\left\{ \begin{array}{l} \text{je cours, tu cours, il} \\ \text{court.} \\ \text{nous courons, vous cou-} \\ \text{rez, ils courent.} \end{array} \right.$	Present.	$\left\{ \begin{array}{l} \text{je coure, tu coures, il} \\ \text{coure.} \\ \text{nous courions, vous} \\ \text{couriez, ils courent.} \end{array} \right.$
	$\left\{ \begin{array}{l} \text{je courrois, tu courrois,} \\ \text{il courait.} \\ \text{nous courions, vous cou-} \\ \text{riez, ils couraient.} \end{array} \right.$		$\left\{ \begin{array}{l} \text{je courrois, tu cour-} \\ \text{rois, il courrait.} \\ \text{nous courrions, vous} \\ \text{courriez, ils cour-} \\ \text{roient.} \end{array} \right.$
Imper- fect.	$\left\{ \begin{array}{l} \text{je cours, tu cours, il} \\ \text{court.} \\ \text{nous courumes, vous} \\ \text{courutes, ils couru-} \\ \text{rent.} \end{array} \right.$	Condi- tional.	$\left\{ \begin{array}{l} \text{je courusse, tu courus-} \\ \text{ses, il courût.} \\ \text{nous courussions, vous} \\ \text{courussiez, ils cou-} \\ \text{russent.} \end{array} \right.$
First perfect.	$\left\{ \begin{array}{l} \text{j'ai,} \\ \text{j'avois} \end{array} \right\} \text{ couru, \&c.}$	First perfect.	$\left\{ \begin{array}{l} \text{j'ai,} \\ \text{j'aurais} \end{array} \right\} \text{ couru,}$
2 <sup>d</sup> perf. 1 <sup>st</sup> plu. 2 <sup>d</sup> plu.	$\left\{ \begin{array}{l} \text{j'eus} \\ \text{je courrai, tu courras,} \\ \text{il courra.} \end{array} \right.$	2 <sup>d</sup> perf. 1 <sup>st</sup> plu. 2 <sup>d</sup> plu.	$\left\{ \begin{array}{l} \text{j'eusse} \\ \text{j'aurai} \end{array} \right\} \text{ \&c.}$
Future.	$\left\{ \begin{array}{l} \text{nous courrons, vous} \\ \text{courrez, ils courront.} \end{array} \right.$	Future.	$\left\{ \begin{array}{l} \text{j'aurai} \end{array} \right.$

IMPERATIVE.		INFINITIVE.	
Present and Future.	$\left\{ \begin{array}{l} \text{cours, qu'il coure.} \\ \text{courons, courez, qu'ils} \\ \text{courent.} \end{array} \right.$	Present.	<i>courir.</i>
		Preterperfect.	<i>avoir couru.</i>
PARTICIPLES.			
		Present.	<i>courant.</i>
		Preterperfect.	<i>ayant couru.</i>

Observe that the present *courir* is always used; except in this hunting term, *le laisser courre*, to let it run; it is true that *courre* may also be used in a few other expressions, but as *courir* is as good, and the learner cannot err by making use of it, I advise him so to do.

Its compounds are conjugated in the same manner; except *accourir*, to run to; which is conjugated with the help of the auxiliary *être* in its compound tenses.

## 3. Cueillir, to gather or pluck.

Present of the infinitive. *cueillir*, to gather or pluck.

Participle passive. *cueilli*, gather'd.

INDICATIVE.			
Present.	$\left\{ \begin{array}{l} \text{je cueille, tu cueilles,} \\ \text{il cueille.} \\ \text{nous cueillons, vous} \\ \text{cueillez, ils cueillent.} \end{array} \right.$	Imper- fect.	$\left\{ \begin{array}{l} \text{je cueillois, tu cueillois,} \\ \text{il cueilloit.} \\ \text{nous cueillions, vous} \\ \text{cueilliez, ils cueil-} \\ \text{loient.} \end{array} \right.$
			First



First perfect. { *je cueillis, tu cueillis, il cueillit. nous cueillimes, vous cueillites, ils cueillirent.*

2<sup>d</sup> perf. { *j'ai*  
1<sup>st</sup> plu. { *j'avois* } *cueilli, &c.*  
2<sup>d</sup> plu. { *j'eus*

Future. { *je cueillerai, tu cueilleras, il cueillera. nous cueillerons, vous cueillerez, ils cueilleront.*

IMPERATIVE.

Present { *cueille, qu'il cueille.*  
and { *cueillons, cueillez,*  
Future. { *qu'ils cueillent.*

CONJUNCTIVE.

Present. { *je cueille, tu cueilles, il cueille. nous cueillons, vous cueilliez, ils cueillent.*

Conditional. { *je cueillerois, tu cueillerois, il cueilleroit. nous cueillerions, vous cueilleriez, ils cueilleroient.*

First perfect. { *je cueillisse, tu cueillisses, il cueillit. nous cueillissions, vous cueillissiez, ils cueillissent.*

2<sup>d</sup> perf. { *j'aie*  
1<sup>st</sup> plu. { *j'aurais* } *cueill,*  
2<sup>d</sup> plu. { *j'eusse* } *&c.*  
Future. { *j'aurai*

INFINITIVE.

Present. *cueillir.*  
Preterperfect. *avoir cueilli.*

PARTICIPLES.

Present. *cueillant.*  
Preterperfect. *ayant cueilli.*

Its compounds *accueillir*, and *recueillir* are form'd in the same manner.

4. *Dormir*, to sleep.

Present of the infinitive. *dormir*, to sleep.

Participle passive. *dormi*, slept.

INDICATIVE.

Present. { *je dors, tu dors, il dort. nous dormons, vous dormez, ils dorment.*

Imperfect. { *je dormois, tu dormois, il dormoit. nous dormions, vous dormiez, ils dormoient.*

First perfect. { *je dormis, tu dormis, il dormit. nous dormimes, vous dormites, ils dormirent.*

3 Comp. *j'ai, j'avois, j'eus, &c.*

Future. { *je dormirai, tu dormiras, il dormira. nous dormirons, vous dormirez, ils dormiront.*

IMPERATIVE.

Present { *dors, qu'il dorme.*  
and { *dormons, dormez,*  
Future. { *qu'ils dorment.*

CONJUNCTIVE.

Present. { *je dorme, tu dormes, il dorme. nous dormions, vous dormiez, ils dorment.*

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Conditional.	{	<i>je dormirois, tu dormirois, il dormiroit.</i>	2 <sup>d</sup> perf.	{	<i>j'aie</i>	} <i>dormi, &amp;c.</i>	
		<i>nous dormirions, vous dormiriez, ils dormiraient.</i>	1 <sup>a</sup> plu.		<i>j'aurais</i>		
			2 <sup>d</sup> plu.		<i>j'eusse</i>		
			Future.		<i>j'aurai</i>		
INFINITIVE.							
First perfect.	{	<i>je dormisse, tu dormisses, il dormit.</i>	Present.	<i>dormir.</i>			
		<i>nous dormissions, vous dormissiez, ils dormissent.</i>	Preterperfect.	<i>avoir dormi,</i>			
			PARTICIPLES,				
			Present.	<i>dormant.</i>			
			Preterperfect.	<i>ayant dormi,</i>			

Its compounds *endormir*, to lull to sleep; *redormir*, to sleep again; and *rendormir*, to lull to sleep again; are conjugated in the same manner.

## 5. *Faillir*, to do amiss, err or mistake.

*Faillir*, to do amiss, is only used in the following tenses,  
Participle passive. *failli*, done amiss.

INDICATIVE.			CONJUNCTIVE.		
First perfect.	{	<i>je faillis, tu faillis, il faillit.</i>	First perfect.	{	<i>je faillisse, tu faillisses, il faillit.</i>
		<i>nous faillimes, vous faillites, ils faillirent.</i>			<i>nous faissions, vous faissiez, ils faillissent.</i>
2 <sup>d</sup> perf.	{	<i>j'ai</i>	2 <sup>d</sup> perf.	{	<i>j'aie</i>
1 <sup>a</sup> plu.	{	<i>j'avois</i>	1 <sup>a</sup> plu.	{	<i>j'aurais</i>
2 <sup>d</sup> plu.	{	<i>j'eus</i>	2 <sup>d</sup> plu.	{	<i>j'eusse</i>
			} <i>failli, &amp;c.</i>		

## INFINITIVE.

Present. *faillir*.

Preterperfect. *avoir failli*.

## PARTICIPLE.

Preterperfect. *ayant failli*.

## 6. *Fuir*, to fly.

Present of the infinitive. *fuir*, to fly.

Participle passive. *fui*, fled; this participle has no feminine gender.

## INDICATIVE.

Present.	{	<i>je fuis, tu fuis, il fuit.</i>	Imperfect.	{	<i>je fuyois, tu fuyois, il fuyoit.</i>
		<i>nous fuyons, vous fuyez, ils fuyaient.</i>			<i>nous fuyions, vous fuyiez, ils fuyaient.</i>

First

First perfect.	{ <i>je suis, tu suis, il suit.</i> <i>nous fuimes, vous fuîtes, ils fuirent.</i>
2 <sup>d</sup> perf.	{ <i>j'ai</i>
1 <sup>a</sup> plu.	{ <i>j'avois</i>
2 <sup>d</sup> plu.	{ <i>j'eus</i>
	{ <i>fui, &amp;c.</i>
	{ <i>je fuirai, tu fuiras, il fuira.</i>
Future.	{ <i>nous fuirons, vous fuirez, ils fuiront.</i>

IMPERATIVE.

Present	{ <i>fuis, qu'il fuye.</i>
and	{ <i>fuyons, fuyez, qu'ils fuyent.</i>

CONJUNCTIVE.

Present.	{ <i>je fuye, tu fuyes, il fuye.</i>
	{ <i>nous fuyions, vous fuyiez, ils fuyaient.</i>

Conditional.	{ <i>je fuirois, tu fuirais, il fuirait.</i>
	{ <i>nous fuirions, vous fuiriez, ils fuiraient.</i>
	{ <i>je fusse, tu fusses, il fût.</i>
First perfect.	{ <i>nous fuissions, vous fuissiez, ils fussent.</i>
2 <sup>d</sup> perf.	{ <i>j'aie</i>
1 <sup>a</sup> plu.	{ <i>j'aurois</i>
2 <sup>d</sup> plu.	{ <i>j'eusse</i>
Future.	{ <i>j'aurai</i>
	{ <i>fui, &amp;c.</i>

INFINITIVE.

Present.	<i>fuir.</i>
Preterperfect.	<i>avoir fui.</i>

PARTICIPLES.

Present.	<i>fuyant.</i>
Preterperfect.	<i>ayant fui.</i>

Its compound *s'enfuir*, to fly or run away, is form'd in the same manner; but, as all other reflexive verbs, it must be conjugated in its compound tenses, with the help of *être*, and not of *avoir*.

7. *Mentir*, to lie.

Present of the infinitive. *mentir*, to lie.

Participle passive. *menti*, lied.

INDICATIVE.

Present.	{ <i>je mens, tu mens, il ment.</i>
	{ <i>nous mentons, vous mentez, ils mentent.</i>
	{ <i>je mentois, tu mentois, il mentoit.</i>
Imperfect.	{ <i>nous mentions, vous mentiez, ils mentoient.</i>
	{ <i>je mentis, tu mentis, il mentit.</i>
First perfect.	{ <i>nous mentimes, vous mentîtes, ils mentirent.</i>

2 <sup>d</sup> perf.	{ <i>j'ai</i>
1 <sup>a</sup> plu.	{ <i>j'avois</i>
2 <sup>d</sup> plu.	{ <i>j'eus</i>
	{ <i>menti, &amp;c.</i>
	{ <i>je mentirai, tu mentiras, il mentira.</i>
Future.	{ <i>nous mentirons, vous mentirez, ils mentiront.</i>

IMPERATIVE.

Present	{ <i>mens, qu'il mente.</i>
and	{ <i>mentons, mentez, qu'ils mentent.</i>
Future.	{ <i>mentent.</i>

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CONJUNCTIVE.		2 <sup>d</sup> perf.	} menti, &c.		
Present.	{	<i>je mente, tu mentes, il mente.</i>		} <i>j' aie</i>	
		<i>nous mention, vous mentiez, ils mentent.</i>			} <i>j' aurois</i>
Conditional.		{		<i>je mentirois, tu mentirois, il mentiroit.</i>	
				<i>nous mentirions, vous mentiriez, ils mentiraient.</i>	} <i>j' aurai</i>
First perfect.		{		<i>je mentisse, tu mentisses, il mentît.</i>	
			<i>nous mentissions, vous mentissiez, ils mentissent.</i>		

INFINITIVE.	
Present.	<i>mentir.</i>
Preterperfect.	<i>avoir menti.</i>

PARTICIPLES.	
Present.	<i>mentant.</i>
Preterperfect.	<i>ayant menti.</i>

Its compound *démentir*, to belie, is form'd in the same manner:

## 8. Mourir, to die,

Present of the infinitive. *mourir*, to die.

Participle passive. *mort, morte, morts or mortes*, dead.

INDICATIVE.		IMPERATIVE.	
Present.	{	Present and Future.	{
Imperfect.	{		
First perfect.	{		
2 <sup>d</sup> perf.	{		
1 <sup>a</sup> plu.	{		
2 <sup>d</sup> plu.	{		
	{		
Future.	{		

CONJUNCTIVE.	
Present.	{
Conditional.	{
First perfect.	{

2 <sup>d</sup> perf. { <i>je sois</i>	} mort or	Preterperfect. <i>être mort, morte,</i>
1 <sup>st</sup> plu. { <i>je serois</i>		&c.
2 <sup>d</sup> plu. { <i>je fusse</i>		PARTICIPLES.
Future. { <i>je serai</i>		Present. <i>mourant.</i>
INFINITIVE.		Preterperfect. <i>étant mort, morte,</i>
Present. <i>mourir.</i>		&c.

Its compound *se mourir*, to be dying, is only used in the following tenses.

Present of the infinitive. *se mourir*, to be dying.

INDICATIVE.

Present. { <i>je me meurs, tu te meurs, il se meurt.</i>	}	<i>nous nous mourons, vous vous mourez, ils se meurent.</i>
Imperfect. { <i>je me mourais, tu te mourais, il se mourait.</i>		
<i>nous nous mourions, vous vous mouriez, ils se mouraient.</i>		

IMPERATIVE.

Present and Future. *qu'il se meure, qu'ils se meurent.*

CONJUNCTIVE.

Present. { <i>je me meure, tu te meures, il se meure.</i>	}	<i>nous nous mourions, vous vous mouriez, ils se meurent.</i>
Conditional. { <i>je me mourrais, tu te mourrais, il se mourrait.</i>		
<i>nous nous mourrions, vous vous mourriez, ils se mourroient.</i>		

INFINITIVE.

Present. *se mourir.*

PARTICIPLE.

Present. *se mourant.*

9. *Ouir*, to hear; this verb is only used in the following tenses.

INDICATIVE.

First perfect. { <i>j'ouis, tu ouis, il ouit.</i>	}	<i>nous ouïmes, vous ouïtes, ils ouïrent.</i>
2 <sup>d</sup> perf. { <i>j'ai</i>		
1 <sup>st</sup> plu. { <i>j'avois</i>		
2 <sup>d</sup> plu. { <i>j'eus</i>	} oui, &c.	

INFINITIVE.

Preterperfect. *avoir oui.*

CONJUNCTIVE.

First perfect. { <i>j'ouïsse, tu ouïsses, il ouït.</i>	}	<i>nous ouïssions, vous ouïssiez, ils ouïssent.</i>
2 <sup>d</sup> perf. { <i>j'aie</i>		
1 <sup>st</sup> plu. { <i>j'aurois</i>		
2 <sup>d</sup> plu. { <i>j'eusse</i>	} oui, &c.	
Future. { <i>j'aurai</i>		

PARTICIPLE.

Preterperfect. *ayant oui.*

Instead of *ouir*, we make use of *entendre*.

## PRACTICE.

Observe that the word *entendre* is used in every place where the term *ouir* may be used: whereas *ouir* is not applicable wherever *entendre* is proper. It seems as if *ouir* may be used, only when a thing is heard by chance, and without design; and that *entendre* should be used, where our curiosity and attention are engaged.

Remarquez qu'on se sert d'*entendre* par tout où l'on se sert d'*ouir*: mais qu'on ne se sert pas d'*ouir* par tout où l'on se sert d'*entendre*. Il semble qu'on ne doive se servir d'*ouir*, que quand il s'agit d'une chose qu'on entend par hazard, & sans dessein; & qu'il faille se servir d'*entendre*, quand la chose attire notre curiosité & notre attention.

10. *Partir*, to set out.

This verb is form'd in its simple tenses like *mentir*, but in its compound tenses, it is conjugated with the help of *être*; whereas *mentir* is conjugated with the help of *avoir* in those tenses.

Its compound *repartir*, to set out again, or to go back again, is conjugated in the same manner; but *départir*, to divide or distribute; and *repartir*, when it signifies to reply or to share again, are conjugated with the help of *avoir* in their compound tenses.

11. *Quérir*, to fetch.

This verb is only used in the present of the infinitive, and is always preceded by one of these verbs, *viz.* *aller*, *venir* or *envoyer*; as, *il l'est allé quérir*, he is gone to fetch it; *venez le quérir*, come to fetch it; *il m'a envoyé quérir*, he sent for me.

Its compounds *acquérir*, to acquire; and *requérir*, to require, are thus conjugated.

Present of the infinitive. *acquérir*, to acquire.

Participle passive. *acquis*, acquired.

## INDICATIVE.

Present.	{	<i>j'aquiers, tu aquiers,</i>	First perfect.	{	<i>j'acquis, tu aquis, il aquit.</i>
		<i>il aquiert.</i>			<i>nous aquimus, vous aquites, ils aquient.</i>
		<i>nous aquérons, vous aquérez, ils aquieront.</i>			<i>2<sup>d</sup> perf. j'ai</i>
					<i>1<sup>a</sup> plu. j'avois</i>
Imperfect.	{	<i>j'aquerois, tu aquerois, il aqueroit.</i>	2 <sup>d</sup> plu.	{	<i>j'eus</i>
		<i>nous aquérions, vous aquériez, ils aqueroient.</i>			<i>j'aquerrai, tu aquerras, il aquerra.</i>
					<i>Future. nous aquerrons, vous aquerrez, ils aqueront.</i>

IMPE-

IMPERATIVE.

Present { *aquiers, qu'il aquiré.*  
and { *aquérons, aquérez,*  
Future. { *qu'ils aquierent.*

First perfect.

{ *j'aquissé, tu aquissés,*  
*il aquit.*  
*nous aquissions, vous*  
*aquissiez, ils aquis-*  
*sent.*

CONJUNCTIVE.

Present. { *j'aquière, tu aquières,*  
*il aquiré.*  
*nous aquérions, vous*  
*aquériez, ils aquie-*  
*rent.*

2<sup>d</sup> perf.

1<sup>a</sup> plu.

2<sup>d</sup> plu.

Future.

{ *j'aie*  
*j'aurais*  
*j'eusse*  
*j'aurai* } *aquis, &c.*

INFINITIVE.

Condi- { *j'aquerrois, tu aquer-*  
tional. { *rois, il aquerroit.*  
*nous aquerrions, vous*  
*aquerriez, ils aquer-*  
*roient.*

Present. *aquérir.*

Preterperfect. *avoir aquis.*

PARTICIPLES.

Present. *aquérant.*

Preterperfect. *ayant aquis.*

The compound *s'enquérir*, to enquire, differs from *aquérir* only in the compound tenses, which are conjugated, as all other reflexive verbs, with the help of *être*.

The compound *conquérir*, to conquer, is also conjugated like *aquérir*; but it is not used in the present and imperfect of the indicative, in the imperative, and in the present and conditional of the conjunctive, instead of this verb, we say in those tenses.

INDICATIVE.

Present. { *je gagne or je remporte la victoire.*  
*tu gagnes or tu remportes la victoire.*  
*il gagne or il remporte la victoire.*  
*nous gagnons or nous remportons la victoire.*  
*vous gagnez or vous remportez la victoire.*  
*ils gagnent or ils remportent la victoire.*  
Imperfect. *je gagnais or je remportais la victoire, &c.*

IMPERATIVE.

Present and Future. *gagne or remporte la victoire, &c.*

CONJUNCTIVE.

Present. *je gagne or je remporte la victoire, &c.*

Conditional. *je gagnerais or je remporterais la victoire, &c.*

12. *Se repentir*, to repent, is form'd like *partir*.

13. *Saillir*, to leap or gush out; and its compounds *assaillir*, to assault or set upon; and *treffaillir*, to start, are seldom used; when used, they are form'd like *cueillir*; except in the future

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of the indicative, and in the conditional, which make *saillirai*, *assaillirai*, *tressaillirai*, *saillirois*, *assaillirois* and *tressaillirois*; whereas *cueillir* makes in those tenses *cueillera* and *cueillerois*.

14. *Sentir*, to feel or smell; and its compounds *consentir*, to consent; *présentir*, to foresee; and *ressentir*, to feel or be sensible of, are conjugated like *mentir*.

15. *Servir*, to serve; and its compound *desservir*, to take away, are also conjugated like *mentir*.

16. *Sortir*, to go out; and its compound *ressortir*, to go out again, are conjugated like *partir*.

17. *Vêtir*, to clothe, is seldom used except in the infinitive and participle passive, *vêtu*, clothed; but instead of *vêtir*, we make use of *habiller*, to dress or clothe.

Its compound *revêtir*, to invest or give possession, is not used in the present singular of the indicative. It is thus conjugated:

Present of the infinitive. *revêtir*, to invest or give possession.  
Participle passive. *revêtu*, invested.

INDICATIVE.		CONJUNCTIVE.	
Present.	<i>nous revêtons, vous revêtez, ils revêtent.</i>	Present.	<i>je revête, tu revêtes, il revête.</i>
	<i>je revêtois, tu revêtois, il revêtoit.</i>		<i>nous revêtions, vous revétiez, ils revétaient.</i>
Imperfect.	<i>nous revétions, vous revétiez, ils revêtoient.</i>	Conditional.	<i>je revêtirois, tu revêtirois, il revêtirait.</i>
	<i>je revétis, tu revétis, il revétit.</i>		<i>nous revétirions, vous revétiriez, ils revétiraient.</i>
First perfect.	<i>nous revétimes, vous revétîtes, ils revêtirent.</i>	First perfect.	<i>je revétisse, tu revétisses, il revêtît.</i>
	<i>2<sup>d</sup> perf. j'ai } revêtu, &amp;c.</i>		<i>nous revétissions, vous revétissiez, ils revétissent.</i>
2 <sup>d</sup> plu. j'avois } 2 <sup>d</sup> plu. j'eus }		2 <sup>d</sup> perf. j'aie } 1 <sup>a</sup> plu. j'aurais } 2 <sup>d</sup> plu. j'eusse }	<i>revêtu, &amp;c.</i>
	<i>je revêtirai, tu revêtiras, il revêtira.</i>		
Future.	<i>nous revétirons, vous revétirez, ils revêtiront.</i>	Future.	<i>j'aurai }</i>

IMPERATIVE.		INFINITIVE.	
Present	<i>revêts, qu'il revête.</i>	Present.	<i>revêtir.</i>
	<i>and } revêtons, revêtez,</i>		<i>Preterperfect. avoir revêtu.</i>
Future.	<i>qu'ils revêtent.</i>	PAR-	



PARTICIPLES.

Present. *revêtant*.

Preterperfect. *ayant revêtu*.

18. *Géfir*, to lay, is only used in the following moods, tenses and persons.

INDICATIVE.

Present. { *ci git*, here lays.  
          { *ci gisent*, here lay.  
Imper- { *ci gisoit*, here laid.  
fect.   { *ci gisoient*, here laid.

IMPERATIVE.

Present { *git*, lay; *qu'il gise*,  
          { let him or it lay;  
and       { *gisent*, let us lay;  
Future. { *gisent*, lay; *qu'ils gi-*  
          { *sent*, let them lay.

PARTICIPLE.

Present. *gisant*, laying.

19. *Issir*, to come or descend, is only used in its *participle passive*, which is *issu*, come or descended; as, *il est issu de sang royal*, he comes or is descended from royal blood, &c. and in the participle present, *issant*, in heraldry; as, *il porte de sinople au lyon issant de gueules*, he bears a lion gules upon a field vert.

463. The third conjugation has no irregular verbs; all that is to be observed, is, that *benir*, to bless, is form'd like *punir*; and that speaking of a benediction given by men, the participle passive, which otherwise is *beni*, is then *benit*; as, *du pain benit*, blessed bread; *de l'eau benite*, holy water, &c.

464. The fourth conjugation has no irregular verbs; however, observe that *apauvrir*, to impoverish, is form'd like *punir*.

IRREGULAR VERBS of the FIFTH CONJUGATION.

465. This conjugation has twenty-seven primitive irregular verbs, besides their compounds, *viz.*

1. *Boire*, to drink.
2. *Braire*, to bray.
3. *Circoncire*, to circumcise.
4. *Clore*, to close or shut; and its compounds, *enclore*, to inclose; *forclorre*, to foreclose or debar, a law-term; *éclore*, to blow or hatch; and these two, *conclure*, to conclude; *exclure*, to exclude; which are also compounds of *clorre*.
5. *Confire*, to preserve; and its compound *déconfire* to defeat.
6. *Coudre*, to sew; and its compounds *découdre*, to unsew; and *recoudre*, to sew again.

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7. *Croire*, to believe; and its compound *faire croire*, to impose upon.

8. *Dire*, to say or tell; and its compounds *contredire*, to contradict; *se dédire*, to retract; *mal dire*, to slander; *maudire*, to curse; *interdire*, to interdict; *prédire*, to foretell; and *redire*, to say, tell again, or repeat.

9. *Ecrire*, to write; and its compounds *circoncrire*, to circumscribe; *décrire*, to describe; *inscrire*, to inscribe; *prescrire*, to prescribe; *proscrire*, to out-law; *souscrire*, to subscribe; *transcrire*, to transcribe; and *récrire*, to write again.

10. *Etre*, to be.

11. *Faire*, to do or make; and its compounds *contrefaire*, to counterfeit; *défaire*, to undo or defeat; *forfaire*, to trespass; *mal faire*, to do ill; *parfaire*, to perfect; *refaire*, to do over again; *redéfaire*, to undo again; *satisfaire*, to satisfy; and *surfaire*, to ask too much.

12. *Frir*, to fry.

13. *Lire*, to read; and its compounds *élire*, to elect; and *relire*, to read again.

14. *Mêtrer*, to put or place; and its compounds *admettre*, to admit; *commettre*, to commit; *démêtrer*, to turn out; *s'entremêtrer*, to interpose; *omettre*, to omit; *permettre*, to permit; *promettre*, to promise; *compromettre*, to expose; *remettre*, to put again or to remit; *soumettre*, to subdue; and *transmettre*, to transmit.

15. *Moudre*, to grind; and its compound *émoudre*, to grind.

16. *Naître*, to be born; and its compound *renaitre*, to be born again.

17. *Paitre*, to feed; and its compound *repaitre*, to feed or bait.

18. *Plaire*, to please; and its compounds *complaire*, to please or humour one; *déplaire*, to displease; *se plaire*, to be pleased; and *se déplaire*, to be displeased.

19. *Prendre*, to take; and its compounds *apprendre*, to learn; *comprendre*, to apprehend; *déprendre*, to lose; *se méprendre*, to mistake; *reprandre*, to take again, to reply; and *surprendre*, to surprise.

20. *Rire*, to laugh; and its compound *sourire*, to smile.

21. *Soudre*, to solve; and its compounds *absoudre*, to absolve; *dissoudre*, to dissolve; and *résoudre*, to resolve.

22. *Suffire*, to suffice.

23. *Suivre*, to follow; and its compounds *s'ensuivre*, to follow; and *poursuivre*, to pursue.

24. *Taire*, to conceal or keep secret; and its compound *se taire*, to hold one's tongue.

25. *Traire*, to milk; and its compounds *abstraire*, to abstract; *atraire*,

*atraire*, to intice; *distraire*, to take off; *extraire*, to extract; *retraire*, to fine-draw; *portraire*, to draw a picture; *retraire*, to redeem (a law-term); and *soustraire*, to subtract.

26. *Vaincre*, to conquer; and its compound *convaincre*, to convince.

27. *Vivre*, to live; and its compounds *revivre*, to revive; and *survivre*, to survive.

They are thus conjugated:

I. *Boire*, to drink.

Present of the infinitive. *boire* to drink.

Participle passive. *bu*, drank.

INDICATIVE.

Present. { *je bois, tu bois, il boit.*  
*nous buvons, vous buvez, ils boivent.*

Imperfect. { *je buvois, tu buvois, il buvoit.*  
*nous buvions, vous buviez, ils buvoient.*

First perfect. { *je bus, tu bus, il but.*  
*nous bumes, vous bûtes, ils burent.*

2<sup>d</sup> perf. { *j'ai*  
1<sup>a</sup> plu. { *j'avois* } *bu, &c.*  
2<sup>d</sup> plu. { *j'eus*

Future. { *je boirai, tu boiras, il boira.*  
*nous boirons, vous boirez, ils boiront.*

IMPERATIVE.

Present { *boi or bois, qu'il boive.*  
and { *buvons, buvez, qu'ils boivent.*  
Future. { *boivent.*

CONJUNCTIVE.

Present. { *je boive, tu boives, il boive.*  
*nous buvions, vous buviez, ils boivent.*

Conditional. { *je boirois, tu boirois, il boiroit.*  
*nous boirions, vous boiriez, ils boiroient.*

First perfect. { *je bûsse, tu bûsses, il bût.*  
perfect. { *nous bûssions, vous bûssiez, ils bûssent.*

2<sup>d</sup> perf. { *j'aie*  
1<sup>a</sup> plu. { *j'aurais* } *bu, &c.*  
2<sup>d</sup> plu. { *j'eusse*  
Future. { *j'aurai*

INFINITIVE.

Present. *boire.*

Preterperfect. *avoir bu.*

PARTICIPLES.

Present. *buvant.*

Preterperfect. *ayant bu.*

2. *Braire*, to Bray, is only used in the present of the infinitive; as, *braire comme un âne*, to Bray like an ass.

3. *Circoncire*, to circumcise.

Present of the infinitive. *circoncire*, to circumcise.

Participle passive. *circoncis*, circumcised.

## INDICATIVE.

Present.  $\left\{ \begin{array}{l} \text{je circoncis, tu circon-} \\ \text{cis, il circoncit.} \\ \text{nous circoncons, vous} \\ \text{circoncisez, ils cir-} \\ \text{conciſent.} \end{array} \right.$

Imper-  $\left\{ \begin{array}{l} \text{je circonciſois, tu cir-} \\ \text{conciſois, il circon-} \\ \text{ciſoit.} \\ \text{nous circoncons, vous} \\ \text{circoncisez, ils cir-} \\ \text{conciſoient.} \end{array} \right.$ fect.

First  $\left\{ \begin{array}{l} \text{je circoncis, tu circon-} \\ \text{cis, il circoncit.} \\ \text{nous circoncimes, vous} \\ \text{circoncites, ils circon-} \\ \text{cirent.} \end{array} \right.$ perfect.

2<sup>d</sup> perf.  $\left\{ \begin{array}{l} \text{j'ai} \\ \text{j'avois} \end{array} \right\}$  circoncis, &c.  
1<sup>st</sup> plu.  $\left\{ \begin{array}{l} \text{j'eus} \end{array} \right\}$   
2<sup>d</sup> plu.

Future.  $\left\{ \begin{array}{l} \text{je circoncirai, tu cir-} \\ \text{conciras, il circoncira.} \\ \text{nous circoncirons, vous} \\ \text{circoncirez, ils cir-} \\ \text{conciront.} \end{array} \right.$

## IMPERATIVE.

Present  $\left\{ \begin{array}{l} \text{circoncis, qu'il circon-} \\ \text{cise.} \end{array} \right.$ and  
Future.  $\left\{ \begin{array}{l} \text{circoncisons, circonci-} \\ \text{sez, qu'ils circonciſent.} \end{array} \right.$

## CONJUNCTIVE.

Present.  $\left\{ \begin{array}{l} \text{je circonciſe, tu circon-} \\ \text{ciſes, il circonciſe.} \\ \text{nous circonciſſons, vous} \\ \text{circonciſiez, ils cir-} \\ \text{conciſent.} \end{array} \right.$

Condi-  $\left\{ \begin{array}{l} \text{je circoncirois, tu cir-} \\ \text{concirois, il circonci-} \\ \text{roit.} \\ \text{nous circoncirions, vous} \\ \text{circonciriez, ils cir-} \\ \text{conciroient.} \end{array} \right.$ tional.

First  $\left\{ \begin{array}{l} \text{je circonciſſe, tu circon-} \\ \text{ciſſes, il circonciſſe.} \\ \text{nous circonciſſions, vous} \\ \text{circonciſſiez, ils cir-} \\ \text{conciſſent.} \end{array} \right.$ perfect.

2<sup>d</sup> perf.  $\left\{ \begin{array}{l} \text{j'aie} \\ \text{j'aurais} \end{array} \right\}$  circoncis,  
1<sup>st</sup> plu.  $\left\{ \begin{array}{l} \text{j'eusse} \end{array} \right\}$  &c.  
2<sup>d</sup> plu.  $\left\{ \begin{array}{l} \text{j'aurai} \end{array} \right\}$  Future.

## INFINITIVE.

Present. *circoncire.*  
Preterperfect. *avoir circoncis.*

## PARTICIPLES.

Present. *circonciſant.*  
Preterperfect. *ayant circoncis.*

4. *Clore*, to close or shut, is only used in the following tenses and numbers.

Present of the infinitive. *clorre*, to close.

Participle passive. *clos*, closed.

## INDICATIVE.

Present. *je clos, tu clos, il clôt.*

2<sup>d</sup> perf.  $\left\{ \begin{array}{l} \text{j'ai} \\ \text{j'avois} \end{array} \right\}$  *clos*, &c.  
1<sup>st</sup> plu.  $\left\{ \begin{array}{l} \text{j'eus} \end{array} \right\}$   
2<sup>d</sup> plu.

Future.  $\left\{ \begin{array}{l} \text{je clorai, tu cloras,} \\ \text{il clora.} \\ \text{nous clorons, vous cla-} \\ \text{rez, ils clorent.} \end{array} \right.$

## IMPERATIVE.

*clos.*

## CONJUNCTIVE.

Condi-  $\left\{ \begin{array}{l} \text{je clorais, tu clorais,} \\ \text{il clorait.} \\ \text{nous clorions, vous} \\ \text{cloriez, ils clorai-} \\ \text{ent.} \end{array} \right.$ tional.

2 <sup>d</sup> perf.	{ j'aie	} clos, &c.
1 <sup>st</sup> plu.	{ j'aurois	
2 <sup>d</sup> plu.	{ j'eusse	
Future.	{ j'aurai	

INFINITIVE.  
 Present. *clorre*.  
 Preterperfect. *avoir clos*.  
 PARTICIPLE.  
 Preterperfect. *ayant clos*.

Its compound *enclore*, to inclose ; is conjugated in the same manner, and used in the same tenses.

*Eclorre*, to blow or to hatch ; is form'd like *clorre*, and is used in the present of the infinitive, and in the third person of the tenses in which *clorre* is used : it must be observed, that it is also used in the third person of the present of the conjunctive ; whereas its primitive *clorre* is not ; Examp. *tenez-les chaudement, afin qu'ils éclosent*, keep them hot, that they may hatch.

As to *forclorre*, to foreclose or *debar*, a law-term ; it is only used in the present of the infinitive, and in compound tenses, wherein it is conjugated, as *clorre*.

*Conclorre*, to conclude ; and *exclorre*, to exclude ; which are also compounds of *clorre*, are thus conjugated :

Present of the infinitive. *conclorre*, to conclude.  
 Participle passive. *conclu*, concluded.

INDICATIVE.  
 Present. { je conclus, tu conclus,  
                   il conclut.  
                   nous concluons, vous  
                   concluez, ils con-  
                   cluent.

Imper- { je concluois, tu con-  
 fect.    cluois, il concluait.  
           nous concluions, vous  
           concluez, ils con-  
           cluoiient.

First { je conclus, tu conclus,  
 perfect. { il conclut.  
           nous concluons, vous  
           concluez, ils conclu-  
           rent.

2<sup>d</sup> perf. { j'ai }  
 1<sup>st</sup> plu. { j'avois } conclu, &c.  
 2<sup>d</sup> plu. { j'eus }

Future. { je conclurai, tu con-  
                   cluras, il conclura.  
                   nous conclurons, vous  
                   conclurez, ils con-  
                   cluront.

IMPERATIVE.  
 Present { conclu, qu'il conclue.  
 and       concluons, concluez,  
 Future. { qu'ils concluent.

CONJUNCTIVE.  
 Present. { je conclue, tu conclues,  
                   il conclue.

Conditional. { nous concluions, vous  
                   concluez, ils concluent,  
                   je conclurois, tu con-  
                   clurois, il concluroit.  
                   nous conclurions, vous  
                   concluriez, ils con-  
                   clureroient.

First

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First perfect.	{	je conclusse, tu conclus- ses, il conclût. nous conclusions, vous conclussiez, ils con- cluissent.		INFINITIVE.	
				Present. <i>conclure.</i> Preterperfect. <i>avoir conclu.</i>	
PARTICIPLES.					
2 <sup>d</sup> perf.	{	j'ai j'aurais j'eusse j'aurai	}	conclu, &c.	Present. <i>concluant.</i> Preterperfect. <i>ayant conclu.</i>
1 <sup>st</sup> plu.					
2 <sup>d</sup> plu.					
Future.					

Observe that the participle passive, and the second person singular of the imperative of *exclure* are *exclus*, they differing in that from *conclure*, which makes *conclu* in that participle, and in that person of the imperative; however, *exclus*, in the feminine gender is form'd like *conclu*, and makes *exclue*.

*Conserve*, to preserve; is form'd like *circoncire*, except in its participle passive, which is *conservé*; whereas *circoncire* makes *circoncis*.

As to its compound *déconserve*, to discomfeat or defeat, it is grown obsolete.

## 6. Coudre, to sew.

Present of the infinitive. *coudre*, to sew.

Participle passive. *cousu*, sew'd.

INDICATIVE.		IMPERATIVE.		
Present.	{	je cous, tu cous, il cous.	{	cous, qu'il couse.
		nous cousons, vous cou- sez, ils cousent.		cousons, cousez, qu'ils cousent.
Imper- fect.	{	je cousois, tu cousois, il cousoit.	{	
		nous cousions, vous cou- siez, ils cousoient.		
First perfect.	{	je cousus, tu cousus, il cousut.	{	
		nous cousumes, vous cousutes, ils cousu- rent.		
2 <sup>d</sup> perf.	{	j'ai,	{	
1 <sup>st</sup> plu.		j'avois		
2 <sup>d</sup> plu.		j'eus		
Future.	{	je coudrai, tu coudras, il coudra.	{	
		nous coudrons, vous coudrez, ils coudront.		

CONJUNCTIVE.		
Present.	{	je couse, tu couses, il couse.
		nous cousons, vous cousez, ils cousent.
Condi- tional.	{	je coudrois, tu cou- drois, il coudroit.
		nous coudrions, vous coudriez, ils cou- droient.
First perfect.	{	je coususse, tu cousus- ses, il cousût.
		nous cousussions, vous cousussiez, ils cou- sussent.

2 <sup>d</sup> perf.	{ j'ai,	} <i>cousu,</i> &c.
1 <sup>st</sup> plu.	{ j'aurois	
2 <sup>d</sup> plu.	{ j'eusse	
Future.	{ j'aurai	

Preterperfect. *avoir cousu.*

PARTICIPLES.

INFINITIVE.

Present. *cousant.*

Present. *coudre.*

Preterperfect. *ayant cousu.*

Its compounds *découdre*, to unsew; and *recoudre*, to sew again; are conjugated in the same manner.

7. *Croire*, to believe.

Present of the infinitive. *croire*, to believe.

Participle passive. *cru*, believed.

INDICATIVE.

Present.	{ je crois, tu crois, il
	{ croit.
	{ nous croyons, vous
	{ croyez, ils croient.

Imperfect.	{ je croyois, tu croyois, il
	{ croyoit.
	{ nous croyions, vous
	{ croyiez, ils croyoient.

First perfect.	{ je crus, tu crus, il crut.
	{ nous crûmes, vous crûtes, ils crurent.

2 <sup>d</sup> perf.	{ j'ai	} <i>cru, &amp;c.</i>
1 <sup>st</sup> plu.	{ j'avois	
2 <sup>d</sup> plu.	{ j'eus	

Future.	{ je croirai, tu croiras,
	{ il croira.
	{ nous croirons, vous
	{ croirez, ils croiront.

CONJUNCTIVE.

Present.	{ je croye, tu croyes, il
	{ croye..
	{ nous croyions, vous
	{ croyiez, ils croient.

Conditional.	{ je croirois, tu croirois,
	{ il croiroit.
	{ nous croirions, vous
	{ croiriez, ils croi-
	{ roient.

First perfect.	{ je crusse, tu crusses, il
	{ crût.
	{ nous crussions, vous
	{ crussiez, ils crussent.

2 <sup>d</sup> perf.	{ j'aie	} <i>cru, &amp;c.</i>
1 <sup>st</sup> plu.	{ j'aurois	
2 <sup>d</sup> plu.	{ j'eusse	
Future.	{ j'aurai	

INFINITIVE.

Present. *croire.*

Preterperfect. *avoir cru.*

PARTICIPLES.

Present. *croyant.*

Preterperfect. *ayant cru.*

IMPERATIVE.

Present	{ crois, qu'il croye.
and	{ croyons, croyez, qu'ils
Future.	{ croient.

466. Its compound *acroire* is only used in the present of the infinitive, after the verb *faire*; as, *il lui en fait accroire*, he imposes upon him; *s'en faire accroire*, to be self-conceited, &c. \*

8. *Dire*, to say or tell.

Present of the infinitive. *dire*, to say or tell.

Participle passive. *dit*, said or told.

INDI-

\* See the Practice immediately preceding No. 467.

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INDICATIVE.		CONJUNCTIVE.	
Present.	$\left\{ \begin{array}{l} \text{je dis, tu dis, il dit.} \\ \text{nous disons, vous di-} \\ \text{tes, ils disent.} \end{array} \right.$	Present.	$\left\{ \begin{array}{l} \text{je dise, tu dises, il} \\ \text{dise.} \\ \text{nous disions, vous di-} \\ \text{siez, ils disent.} \end{array} \right.$
	$\left\{ \begin{array}{l} \text{je disois, tu disois, il} \\ \text{disoit.} \\ \text{nous disions, vous di-} \\ \text{siez, ils disoient.} \end{array} \right.$		$\left\{ \begin{array}{l} \text{je dirais, tu dirois,} \\ \text{il diroit.} \\ \text{nous dirions, vous di-} \\ \text{riez, ils diroient.} \end{array} \right.$
Imperfect.		Conditional.	
First perfect.	$\left\{ \begin{array}{l} \text{je dis, tu dis, il dit.} \\ \text{nous dites, vous dites,} \\ \text{ils dirent.} \end{array} \right.$	First perfect.	$\left\{ \begin{array}{l} \text{je disse, tu disses, il} \\ \text{dit.} \\ \text{nous dissons, vous dis-} \\ \text{siez, ils disent.} \end{array} \right.$
2 <sup>d</sup> perf.	$\left\{ \begin{array}{l} \text{j'ai} \\ \text{j'avois} \end{array} \right\} \text{ dit, \&c.}$	2 <sup>d</sup> perf.	$\left\{ \begin{array}{l} \text{j'aie} \\ \text{j'aurois} \end{array} \right\} \text{ dit, \&c.}$
1 <sup>st</sup> plu.	$\left\{ \begin{array}{l} \text{j'eus} \\ \text{je dirai, tu diras, il} \\ \text{dira.} \end{array} \right.$	1 <sup>st</sup> plu.	$\left\{ \begin{array}{l} \text{j'eusse} \\ \text{j'aurai} \end{array} \right\} \text{ dit, \&c.}$
2 <sup>d</sup> plu.	$\left\{ \begin{array}{l} \text{je dirai, tu diras, il} \\ \text{dira.} \\ \text{nous dirons, vous di-} \\ \text{rez, ils diront.} \end{array} \right.$	2 <sup>d</sup> plu.	$\left\{ \begin{array}{l} \text{j'eusse} \\ \text{j'aurai} \end{array} \right.$
Future.		Future.	
		INFINITIVE.	
		Present.	<i>dire.</i>
		Preterperfect.	<i>avoir dit.</i>
		PARTICIPLES.	
		Present.	<i>disant.</i>
		Preterperfect.	<i>ayant dit.</i>

Its compound *redire* is form'd in the same manner; but its compounds *se dédire*, to recant; *contredire*, to contradict; *médire*, to slander; *interdire*, to interdict; and *prédire*, to foretell; make *dédisez*, *contredisez*, *médisez*, *interdisez*, and *prédisez* in the second person plural of the present of the indicative, and in the second person plural of the imperative; whereas *dire* and *redire*, make *dites* and *redites* in that person.

As for *maudire*, to curse; it takes two *ss*, where these last take but one; as, *nous maudissons*, *vous maudissez*, *ils maudissent*, *je maudissois*, &c.

## 9. *Ecrire*, to write.

Present of the infinitive. *écrire*, to write.

Participle passive. *écrit*, written.

INDICATIVE.			
Present.	$\left\{ \begin{array}{l} \text{j'écris, tu écris, il} \\ \text{écrit.} \\ \text{nous écrivons, vous é-} \\ \text{crivez, ils écrivent.} \end{array} \right.$	Imperfect.	$\left\{ \begin{array}{l} \text{j'écrivois, tu écrivois,} \\ \text{il écrivait.} \\ \text{nous écrivions, vous} \\ \text{écriviez, ils écri-} \\ \text{voient.} \end{array} \right.$

First



First perfect.	{ j'écrivais, tu écrivais, il écrivait. nous écrivîmes, vous écrivîtes, ils écrivirent.	Conditional.	{ j'écrirais, tu écrirais, il écrirait. nous écririons, vous écririez, ils écriraient.
2 <sup>d</sup> perf.	{ j'ai écrit, &c.	First perfect.	{ j'écrivisse, tu écrivisses, il écrivît. nous écrivissions, vous écrivissiez, ils écrivissent.
1 <sup>st</sup> plu.	{ j'écrirai, tu écriras, il écrira.	2 <sup>d</sup> perf.	{ j'aie écrit, &c.
2 <sup>d</sup> plu.	{ nous écrivons, vous écrivez, ils écrivent.	1 <sup>st</sup> plu.	{ j'aurais écrit, &c.
Future.	{ nous écrivîmes, vous écrivîtes, ils écrivirent.	2 <sup>d</sup> plu.	{ j'eusse écrit, &c.
IMPERATIVE.		Future.	{ j'aurai écrit, &c.
Present	{ écris, qu'il écrive.	INFINITIVE.	
and	{ écrivons, écrivez, qu'ils écrivent.	Present.	écrire.
Future.	écrivent.	Preterperfect.	avoir écrit.
CONJUNCTIVE.		PARTICIPLES.	
Present.	{ j'écrive, tu écrives, il écrive. nous écrivions, vous écriviez, ils écrivent.	Present.	écrivant.
		Preterperfect.	ayant écrit.

Its compounds *décrire*, to describe; *inscrire*, to inscribe; *prescrire*, to prescribe; *proscrire*, to proscribe or out-law; *souscrire*, to subscribe; *transcrire*, to transcribe; and *récrire*, to write again; are conjugated in the same manner.

As for *circonscrire*, to circumscribe; which is also conjugated in the same manner, it is seldom used, unless in the infinitive or participle.

10. *Etre*, to be; is the second auxiliary verb, which is already conjugated at length.

11. *Faire*, to do or make.

Present of the infinitive. *faire*, to do or make.

Preterperfect. *fait*, done or made.

INDICATIVE.

Present. { je fais, tu fais, il fait.  
nous faisons, vous faites, ils font.  
Imperfect. { je faisais, tu faisais, il faisait.  
nous faisions, vous faisiez, ils faisaient.

First perfect. { je fis, tu fis, il fit.  
nous fîmes, vous fîtes, ils firent.  
2<sup>d</sup> perf. { j'ai fait, &c.  
1<sup>st</sup> plu. { j'aurais fait, &c.  
2<sup>d</sup> plu. { j'eusse fait, &c.

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Future.	{	<i>je ferai, tu feras, il fera.</i>	First perfect.	{	<i>je fissé, tu fissés, il fit.</i>
		<i>nous ferons, vous ferez, ils feront.</i>			<i>nous fissions, vous fissiez, ils fissent.</i>

## IMPERATIVE.

Present and Future.	{	<i>fais, qu'il fasse.</i>	2 <sup>d</sup> perf.	{	<i>j'aie</i>	} <i>fait, &amp;c.</i>
		<i>sefons, faites, qu'ils fassent.</i>			<i>j'aurais</i>	
			1 <sup>st</sup> plu.		<i>j'eusse</i>	
			2 <sup>d</sup> plu.		<i>j'aurai.</i>	

## CONJUNCTIVE.

Present.	{	<i>je fasse, tu fasses, il fasse.</i>	INFINITIVE.	{	<i>faire.</i>
		<i>nous fassions, vous fassiez, ils fassent.</i>			<i>avoir fait.</i>

Conditional.	{	<i>je ferois, tu ferois, il feroit.</i>	PARTICIPLES.	{	<i>fesant.</i>
		<i>nous ferions, vous feriez, ils feroient.</i>			<i>ayant fait.</i>

Its compounds *contrefaire*, to counterfeit ; *désaire*, to undo ; *refaire*, to do over again ; *redésaire*, to undo again ; *satisfaire*, to satisfy ; and *surfaire*, to ask too much ; are conjugated in the same manner.

As to *forfaire*, to trespass or forfeit (a law-term) ; *parfaire*, to perfect, also a law-term ; and *malfaire*, to do ill ; they are only used in the infinitive, and participle passive.

12. *Frيره*, to fry ; is only used in the following moods and tenses.

Present of the infinitive. *frيره*, to fry.

Participle passive. *frit*, fried.

## INDICATIVE.

Present.	<i>je fris, tu fris, il frit.</i>		2 <sup>d</sup> perf.	<i>j'ai</i>	} <i>frit, &amp;c.</i>
2 <sup>d</sup> perf.	<i>j'ai</i>		1 <sup>st</sup> plu.	<i>j'aurais</i>	
1 <sup>st</sup> plu.	<i>j'avois</i>		2 <sup>d</sup> plu.	<i>j'eusse</i>	
2 plu.	<i>j'eus</i>		Future.	<i>j'aurai</i>	

Future.	{	<i>je frirai, tu friras, il frira.</i>	INFINITIVE.	{	<i>frيره.</i>
		<i>nous frirons, vous frirez, ils friront.</i>			<i>avoir frit.</i>

## PARTICIPLE.

Preterperfect. *ayant frit*.

13. *Lire*, to read.

Present of the infinitive. *lire*, to read.

Participle passive. *lu*, read.

INDI-

INDICATIVE.		CONJUNCTIVE.	
Present.	$\left\{ \begin{array}{l} \text{je lis, tu lis, il lit.} \\ \text{nous lisons, vous lisez,} \\ \text{ils lisent.} \end{array} \right.$	Present.	$\left\{ \begin{array}{l} \text{je lise, tu lises, il lise.} \\ \text{nous lisions, vous lis-} \\ \text{sez, ils lisent.} \end{array} \right.$
Imper- fect.	$\left\{ \begin{array}{l} \text{je lisois, tu lisois, il} \\ \text{lisoit.} \\ \text{nous lisions, vous lisiez,} \\ \text{ils lisoient.} \end{array} \right.$	Condi- tional.	$\left\{ \begin{array}{l} \text{je lirois, tu lirois, il} \\ \text{liroit.} \\ \text{nous lirions, vous li-} \\ \text{riez, ils liroient.} \end{array} \right.$
First perfect.	$\left\{ \begin{array}{l} \text{je lus, tu lus, il lut.} \\ \text{nous lumes, vous lu-} \\ \text{tes, ils lurent.} \end{array} \right.$	First perfect.	$\left\{ \begin{array}{l} \text{je lusse, tu lusses, il} \\ \text{lût.} \\ \text{nous lussions, vous lus-} \\ \text{sez, ils lussent.} \end{array} \right.$
2 <sup>d</sup> perf.	$\left\{ \begin{array}{l} \text{j'ai} \\ \text{j'avois} \end{array} \right\} \text{ lu, \&c.}$	2 <sup>d</sup> perf.	$\left\{ \begin{array}{l} \text{j'aie} \\ \text{j'aurais} \end{array} \right\} \text{ lu, \&c.}$
1 <sup>a</sup> plu.	$\left\{ \begin{array}{l} \text{j'eus} \\ \text{je lirai, tu liras, il} \\ \text{lira.} \end{array} \right.$	1 <sup>a</sup> plu.	$\left\{ \begin{array}{l} \text{j'eusse} \\ \text{j'aurai} \end{array} \right\} \text{ lu, \&c.}$
2 <sup>d</sup> plu.	$\left\{ \begin{array}{l} \text{nous lirons, vous li-} \\ \text{rez, ils liront.} \end{array} \right.$	2 <sup>d</sup> plu.	$\left\{ \begin{array}{l} \text{j'eusse} \\ \text{j'aurai} \end{array} \right\} \text{ lu, \&c.}$
Future.	$\left\{ \begin{array}{l} \text{je lirai, tu liras, il} \\ \text{lira.} \\ \text{nous lirons, vous li-} \\ \text{rez, ils liront.} \end{array} \right.$	Future.	$\left\{ \begin{array}{l} \text{j'aurai} \end{array} \right.$
IMPERATIVE.		INFINITIVE.	
Present	$\left\{ \begin{array}{l} \text{lis, qu'il lise.} \\ \text{and } \left\{ \begin{array}{l} \text{lisons, lisez, qu'ils li-} \\ \text{Future. } \left\{ \begin{array}{l} \text{sent.} \end{array} \right. \end{array} \right.$	Present.	$\text{lire.}$
		Preterperfect.	$\text{avoir lu.}$
		PARTICIPLES.	
		Present.	$\text{lisant.}$
		Preterperfect.	$\text{ayant lu.}$

Its compounds *élire*, to elect ; and *relire*, to read again ; are conjugated in the same manner.

#### 14. *Mètre*, to put.

Present of the infinitive. *mètre*, to put, lay or place.  
Participle passive. *mis*, put, laid or placed.

INDICATIVE.			
Present.	$\left\{ \begin{array}{l} \text{je mets, tu mets, il met.} \\ \text{nous mettons, vous mé-} \\ \text{tez, ils métenent.} \end{array} \right.$	Future.	$\left\{ \begin{array}{l} \text{je metrai, tu métras,} \\ \text{il metra.} \\ \text{nous mètrons, vous mé-} \\ \text{trez, ils mètront.} \end{array} \right.$
Imper- fect.	$\left\{ \begin{array}{l} \text{je métois, tu métois, il} \\ \text{métoit.} \\ \text{nous métions, vous mé-} \\ \text{tiez, ils métoient.} \end{array} \right.$	IMPERATIVE.	
First perfect.	$\left\{ \begin{array}{l} \text{je mis, tu mis, il mit.} \\ \text{nous mimes, vous mi-} \\ \text{tes, ils mirent.} \end{array} \right.$	Present	$\left\{ \begin{array}{l} \text{mets, qu'il mète.} \\ \text{and } \left\{ \begin{array}{l} \text{mètons, métez, qu'ils} \\ \text{Future. } \left\{ \begin{array}{l} \text{métenent.} \end{array} \right. \end{array} \right.$
2 <sup>d</sup> perf.	$\left\{ \begin{array}{l} \text{j'ai} \\ \text{j'avois} \end{array} \right\} \text{ mis, \&c.}$	CONJUNCTIVE.	
1 <sup>a</sup> plu.	$\left\{ \begin{array}{l} \text{j'eus} \\ \text{je mètrai, tu mètras, il} \\ \text{mètrera.} \end{array} \right.$	Present.	$\left\{ \begin{array}{l} \text{je mète, tu mètes, il} \\ \text{mète.} \\ \text{nous mètions, vous mè-} \\ \text{tiez, ils mètent.} \end{array} \right.$
2 <sup>d</sup> plu.	$\left\{ \begin{array}{l} \text{nous mètrons, vous mè-} \\ \text{trez, ils mètront.} \end{array} \right.$		Con-

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Condi- tional.	{	je métr <sup>ois</sup> , tu métr <sup>ois</sup> ,	2 <sup>d</sup> perf.	{ j' <sup>ai</sup>	} mis, &c.
		il métr <sup>oit</sup> .	1 <sup>re</sup> plu.	{ j' <sup>aurais</sup>	
		nous métr <sup>ions</sup> , vous mé-	2 <sup>d</sup> plu.	{ j' <sup>eusse</sup>	
		triez, ils métr <sup>oient</sup> .	Future.	{ j' <sup>aurai</sup>	

## INFINITIVE.

First perfect.	{	je misse, tu miss <sup>es</sup> , il	Present.	métr <sup>e</sup> .
		mit.	Preterperfect.	avoir mis.
		nous missions, vous	PARTICIPLES.	
		missiez, ils missent.	Present.	métr <sup>ant</sup> .
			Preterperfect.	ayant mis.

Its compounds *admétre*, to admit; *cométre*, to commit; *dé-  
métre*, to turn out; *ométre*, to omit; *permétre*, to permit; *pro-  
métre*, to promise; *comprométre*, to expose; *remétre*, to put a-  
gain, or to put off; *soumétre*, to submit; and *transmétre*, to  
transmit, are all conjugated in the same manner; and so is *s'en-  
tre-métre*, to interpose; but its compound tenses, as all other re-  
flective verbs, are conjugated with the help of *être*.

## 15. Moudre, to grind.

Present of the infinitive. *moudre*, to grind.

Participle passive. *moulu*, ground.

## INDICATIVE.

Present.	{	je mous, tu mous, il
		mout.
		nous moulons, vous
		moulez, ils moulent.

Imper- fect.	{	je moul <sup>ois</sup> , tu moul <sup>ois</sup> ,
		il moul <sup>oit</sup> .
		nous moulions, vous
		mouliez, ils moul <sup>oient</sup> .

First perfect.	{	je moulus, tu moulus,
		il moulut.
		nous moulames, vous
		moulates, ils moulu- rent.

2 <sup>d</sup> perf.	{ j' <sup>ai</sup>	} moulu, &c.
1 <sup>re</sup> plu.	{ j' <sup>avais</sup>	
2 <sup>d</sup> plu.	{ j' <sup>eus</sup>	

Future.	{	je moudrai, tu mou-
		dras, il moudra.
		nous moudrons, vous
		moudrez, ils mou- dront.

## IMPERATIVE.

Present and Future.	{	mous, qu'il moule.
		moulons, moulez, qu'ils
		moulent.

## CONJUNCTIVE.

Present.	{	je moule, tu moules, il
		moule.
		nous moulions, vous
		mouliez, ils moulent.

Condi- tional.	{	je moudrais, tu mou-
		drois, il moudroit.
		nous moudrions, vous
		moudriez, ils mou- droient.

First perfect.	{	je moulusse, tu moulus-
		ses, il moulut.
		nous moulussions, vous
		moulussiez, ils mou- lussent.

Future.	{	j' <sup>ai</sup>	} moulu, &c.
		j' <sup>aurais</sup>	
		j' <sup>eusse</sup>	
		j' <sup>aurai</sup>	

## INFI-

**INFINITIVE.**  
 Present. *moudre.*  
 Preterperfect. *avoir moulu.*

**PARTICIPLES.**  
 Present. *moulant.*  
 Preterperfect. *ayant moulu.*

Its compounds *remoudre*, to grind again; and *émoudre*, to grind; speaking of knives, &c. are conjugated in the same manner.

16. *Naître*, to be born.

Present of the infinitive. *naître*, to be born.

Participle passive. *né*, been born.

**INDICATIVE.**  
 Present. { *je nais, tu nais, il naît.*  
*nous naissons, vous*  
*naissez ils naissent.*  
 Imperfect. { *je naissais, tu naissais,*  
*il naissait.*  
*nous naissons, vous*  
*naissiez, ils naissent.*  
 First perfect. { *je naquis, tu naquis,*  
*il naquit.*  
*nous naquimes, vous*  
*naquites, ils naquirent.*  
 2<sup>d</sup> perf. { *je suis*  
 1<sup>st</sup> plu. { *j'étois* } *né, &c.*  
 2<sup>d</sup> plu. { *je fus*  
 Future. { *je naîtrai, tu naîtras,*  
*il naîtra.*  
*nous naîtrons, vous*  
*naîtrez, ils naîtront.*

**CONJUNCTIVE.**  
 Present. { *je naisse, tu naisses, il*  
*naisse.*  
*nous naissons, vous*  
*naissiez, ils naissent.*  
 Conditional. { *je naîtrois, tu naî-*  
*trois, il naîtroit.*  
*nous naîtrions, vous*  
*naîtriez, ils naîtroient.*  
 First perfect. { *je naquisse, tu naquiss-*  
*ses, il naquît.*  
*nous naquissions, vous*  
*naquissiez, ils naquissent.*  
 2<sup>d</sup> perf. { *je sois*  
 1<sup>st</sup> plu. { *je serois* } *né, &c.*  
 2<sup>d</sup> plu. { *je fusse*  
 Future. { *je serai*

**IMPERATIVE.**  
 Present { *nais, qu'il naisse.*  
 and { *naissons, naissiez, qu'ils*  
 Future. { *naissent.*

**INFINITIVE.**  
 Present. *naître.*  
 Preterperfect. *être né.*  
**PARTICIPLES.**  
 Present *naissant.*  
 Preterperfect. *étant né.*

Its compound *renaitre*, to be born again, has no participle passive; and consequently no compound tenses; it is form'd in its simple tenses; as, *naître*, and we use *régénéré* in the compound tenses; as, *je suis régénéré, tu es régénéré, il est régénéré, &c.*

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17. *Pâître*, to feed or graze ; is only used in the following tenses.

Present of the infinitive. *pâître*, to feed or graze.

## INDICATIVE.

Present.	{	<i>je pais, tu pais, il pait.</i>
		<i>nous paissions, vous paissiez, ils paissent.</i>
Imperfect.	{	<i>je paissais, tu paissais, il paissait.</i>
		<i>nous paissions, vous paissiez, ils paissent.</i>
Future.	{	<i>je paîtrai, tu paîtras, il paîtra.</i>
		<i>nous paîtrons, vous paîtrez, ils paîtront.</i>

## IMPERATIVE.

Present and Future.	{	<i>pais, qu'il paisse.</i>
		<i>paissions, paissiez, qu'ils paissent.</i>

## CONJUNCTIVE.

Present.	{	<i>je paisse, tu paisses, il paisse.</i>
		<i>nous paissions, vous paissiez, ils paissent.</i>
Conditional.	{	<i>je paîtrois, tu paîtrois, il paîtroit.</i>
		<i>nous paîtrions, vous paîtriez, ils paîtroient.</i>

## INFINITIVE.

Present. *pâître*.

## PARTICIPLE.

Present. *paissant*.

The participle passive of *pâître*, which is *pu*, is only used in this expression in hawking ; *un oiseau qui a pu*, a bird which has fed.

As to its compound *repâître*, to feed or bait ; it is used in all its tenses ; thus,

Present of the infinitive. *repâître*, to feed or bait.

Participle passive. *repu*, fed or baited.

## INDICATIVE.

Present.	<i>je repais, &amp;c.</i>	
Imperf.	<i>je repaissois, &amp;c.</i>	
First perfect.	{	<i>je repus, tu repus, il repût.</i>
		<i>nous repumes, vous repûtes, ils repurent.</i>
2 <sup>d</sup> perf.	{	<i>j'ai</i>
1 <sup>st</sup> plu.		<i>j'avois</i>
2 <sup>d</sup> plu.		<i>j'eus</i>
Future.		<i>je repâîtrai, &amp;c.</i>

## IMPERATIVE.

Present and Future. *repais, &c.*

## CONJUNCTIVE.

Present. *je repaisse, &c.*

Condit. *je repâîtrois, &c.*

First perfect.	{	<i>je repus, tu repûtes, il repût.</i>
		<i>nous repûmes, vous repûtes, ils repurent.</i>

2 <sup>d</sup> perf.	{	<i>j'ai</i>
1 <sup>st</sup> plu.	{	<i>j'aurois</i>
2 <sup>d</sup> plu.	{	<i>j'eusse</i>
Future. <i>j'aurai</i>		

## INFINITIVE.

Present. *repâître*.

Preterperfect. *avoir repu*.

## PARTICIPLES.

Present. *repaisant*.

Preterperfect. *ayant repu*.

18. *Plaire*, to please.

Present of the infinitive. *plaire*, to please.

Participle passive. *plu*, pleased.

INDICATIVE.

Present. { *je plais, tu plais, il*  
*plait.*  
*nous plaisons, vous*  
*plaisez, ils plaisent.*

Imperfect. { *je plaisois, tu plaisois,*  
*il plaisoit.*  
*nous plaisions, vous*  
*plaisiez, ils plai-*  
*soient.*

First perfect. { *je plus, tu plus, il*  
*plut.*  
*nous plumes, vous plu-*  
*tes, ils plurent.*

2<sup>d</sup> perf. { *j'ai,*  
1<sup>st</sup> plu. { *j'avois* } *plu, &c.*  
2<sup>d</sup> plu. { *j'eus* }

Future. { *je plairai, tu plairas,*  
*il plaira.*  
*nous plairons, vous*  
*plairez, ils plairont.*

IMPERATIVE.

Present { *plais, qu'il plaise.*  
and { *plaisons, plaisez, qu'ils*  
Future. { *plaisent.*

CONJUNCTIVE.

Present. { *je plaise, tu plaises, il*  
*plaise.*  
*nous plaisions, vous*  
*plaisiez, ils plaisent.*

Conditional. { *je plairois, tu plai-*  
*rois, il plairoit.*  
*nous plairions, vous*  
*plairiez, ils plai-*  
*roient.*

First perfect. { *je plusse, tu plusses,*  
*il plût.*  
*nous plussions, vous*  
*plussiez, ils plussent.*

2<sup>d</sup> perf. { *j'aie*  
1<sup>st</sup> plu. { *j'aurais* } *plu, &c.*  
2<sup>d</sup> plu. { *j'eusse* }  
Future. { *j'aurai* }

INFINITIVE.

Present. *plaire.*  
Preterperfect. *avoir plu.*

PARTICIPLES.

Present. *plaisant.*  
Preterperfect. *ayant plu.*

As to its compounds : *déplaire*, to displease, is conjugated in the same manner : and so are *se plaire*, to be pleased ; and *se déplaire*, to be displeased ; except in their compound tenses, which, as all other reflexive verbs, are conjugated with the help of *être* : *complaire*, to please or humour one, is seldom used except in the present of the infinitive, and in the participle passive *complaisant*.

19. *Prendre*, to take.

Present of the infinitive. *prendre*, to take.

Participle passive. *pris*, taken.

INDICATIVE.

Present. { *je prens, tu prens, il*  
*prend.*  
*nous prenons, vous*  
*prenez, ils prennent.*

Imperfect. { *je prenois, tu prenois,*  
*il prenoit.*  
*nous prenions, vous*  
*preniez, ils pre-*  
*noient.*

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First perfect. { *je pris, tu pris, il prit.*  
*nous primes, vous pri-*  
*tes, ils prirent.*

2<sup>d</sup> perf. { *j'ai*

1<sup>a</sup> plu. { *j'avois* } *pris, &c.*

2<sup>d</sup> plu. { *j'eus*

Future. { *je prendrai, tu pren-*  
*dras, il prendra.*  
*nous prendrons, vous*  
*prendrez, ils prend-*  
*ront.*

## IMPERATIVE.

Present { *prens, qu'il prène.*

and { *prenons, prenez, qu'ils*

Future. *prénent.*

## CONJUNCTIVE.

Present. { *je prène, tu prènes, il*  
*prène.*

{ *nous prenions, vous*  
*preniez, ils préneient.*

Condi- { *je prendrais, tu pren-*  
*drais, il prendrait.*  
*nous prendrions, vous*  
*prendriez, ils prend-*  
*roient.*

First { *je prisse, tu prisses, il*  
*prît.*

perfect. { *nous prissions, vous*  
*prissiez, ils prissent.*

2<sup>d</sup> perf. { *j'aie*

1<sup>a</sup> plu. { *j'aurois* } *pris, &c.*

2<sup>d</sup> plu. { *j'eusse*

Future. { *j'aurai*

## INFINITIVE.

Present. *prendre.*

Preterperfect. *avoir pris.*

## PARTICIPLES.

Present. *prenant.*

Preterperfect. *ayant pris.*

Its compounds *apprendre*, to learn; *comprendre*, to apprehend; *déprendre*, to loose; *reprendre*, to take again; and *surprendre*, to surprize; are conjugated in the same manner: and so is *se méprendre*, to mistake; except in the compound tenses, which, as all other reflexive verbs, are conjugated with the help of *être*.

## 20. Rire, to laugh.

Present of the infinitive. *rire*, to laugh.

Participle passive. *ri*, laugh'd.

## INDICATIVE.

Present. { *je ris, tu ris, il rit.*  
*nous rions, vous riez,*  
*ils rient.*

Imper- { *je riois, tu riois, il*  
*rioit.*  
*nous riions, vous riiez,*  
*ils rioient.*

First perfect. { *je ris, tu ris, il rit.*  
*nous rimes, vous rites,*  
*ils rient.*

2<sup>d</sup> perf. { *j'ai*

1<sup>a</sup> plu. { *j'avois* } *ri, &c.*

2<sup>d</sup> plu. { *j'eus*

Future. { *je rirai, tu riras, il*  
*rira.*  
*nous rirons, vous ri-*  
*rez, ils riront.*

## IMPERATIVE.

Present { *ris, qu'il rie.*

and { *rions, riez, qu'ils ri-*

Future. *ent.*

## CONJUNCTIVE.

Present. { *je rie, tu ries, il rie.*  
*nous riions, vous riiez,*  
*ils rient.*

Con-



Condi- tional.	{	<i>je rirois, tu rirois, il</i>	2 <sup>d</sup> perf.	{	<i>j'aie</i>	} <i>ri, &amp;c.</i>
		<i>riroit.</i>	1 <sup>re</sup> plu.		<i>j'aurais</i>	
		<i>nous ririons, vous ri- riez, ils riroient.</i>	2 <sup>d</sup> plu.		<i>j'eusse</i>	
			Future.		<i>j'aurai</i>	

INFINITIVE.

First perfect.	{	<i>je risse, tu risses, il</i>	Present.	<i>rire.</i>
		<i>rit.</i>	Preterperfect.	<i>avoir ri.</i>
		<i>nous rissions, vous ris- siez, ils rissent.</i>	PARTICIPLES.	
			Present.	<i>riant.</i>
			Preterperfect.	<i>ayant ri.</i>

Its compound *sourire*, to smile; is conjugated in the same manner.

21. *Soudre*, to solve, is only used in the present of the infinitive. But its compound *absoudre*, is thus conjugated.

Present of the infinitive. *absoudre*, to absolve.

Participle passive. *absous*, absolved.

INDICATIVE.

Present.	{	<i>j'absous, tu absous, il</i>
		<i>absout.</i>
		<i>nous absolvons, vous</i>
		<i>absolvez, ils absol- vent.</i>

Imper- fect.	{	<i>j'absolvais, tu absol- vais, il absolvait.</i>
		<i>nous absolvions, vous</i>
		<i>absolviez, ils absol- voient.</i>

2 <sup>d</sup> perf.	{	<i>j'ai</i>	} <i>absous, &amp;c.</i>
1 <sup>re</sup> plu.	{	<i>j'avois</i>	
2 <sup>d</sup> plu.	{	<i>j'eus</i>	

Future.	{	<i>j'absoudrai, tu absou- dras, il absoudra.</i>
		<i>nous absoudrons, vous</i>
		<i>absoudrez, ils absou- dront.</i>

CONJUNCTIVE.

Present.	{	<i>j'absolve, tu absolves,</i>
		<i>il absolve.</i>
		<i>nous absolvions, vous</i>
		<i>absolviez, ils absol- vent.</i>

Condi- tional.	{	<i>j'absoudrais, tu absou- drois, il absoudroit.</i>
		<i>nous absoudrions, vous</i>
		<i>absoudriez, ils absou- droient.</i>

2 <sup>d</sup> perf.	{	<i>j'aie</i>	} <i>absous, &amp;c.</i>
1 <sup>re</sup> plu.	{	<i>j'aurais</i>	
2 <sup>d</sup> plu.	{	<i>j'eusse</i>	
Future.		<i>j'aurai</i>	

INFINITIVE.

Present.	<i>absoudre.</i>
Preterperfect.	<i>avoir absous.</i>

IMPERATIVE.

Present	{	<i>absous, qu'il absolve.</i>
and	{	<i>absolvons, absolvez,</i>
Future.	{	<i>qu'ils absolvent.</i>

PARTICIPLES.

Present.	<i>absolvant.</i>
Preterperfect.	<i>ayant absous.</i>

*Dissoudre*, to dissolve; is conjugated in the same manner as *absoudre*; *résoudre*, when it signifies to reduce or turn, is only used in the infinitive, the participle passive, and the compound

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tenses ; Examp. *le brouillard s'est résous en pluie*, the fog is turn'd to rain ; but when *résoudre* signifies to resolve or take a resolution, it is used in all its tenses, and is thus conjugated.

Present of the infinitive. *résoudre*, to resolve.

Participle passive. *résolu*, resolved,

## INDICATIVE.

Present. *je résous*, &c.  
Imperf. *je résolvois*, &c.

First perfect. *je résolu*, tu résolu,  
il résolut.  
*nous résolûmes*, vous résolûtes, ils résolurent.

2<sup>d</sup> perf. *j'ai*  
1<sup>st</sup> plu. *j'avois*  
2<sup>d</sup> plu. *j'eus*

*je résoudrai*, tu résoudras, il résoudra.  
Future. *nous résoudrons*, vous résoudrez, ils résoudront.

## IMPERATIVE.

Present *résous*, qu'il *résolve*.  
and *résolvons*, *résolvez*,  
Future. *qu'ils résolvent*.

## CONJUNCTIVE.

Present. *je résolue*, &c.  
Condit. *je résoudrois*, &c.

First perfect. *je résolusse*, tu résolusses, il résolut.  
perfect. *nous résolussions*, vous résolussiez, ils résolussent.

2<sup>d</sup> perf. *j'ale*  
1<sup>st</sup> plu. *j'aurois*  
2<sup>d</sup> plu. *j'eusse*  
Future. *j'aurai*

## INFINITIVE.

Present. *résoudre*.  
Preterperfect. *avoir résolu*.

## PARTICIPLES.

Present. *résolvant*.  
Preterperfect. *ayant résolu*.

22, *Suffire*, to suffice, or be enough ; is form'd like *circoncire*, with this difference only, that its participle passive is *sufi* without an s ; whereas the participle passive of *circoncire*, is *circoncis*, with an s.

## 23. *Suivre*, to follow.

Present of the infinitive. *suivre*, to follow,

Participle passive. *suivi*, follow'd.

## INDICATIVE.

Present. *je suis*, tu *suis*, il *suit*.  
*nous suivons*, vous *suivez*, ils *suivent*.

Imperf. *je suivais*, tu *suivais*,  
il *suivait*.  
perfect. *nous suivions*, vous *suiviez*, ils *suivoient*.

First perfect. *je suivis*, tu *suivis*, il *suivit*.  
perfect. *nous suivîmes*, vous *suivîtes*, ils *suivirent*.

2<sup>d</sup> perf. *j'ai*  
1<sup>st</sup> plu. *j'avois*  
2<sup>d</sup> plu. *j'eus*

*je suivrai*, tu *suivras*,  
il *suivra*.  
Future. *nous suivrons*, vous *suivre*z, ils *suivront*.

## IMPERATIVE.

Present *suis*, qu'il *suive*.  
and *suivons*, *suivez*, qu'ils *suivent*.  
Future, *suivent*.

CON-

CONJUNCTIVE.		2 <sup>d</sup> perf.	<i>j'ai</i>	} <i>sui</i> vi, &c.
Present.	{	<i>je</i> <i>sui</i> ve, <i>tu</i> <i>sui</i> ves, <i>il</i> <i>sui</i> ve.	1 <sup>a</sup> plu. <i>j'au</i> rois	
		<i>nous</i> <i>sui</i> vions, <i>vous</i> <i>sui</i> viez, <i>ils</i> <i>sui</i> vent.	2 <sup>d</sup> plu. <i>j'eus</i> se	
			Future. <i>j'au</i> rai	
Conditional.		{	<i>je</i> <i>sui</i> vrois, <i>tu</i> <i>sui</i> vrois, <i>il</i> <i>sui</i> vrait.	INFINITIVE.
	{	<i>nous</i> <i>sui</i> vrions, <i>vous</i> <i>sui</i> vriez, <i>ils</i> <i>sui</i> vraient.	Present. <i>sui</i> vre.	
			Preterperfect. <i>au</i> voir <i>sui</i> vi.	
First perfect.	{	<i>je</i> <i>sui</i> vifse, <i>tu</i> <i>sui</i> vifses, <i>il</i> <i>sui</i> vît.	PARTICIPLES.	
	{	<i>nous</i> <i>sui</i> vifions, <i>vous</i> <i>sui</i> vifriez, <i>ils</i> <i>sui</i> vissent.	Present. <i>sui</i> vant.	
			Preterperfect. <i>ay</i> ant <i>sui</i> vi.	

Its compound *poursuivre*, to pursue, is conjugated in the same manner; *s'ensuivre*, to follow, is only used in the third person; as, *de là il s'ensuit*, from thence it follows.

24. *Taire*, to conceal or keep secret, is conjugated like *plaire*, and its compound *se taire*, to hold one's tongue, is conjugated like *se plaire*.

25. *Traire*, to milk, is only used in the present of the infinitive; as, *traire les vaches*, to milk the cows; and in the participle passive in this or such like expression; *de l'argent trait*, silver wire.

Its compounds *abstraire*, to abstract; *atraire*, to entice; *peindre*, to draw a picture; *retraire*, (a law-term, signifying) to redeem; are only used in the present of the infinitive.

As for *distraindre*, to take off; *extraire*, to extract; *rentraire*, to fine-draw; and *soustraire*, to subtract; they are thus form'd in the tenses in which they may be used.

Present of the infinitive, *distraindre*, to take off the mind.

Participle passive. *distrain*t, taken off.

INDICATIVE.

Present.	{	<i>je</i> <i>distrain</i> rai, <i>tu</i> <i>distrain</i> ras,	Future.	{	<i>je</i> <i>distrain</i> rai, <i>tu</i> <i>distrain</i> ras,
		<i>il</i> <i>distrain</i> ra.			<i>distrain</i> ras, <i>il</i> <i>distrain</i> ra.
		<i>nous</i> <i>distrain</i> rons, <i>vous</i> <i>distrain</i> rez,			<i>nous</i> <i>distrain</i> rons, <i>vous</i> <i>distrain</i> rez,
		<i>ils</i> <i>distrain</i> ront.			<i>ils</i> <i>distrain</i> ront.

IMPERATIVE.

2 <sup>d</sup> perf.	<i>j'ai</i>	{	<i>distrain</i> rai, &c.	Present and	{	<i>distrain</i> rai, <i>qu'il</i> <i>distrain</i> ge.	
1 <sup>a</sup> plu.	<i>j'au</i> ois						<i>distrain</i> rons, <i>distrain</i> gez,
2 <sup>d</sup> plu.	<i>j'eus</i>						<i>qu'ils</i> <i>distrain</i> gent.

CON-

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compound *reluire*, to shine or glitter; which are irregular only in their participle passive, which is *lui* and *relui* without a *t*; whereas the participle passive of *traduire*, is *traduit* with a *t*.

3. *Nuire*, to hurt or prejudice, which is form'd like *luire*.

469. The *eighth Conjugation* has no irregular verbs.

### IRREGULAR VERBS of the *ninth Conjugation*.

470. This conjugation has eleven irregular verbs, *viz.*

1. *Avoir*, to have; and its compound *ravoir*, to recover or have again.

2. *Choir*, to fall or tumble down; and its compounds *déchoir*, to decay or waste; *échoir*, to expire or be out.

3. *Falloir*, to behove; and its compound *s'en falloir*, to want or be deficient.

4. *Mouvoir*, to move; and its compounds *émouvoir*, to stir up or move; *démouvoir*, to take off; and *promouvoir*, to promote.

5. *Pleuvoir*, to rain.

6. *Pouvoir*, to be able.

7. *Savoir*, to know.

8. *Seoir*, to sit; and its compounds *s'asseoir*, to sit down; *asseoir*, to sit; *se rasseoir*, to sit down again; and *surseoir*, to suspend.

9. *Valoir*, to be worth; and its compounds *prévaloir*, to prevail; and *se prévaloir*, to take advantage.

10. *Voir*, to see; and its compounds *entrevoir*, to espy or have a glimpse of; *prévoir*, to foresee; *pourvoir*, to provide; and *revoir*, to see again.

11. *Vouloir*, to will or be willing.

They are thus conjugated :

1. *Avoir*, to have; is the first auxiliary verb, which is already conjugated at length.

Its compound *ravoir*, to have again or recover; is only used in the present of the infinitive; as, *il veut le ravoir*, he will have it again; *il a bien de la peine à se ravoir*, he recovers or gathers strength but slowly.

2. *Choir*, to fall or tumble down; is only used in the present of the infinitive; and, even there, it is better to make use of the verb *tomber*.

Its compound *déchoir*, to decay or degrade; is used in the present of the infinitive, the participle passive, and consequently the compound tenses, wherein it is thus conjugated.

Present

Present of the infinitive. *déchoir*, to decay.

Participle passive. *déchu*, decay'd.

INDICATIVE.		CONJUNCTIVE.	
2 <sup>d</sup> perf.	} <i>je suis</i> } <i>j'étois</i> } <i>je fus</i> } <i>déchu</i> , &c.	2 <sup>d</sup> perf.	} <i>je sois</i> } <i>je serois</i> } <i>je fusse</i> } <i>je serai</i> } <i>déchu</i> , &c.
1 <sup>st</sup> plu.		1 <sup>st</sup> plu.	
2 <sup>d</sup> plu.		2 <sup>d</sup> plu.	
		Future.	

INFINITIVE.  
Present. *déchoir*.  
Preterperfect. *être déchu*.  
PARTICIPLE.  
Preterperfect. *étant déchu*.

The tenses which are not now in use, are thus form'd.

INDICATIVE.		IMPERATIVE.	
Present.	} <i>je déchois</i> , tu déchois, } il déchoit. } nous déchéons, vous déchéiez, ils déchéent.	Present	} <i>déchois</i> , qu'il déchée: } déchéons, déchéiez, } qu'ils déchéent.
		and	
Imperfect.	} <i>je déchéois</i> , tu déchéois, } il déchéoit. } nous déchéions, vous déchéiez, ils déché- } oient.	Future.	} <i>je déchée</i> , tu déchées, } il déchée. } nous déchéions, vous déchéiez, ils déchéent.
		CONJUNCTIVE.	
First perfect.	} <i>je déchus</i> , tu déchus, il déchut. } nous déchumes, vous déchutes, ils déchurent.	Present.	} <i>je décherois</i> , tu décherois, il décheroit. } nous décherrions, vous décherriez, ils décherraient.
		Conditional.	
Future.	} <i>je décherrai</i> , tu décherras, il décherra. } nous décherrons, vous décherrez, ils décherront.	First perfect.	} <i>je déchusse</i> , tu déchusses, il déchût. } nous déchussions, vous déchussiez, ils déchussent.
		perfect.	

PARTICIPLE.  
Present. *déchéant*.

*Echoir*, to expire or be out, is used in the third person or compound tenses, which are conjugated like *déchoir*; it is also used in the third person singular of the present of the indicative, which is *échet*, in this or such like expressions; *le terme échet à la St. Michel*, the term expires at Michaelmas.

3. *Falloir*, and its compound *s'en falloir* are impersonal, and shall be placed among the impersonal verbs.

4. *Mouvoir*, to move.

Present of the infinitive. *mouvoir*, to move.

Participle passive. *mu*, moved.

## INDICATIVE.

Present. { *je meus, tu meus, il meut.*  
*nous mouvons, vous mouvez, ils meuvent.*

Imperfect. { *je mouvois, tu mouvais, il mouvoit.*  
*nous mouvions, vous mouviez, ils mouvoient.*

First perfect. { *je mus, tu mus, il mut.*  
*nous mumes, vous mutes, ils murent.*

2<sup>d</sup> perf. { *j'ai* }  
1<sup>st</sup> plu. { *j'avois* } *mu, &c.*

2<sup>d</sup> plu. { *j'eus* }

Future. { *je mouvrai, tu mouvras, il mouvra.*  
*nous mouvrons, vous mouvrez, ils mouvront.*

## IMPERATIVE.

Present { *meus, qu'il meue.*  
and { *mouvons, mouvez,*

Future. { *qu'ils meuvent.*

## CONJUNCTIVE.

Present. { *je meue, tu meue, il meue.*  
*nous mouvions, vous mouviez, ils meuvent.*

Conditional. { *je mouvrais, tu mouvrais, il mouvrait.*  
*nous mouvriions, vous mouvriez, ils mouvriient.*

First perfect. { *je musse, tu musses, il mût.*  
*nous mussions, vous mussiez, ils mussent.*

2<sup>d</sup> perf. { *j'aie* }  
1<sup>st</sup> plu. { *j'aurois* } *mu, &c.*

2<sup>d</sup> plu. { *j'eusse* }  
Future. { *j'aurai* }

## INFINITIVE.

Present. *mouvoir*.

Preterperfect. *avoir mu*.

## PARTICIPLES.

Present. *mouvant*.

Preterperfect. *ayant mu*.

And so are form'd its compounds.

Observe, that *mouvoir* is only used, speaking of the motions of celestial bodies, machines, &c. that *démouvoir* and *promouvoir* are grown obsolete; so that *émouvoir* only is used in all its tenses.

5. *Pleuvor*, to rain; is impersonal. *Vid. Sect. XI.*

6. *Pouvoir*, to be able.

Present of the infinitive. *pouvoir*, to be able.

Participle passive. *pu*, been able.

## INDICATIVE.

Present. { *je puis, I may, I can or I am able, tu peux, il peut.*  
*nous pouvons, vous pouvez, ils peuvent.*

Imper-

Imperfect.	{	<i>je pouvois, I might, I could or was able, tu pouvois, il pouvoit.</i>
		<i>nous pouvions, vous pouviez, ils pouvoient.</i>
First perfect.	{	<i>je pus, I might, I could or was able, tu pus, il put.</i>
		<i>nous pûmes, vous pûtes, ils purent.</i>
2 <sup>d</sup> perf.	{	<i>j'ai pu, I have been able, tu as pu, &amp;c.</i>
1 <sup>a</sup> plu.	{	<i>j'avois pu, I had been able, tu avois pu, &amp;c.</i>
2 <sup>d</sup> plu.	{	<i>j'eus pu, I had been able, tu eus pu, &amp;c.</i>
Future.	{	<i>je pourrai, I shall or will be able, tu pourras, il pourra.</i>
		<i>nous pourrons, vous pourrez, ils pourront.</i>

CONJUNCTIVE.

Present.	{	<i>je puisse, I can, I may, I am able or I may be able, tu puisses, il puisse.</i>
		<i>nous puissions, vous puissiez, ils puissent.</i>
Conditional.	{	<i>je pourrais, I should, would, could or might be able, I could or might, tu pourrais, il pourroit.</i>
		<i>nous pourrions, vous pourriez, ils pourroient.</i>
First perfect.	{	<i>je pusse, I should, &amp;c. as the former, tu pusset, il pût.</i>
		<i>nous pussions, vous pussiez, ils pussent.</i>
2 <sup>d</sup> perf.	{	<i>j'aie pu, I may have been able, tu aies pu, &amp;c.</i>
1 <sup>a</sup> plu.	{	<i>j'aurais pu, I should, would, could or might have been able, &amp;c.</i>
2 <sup>d</sup> plu.	{	<i>j'eusse pu, I should, &amp;c. as the former, tu eusses pu, &amp;c.</i>
Future.	{	<i>j'aurai pu, I have or shall have been able, tu auras pu, &amp;c.</i>

INFINITIVE.

Present. *pouvoir*, to be able.

Preterperfect. *avoir pu*, to have been able.

PARTICIPLES.

Present. *pouvant*, being able.

Preterperfect. *ayant pu*, having been able.

Observe that *pouvoir* has no imperative, and that its participle *pu* is never declined.

7. *Savoir*, to know.

Present of the infinitive. *savoir*, to know.

Participle passive. *su*, known.

INDICATIVE.

Present.	{	<i>je sais, tu sais, il sait.</i>	Imperfect.	{	<i>je savais, tu savais, il savoit.</i>
		<i>nous savons, vous savez, ils savent.</i>			<i>nous savions, vous saviez, ils savaient.</i>

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First perfect.	$\left\{ \begin{array}{l} \text{je fus, tu fus, il fut,} \\ \text{nous fumes, vous futes,} \\ \text{il; furent,} \end{array} \right\}$	Conditional.	$\left\{ \begin{array}{l} \text{je saurois, tu saurois,} \\ \text{il sauroit.} \\ \text{nous saurions, vous} \\ \text{sauriez, ils sauroient.} \end{array} \right\}$
2 <sup>d</sup> perf.	$\left\{ \begin{array}{l} \text{j'ai} \end{array} \right\}$	First perfect.	$\left\{ \begin{array}{l} \text{je fusse, tu fusses, il} \\ \text{fût.} \\ \text{nous fussions, vous fus-} \\ \text{siez, ils fussent.} \end{array} \right\}$
1 <sup>a</sup> plu.	$\left\{ \begin{array}{l} \text{j'avois} \end{array} \right\}$	2 <sup>d</sup> perf.	$\left\{ \begin{array}{l} \text{j'aie} \end{array} \right\}$
2 <sup>d</sup> plu.	$\left\{ \begin{array}{l} \text{j'eus} \end{array} \right\}$	1 <sup>a</sup> plu.	$\left\{ \begin{array}{l} \text{j'aurois} \end{array} \right\}$
Future.	$\left\{ \begin{array}{l} \text{je saurai, tu sauras,} \\ \text{il saura.} \\ \text{nous saurons, vous sau-} \\ \text{rez, ils sauront.} \end{array} \right\}$	2 <sup>d</sup> plu.	$\left\{ \begin{array}{l} \text{j'eusse} \end{array} \right\}$
IMPERATIVE.		Future.	$\left\{ \begin{array}{l} \text{j'aurai.} \end{array} \right\}$
Present and	$\left\{ \begin{array}{l} \text{sache, qu'il sache.} \\ \text{sachons, sachez, qu'ils} \\ \text{sachent.} \end{array} \right\}$	INFINITIVE.	
Future.		Present.	savoir.
CONJUNCTIVE.		Preterperfect.	avoir su.
Present.	$\left\{ \begin{array}{l} \text{je sache, tu saches, il} \\ \text{sache.} \\ \text{nous sachions, vous sa-} \\ \text{chiez, ils sachent.} \end{array} \right\}$	PARTICIPLES.	
		Present.	sachant.
		Preterperfect.	ayant su.

471. Observe, that the English learner often confounds the verb *savoir* with the verb *connoître*; to prevent which, he must make use of *connoître*, when to know signifies to be acquainted, and of *savoir*, in all other cases; Examp. *je conois votre frère*, I know your brother, viz. I am acquainted with him; *il conoit bien ce pays-là*, he knows that country very well, viz. he is very well acquainted with it; *savez-vous quelle heure il est?* je ne le *sai pas*, do you know what o'clock it is? I know not, &c. Observe also, that to *understand*, when it signifies to *understand* the qualities of things, is render'd in French by *se connoître*; Examp. *il se conoit en toile*, he understands cloth, &c.

## PRACTICE.

A man of parts can enter into the humour and characters of all mankind.

A modest man relates what he knows with an air of plainness and simplicity.

I know a man who never says yes; who is for ever disputing; contradicts all the world; and even ceases to be of his own mind, as soon as ever another comes into it.

Opinion

Un habile homme fait entrer dans l'humeur & dans le caractère de tout le monde.

Un homme modeste raconte ce qu'il fait d'un air simple & naturel.

Je conois un homme qui ne dit jamais oui; qui dispute toujours; qui contredit tout le monde; & qui cesse de vouloir ce qu'il veut, dès qu'un autre le veut comme lui.

L'opi-



*Opinion* disposes of every thing. It constitutes beauty, justice, and happiness; which are the sum of every thing in this world. I should be glad to see that Italian author's work, the title of which is all I know, and yet that title is worth many a volume, *of opinion that queen of the world*. But, without knowing it, I subscribe my assent to it, errors excepted, upon the foundation above-mention'd.

L'*opinion* dispose de tout. Elle fait la beauté, la justice, & le bonheur; ce qui est le tout du monde. Je voudrois de bon cœur voir le livre Italien, dont je ne conois que le titre, qui vaut lui seul bien des livres; *della opinione regina del mundo*. J'y souscris sans le connoître, sauf le mal, s'il y en a.

472. It is also to be observed, that the present of the conjunctive of this verb is often used instead of the present of the indicative; as, *pas que je sache*, not that I know; *je ne sache rien de mieux*, I know nothing better, &c. but it must then always be join'd to the negative particle *ne* or *pas*, or both.

473. 8. *Seoir*, to sit; is only used, *first*, in the participle present, speaking of a sitting of some court, &c. as, *le parlement seant*, the parliament sitting, &c. *Secondly*, in the participle passive *sis* in some law-terms; as, *une maison sise en tel endroit*, a house seated in such a place, &c. but when *seoir* signifies *to become* or *suit*, it is used in the third person of the present, imperfect and future of the indicative, and of the present and uncertain of the conjunctive, and in the participle present, wherein it is form'd like its compound *s'asseoir*; as, *cette couleur lui sied bien*, that colour becomes him; *la modestie vous sieroit bien*, modesty would become you well, &c. when the participle active signifies *becoming*; some say, *seiant*, instead of *seant*; as *cette perruque lui seiant bien*, *il l'a gardée*, that wig becoming him, he kept it.

PRACTICE.

Mildness and affability are qualities which set off even truth to advantage; and are often a dress more becoming to it, than a dogmatical stile and a peremptory tone of voice,

Le caractère doux & familier ne *sied* pas mal à la vérité, & souvent il lui *sied* mieux que le stile dogmatique, & le ton décisif.

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Its compound *s'asseoir*, to sit down, is thus conjugated.

Present of the infinitive. *s'asseoir*, to sit down.

Participle passive. *assis*, seated.

### INDICATIVE.

Present.	{ <i>je m'assieds, tu t'assieds, il s'assied.</i> <i>nous nous asséyons, vous vous asséyez, ils s'asséyent.</i>
Imperfect.	{ <i>je m'asseyois, tu t'asseyois, il s'asseyoit.</i> <i>nous nous asséyions, vous vous asséyiez, ils s'asséyient.</i>
First perfect.	{ <i>je m'assis, tu t'assis, il s'assit.</i> <i>nous nous assimes, vous vous assîtes, ils s'assirent.</i>
2 <sup>d</sup> perf.	{ <i>je me suis</i>
1 <sup>a</sup> plu.	{ <i>je m'étois</i>
2 <sup>d</sup> plu.	{ <i>je me fus</i> } <i>assis, &amp;c.</i>
Future.	{ <i>je m'assierai, tu t'assieras, il s'assiera.</i> <i>nous nous assierons, vous vous assierez, ils s'assieront.</i>

### IMPERATIVE.

Present and Future.	{ <i>assieds-toi, qu'il s'asséye.</i> <i>asséyons-nous, asséyez-vous qu'ils s'asséyent.</i>
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### CONJUNCTIVE.

Present.	{ <i>je m'asséye, tu t'asséyes, il s'asséye.</i> <i>nous nous asséyions, vous vous asséyiez, ils s'asséyent.</i>
Conditional.	{ <i>je m'assierois, tu t'assierois, il s'assieroit.</i> <i>nous nous assierions, vous vous assieriez, ils s'assieraient.</i>
First perfect.	{ <i>je m'assis, tu t'assis, il s'assit.</i> <i>nous nous assissions, vous vous assissiez, ils s'assissent.</i>
2 <sup>d</sup> perf.	{ <i>je me sois</i>
1 <sup>a</sup> plu.	{ <i>je me serois</i>
2 <sup>d</sup> plu.	{ <i>je me fusse</i> } <i>assis, &amp;c.</i>
Future.	{ <i>je me serai</i>

### INFINITIVE.

Present.	<i>s'asseoir.</i>
Preterperfect.	<i>s'être assis.</i>

### PARTICIPLES.

Present.	<i>s'asséyant.</i>
Preterperfect.	<i>s'étant assis.</i>

The future of the indicative makes also *je m'assierai, tu t'assieras, il s'assiera, nous nous assierons, vous vous assierez, ils s'assieront*; and the conditional, *je m'assierois, tu t'assierois, il s'assieroit, nous nous assierions, vous vous assieriez, ils s'assieraient*. Observe that the first and second person plural of the first perfect of the conjunctive, *nous nous assissions, vous vous assissiez*, are not used.

*Asséyer*, is active; as, *asséyez cet enfant*, sit that child.

*Se rasseoir*, to sit down again, is conjugated like *s'asseoir*.

As

As to *surseoir*, it is thus conjugated.

Present of the infinitive. *surseoir*, to supersede or suspend.

Participle passive. *surfus*, superseded or suspended.

INDICATIVE.

Present. { *je sursois, tu sursois, il sursoit.*  
*nous sursoyons, vous sursoyez, ils sursoient.*

Imperfect. { *je sursoyais, tu sursoyais, il sursoyait.*  
*nous sursoyions, vous sursoyiez, ils sursoyaient.*

First perfect. { *je surfis, tu surfis, il surfit.*  
*nous surfimes, vous surfîtes, ils surfirent.*

2<sup>d</sup> perf. { *j'ai*  
1<sup>a</sup> plu. { *j'avois* } *surfis, &c.*  
2<sup>d</sup> plu. { *j'eus*

Future. { *je surseoirai, tu surseoiras, il surseoirra.*  
*nous surseoirons, vous surseoirez, ils surseoiront.*

IMPERATIVE.

Present and Future. { *sursois, qu'il sursoie.*  
*sursoyons, sursoyez, qu'ils sursoient.*

CONJUNCTIVE.

Present. { *je sursoie, tu sursoies, il sursoie.*  
*nous sursoyions, vous sursoyiez, ils sursoient.*

Conditional. { *je surseoirois, tu surseoirois, il surseoiroit.*  
*nous surseoirions, vous surseoiriez, ils surseoiroient.*

First perfect. { *je surfisse, tu surfisses, il surfit.*  
*nous surfissions, vous surfissiez, ils surfissent.*

2<sup>d</sup> perf. { *j'aie*  
1<sup>a</sup> plu. { *j'aurois* } *surfis, &c.*  
2<sup>d</sup> plu. { *j'eusse*  
Future. { *j'aurai*

INFINITIVE.

Present. *surseoir.*  
Preterperfect. *avoir surfis.*

PARTICIPLES.

Present. *sursoyant.*  
Preterperfect. *ayant surfis.*

This verb is not much used, unless in law; on other occasions, it is only used in the present of the infinitive.

9. *Valoir*, to be worth.

Present of the infinitive. *valoir*, to be worth.

Participle passive. *valu*, been worth.

INDICATIVE.

Present. { *je vau, tu vau, il vaut.*  
*nous valons, vous valez, ils valent.*

Imperfect. { *je valois, tu valois, il valait.*  
*nous valions, vous valiez, ils valaient.*

First

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First perfect.	{ je valus, tu valus, il valut. nous valumes, vous valûtes, ils valurent.	Conditional.	{ je vaudrois, tu vaudrois, il vaudroit. nous vaudrions, vous vaudriez, ils vaudraient.
2 <sup>d</sup> perf.	{ j'ai	First perfect.	{ je valusse, tu valusses, il valût.
1 <sup>a</sup> plu.	{ j'avois } valu, &c.		{ nous valussions, vous valussiez, ils valussent.
2 <sup>d</sup> plu.	{ j'eus }	2 <sup>d</sup> perf.	{ j'aie
	{ je vaudrai, tu vaudras, il vaudra. nous vaudrons, vous vaudrez, ils vaudront.	1 <sup>a</sup> plu.	{ j'aurais } valu, &c.
		2 <sup>d</sup> plu.	{ j'eusse }
		Future.	{ j'aurai }
IMPERATIVE.		INFINITIVE.	
Present.	{ vauz, qu'il vaille.	Present.	valoir.
and	{ valons, valez, qu'ils	Preterperfect.	avoir valu.
Future,	{ vaillent.	PARTICIPLES.	
CONJUNCTIVE.		Present.	valant.
	{ je vaille, tu vailles, il vaille.	Preterperfect.	ayant valu.
Present.	{ nous valions, vous valiez, ils valaient.		

474. Observe, first, that when we speak of what money persons are worth, we do not make use of the verb *valoir*, but of *avoir vaillant*, when the sum is determined; and of *avoir* only, when it is not: as, he is worth one thousand pounds, *il a mille pièces vaillant*; he is worth a great deal of money, *il a beaucoup d'argent comptant*; he is worth something, *il a quelque chose*, &c.

475. Secondly. That *valoir* before an adverb of comparison expres'd or understood, signifies *to be*, and not *to be worth*; Examp. *il le vaut bien*, or *il vaut autant que lui*, he is as good as he, &c.

## PRACTICE.

The Holy Scriptures were not given us to entertain our follies, but to satisfy the wants of our souls. Such as in books seek only for a fruitless amusement, despise those divine writings. Such as love realities, meet with replenishment in them. Oge single psalm of

Les saintes Ecritures ne nous ont pas été données pour entretenir notre vanité, mais pour remplir le vuide de notre ame. Ceux qui ne recherchent dans les livres qu'un divertissement stérile, les méprisent; ceux qui aiment les choses, trouvent de quoi se remplir

of David is preferable to all the odes of Pindar, Anacreon, and Horace: Demosthenes and Cicero are unworthy to be compared to Isaiah. All the writings of Plato and Aristotle are inferior to one single chapter of St. Paul.

remplir dans ces livres divins. Un seul pseaume de David vaut mieux que toutes les odes de Pindare, d'Anacréon, & d'Horace: Démosthène & Cicéron ne méritent pas d'être comparés à Isaïe. Tous les livres de Platon & d'Aristote n'égalent pas un seul chapitre de Saint Paul.

Its compound *prévaloir*; to prevail, is conjugated like *valoir*; except in the imperative, and in the present of the conjunctive, which are thus form'd; *qu'il prévale, prévalons, prévaliez, qu'ils prévalent; je prévale, tu prévaies, il prévale, nous prévalions, vous prévaliez; ils prévalent.*

10. *Voir*, to see.

Present of the infinitive. *voir*, to see.

Participle, passive. *vu*, seen.

INDICATIVE.

Present.	{ <i>je vois, tu vois, il voit.</i> <i>nous voyons, vous voyez, ils voient.</i>
Imperfect.	{ <i>je voyois, tu voyois, il voyoit.</i> <i>nous voyions, vous voyiez, ils voyoient.</i>
First perfect.	{ <i>je vis, tu vis, il vit.</i> <i>nous vîmes, vous vîtes, ils virent.</i>
2 <sup>d</sup> perf.	{ <i>j'ai</i>
1 <sup>a</sup> plu.	{ <i>j'avois</i> } <i>vu, &amp;c.</i>
2 <sup>d</sup> plu.	{ <i>j'eus</i>
Future.	{ <i>je verrai, tu verras, il verra.</i> <i>nous verrons, vous verrez, ils verront.</i>

CONJUNCTIVE.

Present.	{ <i>je voie, tu voies, il voie.</i> <i>nous voyions, vous voyiez, ils voient.</i>
Conditional.	{ <i>je verrois tu verrois, il verroit.</i> <i>nous verrions, vous verriez, ils verroient.</i>
First perfect.	{ <i>je visse, tu visses, il vît.</i> <i>nous vissions, vous vissiez, ils vissent.</i>
2 <sup>d</sup> perf.	{ <i>j'aie</i>
1 <sup>a</sup> plu.	{ <i>j'aurois</i> } <i>vu, &amp;c.</i>
2 <sup>d</sup> plu.	{ <i>j'eusse</i>
Future.	{ <i>j'aurai</i>

INFINITIVE.

Present. *voir*.  
Preterperfect. *avoir vu*.

PARTICIPLES.

Present *voyant*.  
Preterperfect. *ayant vu*.

IMPERATIVE.

Present { *voi, qu'il voie.*  
and { *voyons, voyez, qu'ils voient.*  
Future, { *voient.*

Its compounds *entrevoir*, to espy or have a glimpse of, and *revoir*, to see again, are conjugated in the same manner; and so is *prévoir*, to foresee; except in the future of the indicative, and in the conditional, which are thus form'd; *je prévoirai, tu prévoiras, il prévoira, nous prévoyons, vous prévoyez, ils prévoiront; je prévoirois, tu prévoirois, il prévoirait, nous prévoirions, vous prévoiriez, ils prévoiroient*. As to *pouvoir*, to provide, it is conjugated like *prévoir*; except in the first perfect of the indicative, and in the first perfect of the conjunctive, which are thus form'd; *je pourvus, tu pourvus, il pourvut, nous pourvumes, vous pourvutes, ils pourvurent; je pourvusse, tu pourvusses, il pourvût, nous pourvussions, vous pourvussiez, ils pourvussent*.

## II. *Vouloir*, to will or be willing.

Present of the infinitive. *vouloir*, to will or be willing.

Participle passive. *voulu*, been willing.

### INDICATIVE.

Present.  $\left\{ \begin{array}{l} \textit{je veux, tu veux, il} \\ \textit{veut.} \\ \textit{nous voulons vous} \\ \textit{levez, ils veulent.} \end{array} \right.$

Imperfect.  $\left\{ \begin{array}{l} \textit{je voulois, tu voulois,} \\ \textit{il voulait.} \\ \textit{nous voulions, vous} \\ \textit{vouliez, ils vouloient.} \end{array} \right.$

First perfect.  $\left\{ \begin{array}{l} \textit{je voulus, tu voulus,} \\ \textit{il voulut.} \\ \textit{nous voulumes, vous} \\ \textit{voulutes, ils voulurent.} \end{array} \right.$

2<sup>d</sup> perf.  $\left\{ \begin{array}{l} \textit{j'ai} \\ \textit{1<sup>a</sup> plu. j'avois} \\ \textit{2<sup>d</sup> plu. j'eus} \end{array} \right\} \textit{voulu, \&c.}$

Future.  $\left\{ \begin{array}{l} \textit{je voudrai, tu} \\ \textit{voudras, il voudra.} \\ \textit{nous voudrons, vous} \\ \textit{voudrez, ils} \\ \textit{voudront.} \end{array} \right.$

### CONJUNCTIVE.

Present.  $\left\{ \begin{array}{l} \textit{je veuille, tu} \\ \textit{veuilles,} \\ \textit{il veuille.} \\ \textit{nous voulions, vous} \\ \textit{vouliez, ils} \\ \textit{veussent.} \end{array} \right.$

Conditional.  $\left\{ \begin{array}{l} \textit{je voudrais, tu} \\ \textit{voudrais, il} \\ \textit{voudrait.} \\ \textit{nous voudrions, vous} \\ \textit{voudriez, ils} \\ \textit{voudroient.} \end{array} \right.$

First perfect.  $\left\{ \begin{array}{l} \textit{je voulusse, tu} \\ \textit{vulusses, il} \\ \textit{voulût.} \\ \textit{nous voulussions, vous} \\ \textit{voulussiez, ils} \\ \textit{voulussent.} \end{array} \right.$

2<sup>d</sup> perf.  $\left\{ \begin{array}{l} \textit{j'aie} \\ \textit{1<sup>a</sup> plu. j'aurois} \\ \textit{2<sup>d</sup> plu. j'eusse} \end{array} \right\} \textit{voulu, \&c.}$

Future.  $\left\{ \begin{array}{l} \textit{j'aurai} \end{array} \right.$

### INFINITIVE.

Present. *vouloir*.  
Preterperfect. *avoir voulu*.

### PARTICIPLES.

Present. *voulant*.  
Preterperfect. *ayant voulu*.

## S E C T. XI.

### OF IMPERSONAL VERBS.

476. **IMPERSONAL VERBS**, when regular, are form'd in their third person singular, the only one they have, as has already been said, like other regular verbs of the same conjugation; the following will serve as an example for all the others.

Present of the infinitive. *néger*, to snow.

Participle passive. *négé*, snow'd.

#### INDICATIVE.

Present. *il nége*, it snows.

Imperfect. *il négeoit*, it snow'd.

First perfect. *il négea* it snow'd.

Second perfect. *il a négé*, it has snow'd.

First plu. *il avoit* } *négé*, it had snow'd.

Second plu. *il eut* } snow'd.

Future. *il négera*, it shall or will snow.

#### IMPERATIVE.

Present and Future. *qu'il nége*, let it snow.

#### CONJUNCTIVE.

Present. *il nége*, it may snow.

Conditional. *il négeroit*, it should, &c.

First perfect. *il négeât*, it should, &c.

Second perfect. *il ait négé*, it may have snow'd.

First pl. *il auroit* } *négé*, it should have, &c.

Second pl. *il eût* } have, &c.

Future. *il aura négé*, it shall have, &c.

#### INFINITIVE.

Present. *néger*, to snow.

Preterperfect. *avoir négé*, to have snow'd.

#### PARTICIPLES.

Present. *négeant*, snowing.

Preterperfect. *ayant négé*, having snow'd.

The following are irregular, and thus conjugated.

*Pleuvoir*, to rain.

Present of the infinitive. *pleuvoir*, to rain.

Participle passive. *plu*, rain'd.

#### INDICATIVE.

Present. *il pleut*, it rains.

Imperfect. *il pleuvoit*, it rain'd.

First perfect. *il plut*, it rain'd.

Second perfect. *il a plu*, it has rain'd.

First plu. *il avoit* } *plu*, it had rain'd.

Second plu. *il eut* } rain'd.

Ccc 2

Future.

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Future. *il pleuvra*, it shall or will rain.

## IMPERATIVE.

Present and Future. *qu'il pleuve*, let it rain.

## CONJUNCTIVE.

Present. *il pleuve*, it may rain.

Conditional. *il pleuvroit*, it should, &c.

First perfect. *il plût*, it should, &c.

Second perfect. *il ait plu*, it may have rain'd.

First pl. *il auroit plu*, it should

Second pl. *il eût* } have, &c.

Future. *il aura plu*, it shall have rain'd.

## INFINITIVE.

Present. *pleuvoir*, to rain.

Preterperfect. *avoir plu*, to have rain'd.

## PARTICIPLES.

Present. *pleuvant*, raining.

Preterperfect. *ayant plu*, having rain'd.

## FALOIR, to behave.

*Faloir*, to behave, is only used in the following moods and tenses.

Participle passive. *salu*, behoved, been necessary, requisite, needful or obliged.

## INDICATIVE.

Present. *il faut*, it behoves, there needs, it must, one must, it is necessary, requisite or needful.

Imperfect. *il falloit*, it behoved, it was necessary, requisite or needful.

First perfect. *il salut*, it behoved, it was necessary, requisite or needful.

Second perfect. *il a salu*, it has been necessary, requisite or needful.

First plu. *il avoit* } *salu*, it had been necessary, requisite or

Second plu. *il eut* } needful.

Future. *il faudra*, it shall or will be necessary, requisite or needful.

## CONJUNCTIVE.

Present. *il faille*, it may behave, it may be necessary, requisite or needful.

Conditional. *il faudroit*, it should, would, could or might be necessary, requisite or needful.

First perfect. *il falût*, it should, &c. as the former.

Second perfect. *il ait salu*, it may have been necessary, requisite or needful.

First plu. *il auroit* } *salu*, it should, would, could or might have

Second plu. *il eût* } been necessary, &c.

Future. *il aura salu*, it shall have been necessary, &c.

INFI-



INFINITIVE.

Preterperfect. *avoir falu*, to have been necessary, requisite or needful.

PARTICIPLE.

Preterperfect. *ayant falu*, having been necessary, &c.

477. Observe, 1. That after this verb, another verb in the conjunctive or infinitive mood, is always express'd or understood ; as, *il faut que votre frère le paye*, your brother must pay him ; *il faudra qu'il s'en serve*, he shall be obliged to make use of it ; *il lui donnera ce qu'il faut*, viz. *lui donner*, he will give him what is necessary, viz. to give him ; *il faut le faire*, it must be done ; *il faut y penser*, we must think of it, &c.

478. 2. That when *faut* is used in an indefinite sense, or preceded by a pronoun, the verb following must always be put in the infinitive mood, see N<sup>o</sup>. 376. and as it is very hard for the learner to know in other cases, where he may put the second verb, when express'd, in the infinitive, and where it will always bear being put in the conjunctive ; I advise him, at first, to make use of this last mood ; and to render, for example, the two preceding sentences in the first observation ; you must do it ; we must think of it ; by *il faut que vous le fassiez* ; *il faut que nous y pensions* ; instead of *il faut le faire*, *il faut y penser*.

479. 3. That when the second verb is put in the conjunctive mood, its nominative must be preceded by the particle *que* ; as may be seen in the preceding examples.

480. 4. That although this verb is often *personal* in English, it is always *impersonal* in French.

481. 5. That when it is personal in English, its nominative is always the nominative of the French verb following *il faut*, which French nominative is always placed immediately after *que* ; as may be seen by the preceding or following examples.

482. 6. That when it is used impersonally in English, the person in which we speak must also be placed immediately after *que* ; Examples, *it must be done for to-morrow*, speaking in the first person singular, *il faut que je le fasse pour demain* ; in the second, *il faut que tu le fasses* ; in the third, *il faut qu'il ou qu'elle le fasse pour demain* ; in the first plural, *il faut que nous le fassions pour demain* ; in the second, *il faut que vous le fassiez* ; in the third, *il faut qu'ils ou qu'elles le fassent*, they must do it, &c.

## PRACTICE.

Paternal authority should not be render'd odious by too great severity.

Children should be brought up in the fear of God, and the love of learning and virtue.

It is not enough for a general to be prudent and brave, he must also be fortunate.

A witty expression must be neither too refined, nor too much studied.

The passions should be subject to reason.

We should know when to doubt, when to affirm, and when to submit. He who does not understand this, does not understand the jurisdiction of reason. There are some who trespass against these three rules, by affirming every thing as self evident, for want of knowing the nature of evidence; or by questioning every thing, for want of knowing where assent is due; or by submitting in every thing, for want of knowing where the right of judgment should take place.

The understanding must be form'd before it is embellish'd; 'tis the foundation of all kind of merit. In conversation the business is not to provide ourselves with a pompous train of allegories and figures; we must learn to speak sensibly; this is the rhetoric of the world. We must reason justly; 'tis in that the truth of

philosophy

*Il ne faut pas rendre l'empire paternel haïssable par trop de sévérité.*

*Il faut nourrir les enfans dans la crainte de Dieu, dans l'amour des lètres, & de la vertu.*

*Il ne suffit pas à un capitaine d'être sage & vaillant, il faut encore qu'il soit heureux.*

*Il ne faut pas qu'un trait d'esprit soit trop fin & trop étudié.*

*Il faut que les passions obéissent à la raison.*

*Il faut savoir douter où il faut \*, assurer où il faut †, se soumettre où il faut ‡. Qui ne fait pas ainsi, n'entend pas la force de la raison. Il y en a qui pèchent contre ces trois principes, ou en assurant tout comme démonstratif, manque de se conoître en démonstrations; ou en doutant de tout, manque de savoir où il faut se soumettre; ou en se soumettant en tout, manque de savoir où il faut juger.*

*Il faut former l'esprit avant que de l'orner; c'est la pierre angulaire du mérite. Il ne s'agit pas de se faire un clinquant d'alégories & d'anti-thèses, il faut apprendre à bien parler, c'est la rhétorique du monde. Il faut raisonner juste, c'est la vraie philosophie. Il faut abborrer les lectures obscènes & le comerce des im-*

pies

\* Doubter.

† assurer.

‡ se soumettre.

philosophy consists. Obscene reading and the conversation of libertines and impious men must be avoided with horror; 'tis the only way to preserve a morality untainted. Good books, and men of integrity, should be our chief pleasure; as being the foundation of all politeness, taste, and erudition.

A negotiator must be dexterous; a courtier pliant; a politician subtle; a spy crafty; and a judge artful in his examinations.

Brightness of thought, boldness of expression, and vivacity of wit, are requisite in a public discourse.

Accuracy of stile consists in making use of all words that are proper, and none that are superfluous.

Where we have room to take our choice, we must endeavour to make a good one.

pies & des libertins; c'est le seul moyen de conserver la pureté des mœurs. *Il faut aimer les livres exquis & les honêtes gens; c'est la source de la politesse, du goût, & de l'érudition.*

*Il faut qu'un négociateur soit adroit; qu'un courtisan soit souple; qu'un politique soit fin; qu'un espion soit rusé; qu'un lieutenant criminel soit artificieux dans ses interrogations.*

*Il faut \* pour un discours public, des pensées brillantes, des expressions hardies, & du feu d'esprit.*

L'exactitude du stile consiste également à employer toutes les paroles qu'il faut †, & à n'employer que celles qu'il faut †.

Lorsque les choses sont à notre option, *il faut tâcher de faire un bon choix.*

483. Its compound *s'ensaloir*, to want or be deficient, is conjugated like *faloir*; except in the compound tenses, which, as all other reflective verbs, are conjugated with the help of *être*; as, *il s'en est salu de peu qu'il n'ait été tué*, he wanted but little of being kill'd, or he was very near being kill'd, &c.

#### PRACTICE.

We are very far from knowing all the vicious appetites that lurk within us.

*Il s'en faut bien que nous ne connoissions toutes nos volontés.*

484. Those verbs which are only sometimes impersonal, such as, *il arrive*, it happens; *il suffit*, it is enough; *il fait beau*, it is fair; *il est*, it is; *il plaît*, it pleases; *il paroît*, it appears,

\* *Avoir.*

† *employer.*

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appears, &c. are form'd as the personal verb from which they borrow the third person.

### PRACTICE.

The vanity of man is so great that he is not content to hide his vices, but he must take pains to embellish them, and make them pass for virtues.

There is a continual waste and dissipation of the spirits caused by the motion of the body.

It depends on ourselves to be happy, since it is in our own power to lead a good life.

It rarely happens that we enter into any argument, without some secret emotion by no means suitable to the preservation of friendship.

La vanité de l'homme est si grande qu'il ne lui *suffit* pas de cacher ses vices, il travaille encore à les embellir, & à les faire passer pour des vertus.

*Il se fait* un perpétuel écoulement & une continuéle dissipation d'esprits par les actions de notre corps.

*Il ne tient* qu'à nous d'être heureux, puisqu'il ne *tient* qu'à nous de bien vivre.

*Il arrive* rarement que l'on dispute sans une secrète émotion peu propre à conserver l'amitié.

### NECESSARY OBSERVATIONS upon these last Verbs.

485. *First*, when *faire* is impersonal, it must be render'd in English by *to be*; Examples, *il fait froid*, *it is cold*; *il faisoit* une belle soirée, *it was* a fine evening; *il fait bon* ici, *it is good to be here*; *il y fait cher* vivre, *it is dear* living there; *il fait bon* avoir des amis, *it is good to have* friends; *il fait dangereux* sur mer, *it is dangerous being* at sea, &c.

### PRACTICE.

*It is dangerous* being in the fields, when it hails very hard.

*It may be* an advantage to have to do with a man who makes no use of his money in marrying his daughters, or paying his debts, or laying it out on securities, provided we happen not to be one of his children, or creditors, nor his wife.

*Il fait dangereux* à la campagne quand il grêle bien fort.

*Il fait bon* avec celui qui ne se sert pas de son bien à marier ses filles, à payer ses dettes, ou à faire des contrats, pourvu que l'on ne soit ni ses enfans, ni son créancier, ni sa femme.

486. Secondly, when *avoir* is used impersonally, the particle *y* must be placed before it thus :

INDICATIVE.

*il y a*, there is, or there are.  
*il y avoit*, there was, or were.  
*il y eut*, there was, or were.  
*il y a eu*, there has, or have been.  
*il y avoit eu*, there had been.  
*il y eut eu*, there had been.  
*il y aura*, there shall or will be.

IMPERATIVE.

*qu'il y ait*, let there be.

CONJUNCTIVE.

*il y ait*, there may be.  
*il y auroit*, there should, would, could or might be.

*il y eût*, there should, &c.

*il y ait en*, there may have been.

*il y auroit eu*, there should, would, could or might have been.

*il y eût eu*, there should, &c.

*il y aura eu*, there shall have been.

INFINITIVE.

*y avoir*, there be.

*y avoir eu*, there have been.

PARTICIPLES.

*y ayant*, there being.

*y ayant eu*, there having been.

PRACTICE.

There is a wide difference between a quiet and an assured conscience. Nothing can give the first but an earnest search after truth. Nor can the last be the effect of any thing but truth itself.

There are but three stages in human nature, birth, life, and death. Man is not conscious of his birth, he submits to his death, and his life slips away from him unheeded.

There are people of such a complexion and character, that there is no such thing as dealing with them; of whom we must seldom or never complain; and to pretend to be in the right with *em*, is downright insolence.

*Il y a* grande différence entre repos & sûreté de conscience. Rien ne doit donner le repos, que la recherche sincère de la vérité. Et rien ne peut donner l'assurance que la vérité.

*Il n'y a* pour l'homme que trois événemens, naître, vivre, & mourir : il ne se sent pas naître, il souffre à mourir, & il oublie de vivre.

*Il y a* des gens d'une certaine étoffe ou d'un certain caractère avec qui il ne faut jamais se cométre, de qui on ne doit se plaindre que le moins qu'il est possible, & contre qui il n'est pas même permis d'avoir raison.

487. Speaking of time, *il y a*, signifies also *it is*; as, *il y a long tems* que je ne vous ai vu, *it is* a long while since I saw

you ; *il y avoit trois ans* qu'il étoit marié, it was three years since he was married, &c.

488. It must also be observed, that the passive impersonal verb of an English sentence, which may be turn'd to a verb not passive, with *one, they* or *people* for its nominative, must often, and may always be render'd in French by a verb not passive, with the indeterminate pronoun *on* for its nominative ; Examp. it is said, or people say, *on dit* ; it is affirmed, or people affirm, *on assure* ; it is talk'd of, or people talk of it, *on en parle*, &c. And when the passive verb is used personally, the case govern'd by the said verb in English becomes the nominative of the verb in French, and the nominative becomes the case govern'd ; Examp. I am told, *on me dit* ; we are talk'd of, *on parle de nous* ; that quality was by the senate and people conferr'd upon him, *le sénat & le peuple lui déférèrent cette qualité* ; his reasons have been examin'd, *on a examiné ses raisons*, &c. Sometimes the English passive verb is elegantly render'd in French by a reflexive verb ; thus, there is good wine drank in France, *il se boit de bon vin en France* ; there is good cloth made in England, *il se fait de bon drap en Angleterre* ; those books are sold in such a place, *ces livres se vendent en tel endroit* ; that stuff is made in Holland, *cette étoffe se fait en Hollande* ; that is done, *cela se fait* ; that is said, *cela se dit*, &c. However, we may also say, *on boit de bon vin en France, on fait de bon drap en Angleterre, on vend ces livres en tel endroit, on fait cette étoffe en Hollande, on le dit, on le fait*.

#### PRACTICE.

Children *who have been used* to be very much praised, retain a habit of judging without sufficient foundation.

The consular medals are manifestly the most ancient among the Latin ones. However the copper-ones go no further back than the year four hundred eighty-four of Rome, and the golden ones five hundred and forty-six. If there are older ones produced, they are not genuine.

A man is ugly, of a diminutive stature, and even wants  
un-

Les enfans qu'on acoutume de bonne heure à être applaudis, conservent l'habitude de juger avec précipitation.

Les médailles consulaires sont certainement les plus anciennes médailles Latines. Cependant celles de cuivre ne montent pas au de là de l'an quatre cens quatre-vingts-quatre de Rome, & celles d'or à l'an cinq cens quarante-six. Si l'on en produit de plus anciennes, elles sont fausses.

Un homme est laid, de petite taille, & a peu d'esprit ;  
l'an

understanding ; *somebody whifpers* me that he has some thousands a year : what then ? that concerns himself alone : I shall never be the worse or better for it. Should I begin now to regard him in any other light, or if I had not command enough on myself not to do so, what folly should I betray !

The finest character ever given to a prince is that express'd in the title of *Optimus*, which is to be seen inscribed on so many medals of Trajan, and was by the senate and people conferr'd upon him with rival zeal.

*Prudence is seldom the attendant of youth.*

*The attraction is always most powerful in the object of the predominant passion.* The greatest allurements are not those which carry the most specious appearance. Charms become really invincible, only by the solidity of merit or the prevalence of taste.

*Elegance is sometimes taken* for an air, gentility, neatness of dress, or a graceful behaviour. This last elegance in general is a manner of saying or doing things with taste, with good breeding, and in an agreeable manner : with taste, by rising a degree above common behaviour : with politeness, by giving things a turn which strikes a discerning mind : in an agreeable manner, by accommodating things to the taste

*l'on me dit* à l'oreille, il a cinquante mille livres de rente : cela le concerne tout seul, & il ne m'en sera jamais ni pis ni mieux ; si je comence à le regarder avec d'autres yeux, & si je ne suis pas maître de faire autrement, quelle sottise !

La plus belle qualité qui ait jamais été donnée à un prince, est celle de très bon prince, qui se voit sur tant de médailles de Trajan, & que le sénat & le peuple lui déferèrent à l'envi.

*La prudence ne se trouve guères avec la jeunesse.*

*Les plus grands attraits se trouvent toujours dans l'objet de la passion dominante.* Les apas les plus puissans ne sont pas ceux qui sont étalés avec le plus d'ostentation. Les charmes ne deviennent véritablement invincibles, que par la solidité du mérite & la force du goût.

*Élégance se prend quelquefois pour le bon air, la propreté, les belles manières.* Cette dernière élégance en général, est une manière de dire ou faire les choses avec choix, avec politesse, avec agrément : avec choix, en s'élevant au dessus des manières ordinaires : avec politesse, en donnant à la chose un tour qui frappe les yeux d'un esprit délicat : avec agrément, en repandant un assaisonnement qui soit au goût

taste and understanding of every man. & à la portée de tout le monde.

*Works* in the plural number signify all the performances of an author collected together; but when *these* are severally distinguish'd, or any peculiar epithet is join'd to them, we make use of the word, piece.

One is said to fall down a precipice; to be swallow'd up in a gulf; and to be lost in an abyss.

*Oeuvres* au pluriel se dit pour le recueil de tous les ouvrages d'un auteur; mais lorsqu'on les indique en particulier, ou qu'on leur joint quelque épithète, on se sert du mot d'ouvrages.

On tombe dans le précipice. On est englouti dans le goufre. On se perd dans l'abîme.

## C H A P. VII.

### S E C T. I.

#### O F A D V E R B S.

**T**HE most in use are the following, and what are not here, may be found in the Dictionary.

#### 489. ADVERBS of Place.

Où, where, whither.

d'où, from whence.

par où, through what place, which way.

par tout où, wherever.

ici, here, hither, in this place.

d'ici, hence, from hence, from this place, of this place or country.

ici bas, this world, in this world.

par ici, through here or along this way.

ici près, hard by.

ici autour, hereabouts.

jusqu'ici, as far as here, hither-to, to this place.

là, there, yonder, in that place, thither.

là où, where.

là même, in that very place.

là dessus, up there.

là dessous, under there.

de là, thence, from thence, from that place.

au de là, par de là, farther, beyond.

par là, through there, along that way, yonder, that way.

là autour, thereabouts.

jusque là, so far, as far as there, thither, to that place.

là haut, or en haut, up, above.  
bas,



*bas*, down, low.  
*là bas*, below.  
*en bas*, below, down.  
*à bas*, upon the ground.  
*par haut & par bas*, upwards and downwards.  
*par ci par là*, here and there.  
*deça & delà*, up and down.  
*au deça par deça*, nigher, more on this side.  
*en deça*, on this side.  
*ça & là*, here and there, this way and that way, up and down.  
*deça & de là*, up and down.  
*ailleurs*, elfewhere, fomewhere elfe, in or to another place.  
*par ailleurs*, through another place.  
*d'ailleurs*, from another place.  
*vis-à-vis*, over-againft, over the way, crofs the way, oppofite.  
*céans*, in here, within, at home, here.  
*par tout*, every where.  
*d'outre, en outre, tout autre, de part, en part*, through and through, through.  
*tout contre, tout auprès*, hard by.  
*tout de fuite*, all together, all at once, one after another.  
*de part & d'autre*, every where, on every fide.  
*nulle part*, no where.  
*loin*, far, far off, a great way, a great way off, at a great diftance.  
*de loin*, afar, far off, at a diftance.  
*au loin*, a great way off.  
*plus loin*, farther.  
*près*, near.  
*de près*, nearly, near, near at hand, clofe at the heels.

*près à près*, clofe, clofe together, near each other.  
*plus près à près*, clofer.  
*droit, ftrait, ftrait on, ftrait* along, ftraitway, right on, directly.  
*à droit*, on the right.  
*à gauche*, on the left.  
*à droit & à gauche*, on the right and left.  
*dedans*, in, within.  
*au dedans*, inward, inwardly.  
*en dedans*, within, inwardly.  
*par dedans*, o'th' infide.  
*dehors*, out, without, abroad, out of doors.  
*au dehors*, outward, outwardly.  
*en dehors, par dehors*, without, outwardly, o'th' outfide.  
*de dehors*, a ftranger, a foreigner, not of this country, city or place.  
*par dedans & par dehors*, within and without.  
*quelque part*, fomewhere.  
*de côté, afide, fideways*.  
*à côté*, by, afide.  
*de tous côtés*, on all fides.  
*de côté & d'autre*, up and down.  
*alentour, d'alentour*, about, round about.  
*devant*, before, over-againft.  
*par devant*, forward.  
*avant*, forward.  
*arrière*, backward.  
*plus avant*, further, farther, beyond.  
*fi avant*, fo far, fo deep.  
*trop avant*, too far.  
*en avant*, forward.  
*bien avant*, very deep, a great way.  
*derrière*, behind.  
*par derrière*, backward.  
*deffus*, upon it or them.

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*au dessus*, above it or them.

*ci-dessus*, above, afore.

*par dessus*, on the top, or over it or them.

*dessous*, under it or them.

*au dessous*, below it or them.

*ci-dessous*, below, underneath.

*par dessous*, under, or under it or them.

*tout du long*, all along.

*à coup perdu*, at random.

*en plein jour*, in the face of the whole world.

### PRACTICE.

Spiritual love tends to the source, from whence it had its beginning: and as essential good was its efficient cause, it presses on towards that mark, as to its ultimate end.

A man of few words and of a proper reserve, disappoints your ralliers; they are at a loss, where to lay hold on him.

The imagination is like a wild beast, which gets loose, and roves without restraint on all sides. It is a prating, suspicious, restless thing, for ever rambling after novelty, and a stranger to all moderation.

Le bon amour tend au lieu d'où il a pris son origine: il s'approche du bien, parcequ'il en procède.

Un homme qui parle peu, & qui se ménage, ne donne point de prise aux plaisans, qui ne savent par où l'entamer.

L'imagination est come une bête farouche qui s'échape & erre de tous cotés avec la dernière licence; cauteuse, poltrone, inquiète, elle court toujours après la nouveauté, & ne conoit point de modération.

490. Although adverbs are not commonly govern'd, yet the preceding ones may be govern'd by a noun, and then they take before them the article *de*; Examp. *les vignes d'alentour*, the vineyards round about; *la porte de devant*, the fore-door; *la croute de dessus*, the upper crust; *la chambre d'en haut*, the room above; *la maison d'ici près*, the house hard by, &c. Sometimes these same adverbs become substantives; as in these examples, *le dessus du pain*, the top of the loaf; *le dedans de l'église*, the inside of the church; *le devant du palais*, the front of the palace, &c.

### PRACTICE.

The world dwells only upon the outside and appearances.

Hypocrites have the art of putting on a fair outside, and of saving appearances.

Dans le monde on ne s'arrête qu'aux dehors & aux apparences.

Un hypocrite fait parfaitement bien déguiser les dehors & garder les apparences.

491. ADVERBS of Quantity.

<i>Combien</i> , how much, or many.	<i>plus d'avantage</i> , more.
<i>peu, un peu</i> , little, but little,	<i>de plus en plus</i> , more and more.
but a little, few, but few,	<i>plus ou moins</i> , more or less.
but a few.	<i>moins</i> , less.
<i>si peu que rien</i> , very little.	<i>à moins</i> , for less, at less.
<i>tant soit peu</i> , ever so little or	<i>ni plus ni moins</i> , neither more
few.	nor less.
<i>trop peu</i> , too little, too few.	<i>pour le moins</i> , at least.
<i>peu ou point</i> , few or none.	<i>infiniment</i> , infinitely.
<i>guères ou guère</i> , but little, not	<i>abondamment</i> , abundantly, plen-
much, but few, not many,	tifully, in abundance, fully,
not long, not very.	copiously.
<i>beaucoup, quantité</i> , much, ma-	<i>suffisamment</i> , sufficiently, e-
ny, a great many, a great	nough, abundantly.
deal, abundance.	<i>en tout</i> , in all.
<i>en quantité, en grand nombre</i> , a	<i>point du tout</i> , none at all.
world, a multitude.	<i>tout au moins</i> , at least.
<i>bien</i> , much, many, a deal.	<i>tout au plus</i> , at most, the out-
<i>assez</i> , enough, pretty sufficient-	side.
ly, abundantly.	<i>au dessus</i> , more, above.
<i>trop</i> , too much, too many, o-	<i>au dessous</i> , under, less.
ver much.	<i>sans plus</i> , and no more.
<i>trop peu, pas assez</i> , too little, too	<i>par dessus</i> , more than the bar-
few, not enough.	gain.
<i>partie en partie</i> , partly, in part.	<i>cher</i> , dear.
<i>autant</i> , as much, as many.	<i>chèrement</i> , dearly.
<i>tout autant</i> , just as much, or	<i>à bon marché</i> , cheap.
many.	<i>à force, à foison</i> , in abundance,
<i>tant</i> , so much, so many.	plentifully.

PRACTICE.

The study of moral philosophy is pursued in all due form; but little pains are taken to learn the practical part of it.

Liberality does not consist so much in giving a great deal, as in giving properly.

Nothing is more pleasing in conversation, than a natural air, with an easy and delicate simplicity, which neither en-

On étudie régulièrement la philosophie; mais on se met peu en peine d'apprendre les règles de l'honnêteté.

La libéralité consiste moins à donner beaucoup qu'à donner à propos.

Rien ne plaît davantage en conversation qu'un air naturel, & une simplicité facile & délicate, qui ne bande point l'esprit,

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gages our attention too closely, nor presents to the mind any ideas but such as are familiar and agreeable.

l'esprit, & qui ne lui présente que des idées communes & agréables.

492. Adverbs of quantity govern often a substantive with the particle *de* before it; thus, *combien d'argent*, how much money; *peu d'esprit*, little wit; *à moins de frais*, at less cost; *tant de peine*, so much fatigue; *je n'ai point de pain*, I have no bread; *ne lui donnez point d'argent*, give him no money, &c. But after *bien* the substantive must be preceded by the article definite; thus, *bien de l'argent*, much money; *bien du déplaisir*, much displeasure; *bien des animaux*, many animals, &c.

### PRACTICE.

How many young men do you see with no other importance belonging to them, than that of being every where attended with a great retinue, and always moving about with a splendid equipage?

*Combien de jeunes gens qui n'ont d'autre mérite que d'être suivis d'un nombreux cortège, & de trainer en tous lieux un équipage magnifique?*

Many minds are turn'd to obscenity, many more still are given to slander and satire; few have the gift of delicacy: to jest with a good grace and strike something out of mere trifles, much subtilty and discretion are requisite: to rally in this manner is as it were to create, and to produce something out of nothing.

*Il y a beaucoup d'esprits obscènes, encore plus de médisans ou de satiriques, peu de délicats: pour badiner avec grace, & rencontrer heureusement sur les plus petits sujets, il faut trop de manière, trop de délicatesse, & même trop de fécondité: c'est créer que de railler ainsi, & faire quelque chose de rien.*

There have been several idle dreamers, who have aim'd at establishing an universal language.

*Il y a eu bien des visionnaires qui ont voulu établir une langue universelle.*

What a deal of art does it require to return back to nature! what a deal of time, what rules, attention and labour does it cost, to acquire as much freedom and grace in dancing, as in walking; to sing with the same ease that

*Combien d'art pour rentrer dans la nature! combien de tems, de règles, d'attention, & de travail pour danser avec la même liberté, & la même grace, que l'on fait marcher; pour chanter comme on parle; parler & s'exprimer comme l'on*

we talk ; and to give our language and pronunciation a fluency like that of thought ; to infuse into an elaborate discourse, preparing for the public, the same life and force, and the same energy and persuasion which, without any preparation at all, often attends the most familiar conversation.

*l'on pense ; jeter autant de force, de vivacité, de passion, & de persuasion dans un discours étudié & que l'on prononce en public, qu'on en a quelquefois naturellement & sans préparation dans les entretiens les plus familiers.*

493. Speaking comparatively, the English particle *by* is rendered elegantly in French by *de*, placed before the adverb of quantity ; thus, you have given more than it is worth *by* ten shillings, *vous avez donné dix chelins de plus* qu'il ne vaut ; he is richer than him *by* a great deal, *il est de beaucoup plus riche* que lui, &c.

494. Adverbs of quantity take also before them the article *de* or *à*, as substantives do ; Examp. *c'est le sentiment d'assez de gens*, it is the opinion of many people ; *il a fait tort à beaucoup de gens*, he has wrong'd many people, &c.

# PRACTICE.

The whole merit of many people, consists only in their names : their looks are at first imposing, but when more closely survey'd, we find them less than nothing.

How many great men civil and military would not the world have much better been without ! to what a point of perfection and refinement have not some arts and sciences been carried, which ought never to have been in request at all ; and which serve as so many palliatives to all those evils in life, which nothing but man's depraved nature has produced.

A

*De bien des gens il n'y a que le nom qui vaille quelque chose ; quand vous les voyez de fort près, c'est moins que rien ; de loin ils imposent.*

*De combien de grands hommes dans les différens exercices de la paix & de la guerre, auroit-on pu se passer ! à quel point de perfection & de raffinement n'a-t-on pas porté de certains arts & de certaines sciences qui ne devoient point être nécessaires, & qui sont dans le monde comme des remèdes à tous les maux dont notre malice est l'unique source.*

Comme

A reader neither likes to be left to guess at an author's meaning, nor to be tired with redundancies. Nothing that leads to the principal point should be omitted; but every superfluity is a retarding incumbrance.

How many children would find their account in a law for deriving all nobility from the mother's side? but how many others again would wish it reversed?

Comme un lecteur est bien aisé qu'on ne l'oblige pas à deviner, aussi tout ce qu'on lui dit de trop l'importune. Il ne faut rien oublier pour atteindre la fin, mais ce qui ne sert de rien est un embarras qui retarde.

A combien d'enfans la loi qui décideroit qui c'est le ventre qui anoblit ne seroit-elle pas utile? mais aussi à combien d'autres ne seroit-elle pas contraire?

## 495. ADVERBS of Time.

*Quand, lorsque*, when.

*jusques à quand, jusqu'à quand*, till when.

*par avance, d'avance*, before, before-hand, previously,

*aujourd'hui*, to-day, this day, at present, now, now-a-days, in this age.

*d'aujourd'hui*, from this day, from this time.

*un de ces matins, un beau matin*, one of these mornings.

*le matin, du matin*, in the morning.

*le soir, du soir*, in the evening.

*sur le soir*, towards evening.

*sur la brune*, towards dusk, in the dusk of the evening.

*entre chien & loup*, at twilight, between dark and light.

*entre la poire & le fromage*, in the height of jollity, at table.

*entre deux vins*, elevated.

*hier*, yesterday.

*hier au soir*, last night.

*hier matin*, yesterday morning.

*avant hier*, the day before yesterday.

*demain*, to-morrow.

*après demain*, the day after to-morrow.

*de bonne heure*, betimes.

*de meilleure heure*, earlier, sooner.

*à cette heure*, at this time, at this present time, now at present.

*tout à l'heure*, presently, by and by, forthwith, just now, in a moment.

*d'heure en heure*, hourly, every hour.

*à l'heure même*, at that very instant.

*de trop bonne heure*, too soon, too early.

*de bon matin*, early.

*de jour or le jour*, in the day-time, by day.

*de jour & de nuit*, night and day.

*de nuit or la nuit*, in the night-time, by night.

*jour & nuit*, night and day.

*au premier jour*, with the first opportunity, as soon as possible.

*en plein jour*, at noon day.

*de deux jours l'un*, every other day.

*de trois jours l'un*, every third day.

*de jour à autre, de jour en jour*, from day to day.

*tous les jours*, every day.

*jour pour jour*, to a day.

*au jour la journée*, from hand to mouth.

*d'abord*, at first, at first sight.

*d'abord aussitôt*, presently, immediately, out of hand.

*maintenant à présent, présentement*, now, at this time, now-a-days, at present, for the present.

*dès maintenant dès à présent*, now, from this very instant, from this time forward.

*jusqu'à présent, jusques à présent*, till now, hitherto, to this present or very time.

*tout maintenant*, just now, *dans peu*, shortly, in a little time.

*tôt*, quick, soon, quickly, out of hand.

*bien-tôt*, very soon, in a short time, e'er it be long.

*trop-tôt*, too soon.

*plutôt*, sooner, before.

*incontinent, à l'instant*, immediately, straight, presently, in a moment.

*sur le champ*, extempore, out of hand, immediately, without stay or delay.

*en un moment, dans un moment*, in a moment.

*à tous momens, à tout moment*, every moment.

*tout d'un coup, tout-à-coup, subitement*, all of a sudden, suddenly, upon a sudden.

*à ce coup*, now.

*après coup*, too late.

*du premier coup*, presently, at the first.

*à tous coups, à toute heure, à tout moment, à tout propos*, at every turn.

*coup sur coup*, one upon another.

*vite*, quickly, fast, speedily.

*à point nommé, tout-à-point, tout-à-propos*, in the nick of time, seasonably.

*à tems*, in time, time enough.

*à même tems, au même tems, en même tems*, at the same time.

*de tems en tems*, now and then, sometimes, from time to time.

*de tems à autre*, from time to time.

*tout d'un tems*, at the same time.

*de tous tems*, at all times, ever, time out of mind.

*en tems & lieu*, in a proper time.

*tour à tour*, by turns, one after another.

*en moins de rien, en un clin d'oeil*, in a trice, in the twinkling of an eye.

*déjà*, already.

*encore*, yet, as yet, still, again, anew, more, once more.

*bis, bis*, again, again.

*recemment, nouvellement, tout fraîchement*, newly, lately, just, just now.

*incessamment*, incessantly, without intermission.

*il y a long tems*, a good while ago.

*de long tems*, this long while, this great while, for a long while.

~~long term advantages, long be-~~  
~~fore.~~

*long tems après, long after.*

after long tans, for a pretty while.

*autrefois anciennement*, formerly,  
in former days, in times  
past.

*'une autrefois, another time.*

*dernièrement*, lately, not long ago, not long since.

depuis, since, since that, since  
that time.

*depuis ce temps là; since that time.*

*depuis quand*, how long, how long since.

*depuis peu*, lately, not long ago, not long since, a little while ago.

depuis long tems, this great  
while.

*dans peu*, within a little while,  
soon, speedily.

*après, ensuite, afterwards, after*  
that, next.

ci-après, désormais, dorénavant,  
hereafter, henceforth.

*à l'avenir*, for the future.

**à-d'avant**, heretofore, before,  
formerly.

*avant*, before.

*avant-jour*, before day-break.

*auparavant*, before.

*dans la suite, in time, hereaf-  
ter, in process of time.*

*de plus haut, higher.*

henceforward.

*jamaïs, never, ever.*

*à jamais, pour toujours, for ever,  
always.*

*toujours*, always, ever, ever-  
more, continually, in the  
mean time or while.

*tantôt*, sometimes, ~~now~~ and

then, more while, another  
while, by and by, presently,  
forthwith.

was, then, afterwards, after  
that.

**perpétuellement, perpetually,**  
continually, always, with-  
out intermission.

**continuellement, continually, perpetually, ever, always, without intermission, incessantly.**

*éternellement*, eternally, for ever, evermore, always, to eternity, continually, incessantly.

**journalists, daily, day by day,  
every day:**

pour le présent, pour l'heure, for  
the present, now.

pendant, in the mean while,  
in the mean time.

alors, then, at that time, sometimes, now  
quelque fois, sometimes, now  
and then.

*rarement*, seldom; *souvent*, often; *peu souvent*, not often; but seldom.

par occasion, occasionally

*à propos*, in time, seasonably;  
*mal-à-propos*, unseasonably;

à la mal'heure, **unluckily, un-**  
-fortunately.

*presque toujours, almost always.*  
*pas encore, not yet.*

tard, late.      tard, late.      tard, late.

pour lors, then, at that time.  
des lors, ever since, from that  
time.

for a long while, a great  
while, far off, a great way  
off, at a great distance.

loin à loin, de loin à loin, at a great

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great distance from one another, not frequently, very seldom.

*jusqu'ichinherito*, to this present time.

*jusqu'à ce que*, until that time.

P R A C T I C E.

When any thing strikes your observation, that is strange and not practised in your own country, do not immediately therefore disapprove of it: for it is the mark of a shallow understanding, to treat with wonder or contempt the customs of foreigners. It is being a mere country clown.

First learn, what you have to expect from mankind in general, and from each man in particular, and then you may begin dealing with the world.

They who are transported with their happiness here below, have certainly forgot, that this world is but a gaol fill'd with criminals under sentence of death without reprieve; and expecting every hour the warrant for their execution.

de longue durée, of a long standing, long since.

*de pres*, closely, *de la longue*, au long, after, at the long run, in time.

Lorsqu'il se présente à vous quelque chose d'extraordinaire & qui ne se pratique pas en votre pays, ne le blamez pas incontinent; car c'est la marque d'un esprit léger d'admirer, ou de se moquer des coutumes des étrangers, & cela s'appelle être de son village.

Sachez précisément ce que vous pouvez attendre des hommes en général, & de chacun d'eux en particulier; & jetez-vous ensuite dans le commerce du monde.

Ceux qui font gloire d'être heureux ici bas, ont oublié sans doute, que le monde est une prison remplie de criminels condamnés à la mort par un arrêt irrévocable, & qui attendent à toute heure le moment de l'exécution.

490. A D V E R B S of Affirmation.

*Qui, yes*.

*fi, Ex. je dis que fi, I say yes.*

*oui-dà, yes*.

*assurément, certainly, surely, af-*

*suredly, sure enough.*

*sans doute, without doubt, no*

*doubt, no question, doubt-*

*less.*

*indubitablement, undoubtedly,*

*most certainly.*

*ouï urayment, yes truly.*

*volontiers, willingly, freely,*

*gladly, chearfully.*

*en vérité, indeed, truly, verily,*

*in truth.*

*à la vérité, indeed, I confess.*

*véritablement, vraiment, truly,*

*really, indeed.*

*certainement, certainly, infal-*

*libly, without fail, truly, in-*

*deed.*

*au vrai, truly, for certain, sincerely.* *à vrai dire, à dire vrai, à dire le vrai, to speak the truth.*

PRACTICE.

What supports and fortifies me against the little insults I receive from my equals as well as my superiors, is the reflecting within myself, that perhaps these people are only despising my fortune all the time; and if so; they are in the right; for that is mean enough. Doubtless, were I a minister of state, they would fall down and worship me.

We naturally chuse those meats, which preserve our health and please our palate. And, in like manner, we listen more readily to a discourse, which by its smoothness takes off the labour of our attention. It is with science, as with aliments; that which is useful should be render'd, as far as we can make it, agreeable.

All the *expletive particles*, as *pas, point* and the rest, have been invented to fill up a void place with a sound agreeable to the ear. The Greeks have a great number of these particles, which are of no other use but to lengthen the discourse; and prevent its running off too abruptly.

Ce qui me soutient & me rassure contre les petits dédains que j'effuye quelquefois des grands & de mes égaux; c'est que je me dis à moi-même; ces gens n'en veulent peut-être qu'à ma fortune; & ils ont raison, elle est bien petite. Ils m'adoreroient *sans doute*, si j'étois ministre.

On mange plus *volontiers* les viandes délicates qui conservent la santé, & qui sont agréables au goût. On prête aussi plus facilement les oreilles à un discours dont la douceur diminue le travail de l'attention. Il en est des sciences comme des viandes; il faut tâcher de rendre agréable ce qui est utile.

Toutes les *particules expletives*, comme sont *pas & point*, & les autres, ont été trouvées pour tenir la place des mots que l'oreille atendoit. Les Grecs ont un très grand nombre de ces particules, qui n'ont point d'autre usage que d'allonger le discours, & d'empêcher qu'il ne tombe trop tôt.

497. ADVERBS of Denial.

*Non, non pas, ne, point, pas, point du tout, not at all, none*  
*nenni, nenni pas, not, no, as all.*  
*none.* *rien du tout, nothing at all.*  
*nenni-dà, nenni-vraiment, not* *ni, neither, nor,*  
*so neither, not so truly.* *jamais, never.*

*nulle-*

*en aucunement, en nulle manière, not at all, no, by no means, in no wise, not in the least. nulle part, no where.*

*mot, Ex. je ne dis mot, I do not say a word.*

*goute, Ex. on ne voit goutte, there is no seeing at all.*

PRACTICE.

No evil event is really such to a good man : not that he is insensible of it, but because he surmounts it.

Il n'arrive rien de mal à un homme de bien, non parce qu'il ne le sent pas, mais parce qu'il le surmonte.

The province of the senses is to obey, and not to command.

Les sens doivent obéir & non pas commander.

To boggle at nonsense, is a mark of good understanding.

C'est un bon signe d'intelligence de ne point entendre ce qui n'est pas intelligible.

Mankind have now-a-days neither the courage to speak truth, nor the resolution to hear it.

On n'a plus ni le courage de dire la vérité, ni la force de l'écouter.

Justice never resides in that breast where ambition reigns,

La justice n'habite jamais dans les esprits où l'ambition domine.

The expence of the navy is a bottomless abyss.

La dépense de la marine est un gouffre où l'on ne voit goutte.

OBSERVATIONS upon these last ADVERBS.

498. No or not, in an English sentence, is render'd in French by *ne* before the verb, and *pas* or *point* after it; Exam. I shall or will not speak, *je ne parlerai pas* or *point*; he will not obey, *il n'obéira pas* or *point*; he will not come, *il ne viendra pas* or *point*, &c.

PRACTICE.

Of two things perfectly equal, we may single one out, but cannot chuse.

Entre deux choses parfaitement égales, il y a à opter, mais il n'y a pas à choisir.

A man of a piercing genius discerns things thro' the veil that is thrown over them; it is difficult to conceal the truth from him; he is not to be deceived. A penetrating genius dives into the bottom of things without stopping at all at the surface.

Un esprit perçant voit les choses au travers des voiles dont on les couvre; il est difficile de lui cacher la vérité, il ne se laisse pas tromper. Un esprit pénétrant approfondit les choses sans s'arrêter à la superficie; il n'est pas aisé de lui cacher.

outside ; it is not easy to put such a man on a wrong scent ; he will not be amused.

Every one does not understand the delicate, nor comprehend the sublime, nor conceive what is grand.

donner le change, il ne se laisse point amuser.

Tout le monde n'entend pas ce qui est délicat, ne comprend pas ce qui est relevé ; ne conçoit pas ce qui est grand.

499. And when *pronouns govern'd* follow the verb in English, if the said pronouns precede the verb in French, *ne* must be placed immediately before them ; Examp. he does not know it, il *ne le sait* pas ; I will not speak to him, je *ne lui parlerai* pas ; he will not obey you, il *ne vous obéira* pas ; he will not give it him, il *ne le lui donnera* pas, &c.

#### PRACTICE.

The fool reads a book without understanding it at all : the man of common capacity thinks he understands it perfectly well : the man of parts does not always comprehend the whole ; but finds obscurity in what is obscure, and evidence in what is clear : the man of wit is resolved to find obscurity where there is none, and disdains to understand what is very intelligible.

Whoever is sparing in his conversation, is commonly a gainer : 'tis presumed from thence that he has sense ; and if he really has, it is presumed he has a great deal.

Truth always finds some resistance in our hearts, and never gains admittance there, but by a kind of force and violence.

Les fols lisent un livre & ne l'entendent point : les esprits médiocres croient l'entendre parfaitement : les grands esprits ne l'entendent quelquefois pas tout entier ; ils trouvent obscur ce qui est obscur, comme ils trouvent clair ce qui est clair : les beaux esprits veulent trouver obscur ce qui ne l'est point, & ne pas entendre ce qui est fort intelligible.

Il n'y a que de l'avantage pour celui qui parle peu, la présomption est qu'il a de l'esprit ; & s'il est vrai qu'il n'en manque pas, la présomption est qu'il l'a excréant.

La vérité trouve toujours de la résistance dans notre cœur, & n'y entre jamais sans violence & sans effort.

500. Observe that *point* denies more absolutely than *pas*.

#### PRACTICE.

We have no business of greater importance, than that of our salvation. The

Nous n'avons point d'affaire plus importante que celle de notre salut. L'hom-

The wise and upright man is neither dejected himself, nor endeavours to mortify the pride of other men.

We cannot be said to circumvent in a good sense, fraud is what renders a falsity iniquitous.

L'homme sage & simple ne s'abaisse point, ni ne se soucie d'abaisser l'orgueil des autres.

On ne trompe point en bien, la fourberie ajoute la malice au mensonge.

501. Before most adverbs and comparative particles, *pas* must be used and not *point*; Examp. il n'y en avoit *pas* beaucoup, there were not many of them; on n'en trouve *pas* toujours, they are not always found.

# PRACTICE.

Men see themselves at too great a distance to correct their own failings.

Among the various turns for the expression of any single thought, only one can be right: that is not always hit upon in speaking or in writing; and yet it is nevertheless certain, both that there is such a one, and that every deviation from it is faint, and insufficient to a man of sense who wishes to be understood.

Had we no faults of our own, we should not take so much pleasure in prying into those of others.

Les hommes ne se regardent *pas* d'assez près pour se corriger de leurs défauts.

Entre toutes les différentes expressions qui peuvent rendre une seule de nos pensées, il n'y en a qu'une qui soit bonne: on ne la rencontre *pas* toujours en parlant, ou en écrivant; il est vrai néanmoins qu'elle existe, que tout ce qui ne l'est point est foible, & ne satisfait point un homme d'esprit qui veut se faire entendre.

Si nous n'avions point de défauts, nous ne prendrions *pas* tant de plaisir à en remarquer dans les autres.

502. *None, none at all, or not at all*, in an English sentence, is render'd in French by *ne* before the verb, and *point* or *point du tout* after it; Examp. give him *none* or *none at all*, ne lui en donnez *point* or *point du tout*; he does *not* obey him *at all*, il ne lui obéit *point*, &c.

# PRACTICE.

Unpoliteness is the vice of persons of a middling education: rudeness is that of those who have had a bad one.

L'impolitesse est le défaut des gens d'une médiocre éducation: la grossièreté l'est de ceux qui en ont une mauvaise.

boorishness, of those who have had none at all.

We bear with the unpolite in the affairs of life : we avoid rude people : we have no intercourse at all with men of a boorish behaviour.

vaîse : la rusticité l'est de ceux qui n'en ont *point du tout*.

On souffre l'impoli dans le comerce du monde : on évite le grossier : on *ne se lie point du tout* avec la rustique.

503. In answering a question, *no* and *not at all* are rendered in French by *non*, *point* or *point du tout* ; Examp. has he done it ? *L'a-t-il fait ?* no, not at all, *non, point* or *point du tout*, &c.

#### PRACTICE.

Many millions of years, nay, many hundreds of millions ; in a word, all the several distributions of time, are but an instant, compared with the duration of God, who is eternal : the space of the whole universe is but a point, an imperceptible atom, compared with his immensity. If it be so, as I affirm it is, (for what proportion can there be between finite and infinite ?) I ask, what is the course of a man's life, or what is the extent of that grain of dust, which is call'd the earth ; what is that small part of this earth, which man inhabits and enjoys ? The wicked are prosperous, 'tis said, while they live ; some of them are so, I own : virtue is oppress'd, and vice escapes unpunish'd in this world ; it happens so sometimes, 'tis true. Is this then an injustice ? by no means. To draw this conclusion, it must first be proved that the wicked are absolutely happy, the virtuous absolutely miserable ; and that vice absolutely

Plusieurs millions d'années, plusieurs centaines de millions d'années, en un mot tous les tems, ne sont qu'un instant ; comparés à la durée de Dieu, qui est éternelle : tous les espaces du monde entier, ne sont qu'un point, qu'un léger atome, comparés à son immensité. S'il en est ainsi, comme je l'avance, (car quelle proportion du fini à l'infini !) je demande, qu'est-ce que le cours de la vie d'un homme ; qu'est-ce qu'un grain de poussière qu'on apèle terre ; qu'est-ce qu'une petite portion de cette terre que l'homme possède, & qu'il habite ? Les méchans prospèrent pendant qu'ils vivent ; quelques méchans, je l'avoue : la vertu est opprimée, & le crime impuni sur la terre ; quelquefois, j'en conviens : c'est une injustice ? *point du tout*. Il faudroit pour tirer cette conclusion, avoir prouvé qu'absolument les méchans sont heureux, que la vertu ne l'est pas, & que le crime demeure impuni : il faudroit du moins que ce peu de tems où les

and for ever remains unpunish'd; or at least, whether the short time in which good men suffer, and wicked men prosper, is worth being consider'd as time at all; whether what we call prosperity and good fortune, is any thing more than a false appearance, or an empty shadow which vanishes away; and whether this atom, the earth, in which virtue and vice so seldom meet with their true deserts, is the only place for the distribution of rewards and punishments.

bons souffrent, & où les méchans prospèrent, eût une durée; & que ce que nous apelons prospérité & fortune, ne fût pas une aparence fausse & une ombre vaine qui s'évanouit; que cette terre, cet atôme, où il paroît que la vertu & le crime rencontrent si rarement ce qui leur est dû, fût le seul endroit de la scène où se doivent passer la punition & les récompenses.

505. *Pas* and *point* are suppress'd after the verb following *ne*; on these occasions.

506. 1. When, in an English sentence, there is an adverb of denial, or a negative pronoun; as, he will *neither* see him, nor speak to him, *il ne veut ni le voir, ni lui parler*; he sees *no* body, *il ne voit personne*; he says *nothing*, *il ne dit rien*.

# PRACTICE.

Real virtue is never inconsistent.

In all our actions there is not one so minute, so indifferent, or so little remarkable, but there is a manner in the doing it, which betokens what we are. A fool neither comes in, nor goes out; neither sits down, nor rises up; nor even holds his tongue, or stands upon his feet like a man of sense.

Custom is the mistress and sovereign arbiter of living languages: its dominion is unquestionable.

Sloth, indolence and idleness, tho' such natural vices in

La vertu quand elle n'est pas équivoque *ne se dément jamais*.

Il n'y a rien de si délié, de si simple & de si imperceptible, où il n'entre des manières qui nous décèlent. Un sot *ni n'entre, ni ne sort, ni ne s'affied, ni ne se lève, ni ne se tait, ni n'est sur ses jambes*, come un homme d'esprit.

L'usage est le maître & l'arbitre souverain des langues vivantes, *personne ne peut lui contester cet empire*.

La paresse, l'indolence, & l'oisiveté, vices si naturels aux  
F f f 2 enfans,

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in children, quit even them when at play; there they are lively, busy, exact and fond of rule and order: there they excuse no faults in one another; and, to retrieve their mistakes, often begin the same thing over and over again: a shrewd sign this, that however they may one day become negligent in their duties, they will be industrious enough in the pursuit of their pleasures.

enfants, disparoissent dans leurs jeux; où ils sont vifs, appliqués, exacts, amoureux des règles & de la symétrie; où ils ne se pardonnent nulle faute les uns aux autres, & recommencent eux-mêmes plusieurs fois une chose qu'ils ont manquée: présages certains qu'ils pourront un jour négliger leurs devoirs, mais qu'ils n'oublieront rien pour leurs plaisirs.

507. 2. When *more*, *less* or *better than*, in an English sentence precedes a verb; as, *less than I thought*, *moins que je ne croyois*; *more than I wanted*, *plus que je ne voulois*; it is *better than that was*, il est meilleur que n'étoit celui-là, &c.\*

### PRACTICE.

There are better writers at present, than there were in times past.

On écrit mieux maintenant qu'on ne fesoit autrefois.

Religion is more in the heart, than in outward appearance. Piety is in the heart, and shews itself outwardly. Devotion appears sometimes outwardly, without having any place in the heart.

La religion est plus dans le cœur qu'elle ne paroît au dehors. La piété est dans le cœur & paroît au dehors. La dévotion paroît quelquefois au dehors sans être dans le cœur.

508. 3. When the particle *de* in a French sentence is used to express a space of time; as, *je ne lui parlerai de ma vie*, I'll not speak to him as long as I live; *je ne le verrai de long tems*, I shall or will not see him a great while, &c.

509. 4. When *ne* is follow'd by the conjunctive mood, and preceded by the pronoun *qui*, *que*, &c. as, *est-il quelqu'un qui ne le sache?* is there any body who does not know it? *y a-t-il quelque auteur que vous ne blâmiez?* is there any author whom you do not blame? &c.

### PRACTICE.

There is not even a statesman but can trifle away two hours

Il n'y a point de ministre qui ne sache perdre chaque jour

\* See No. 142. and Chap. II. No. 693, and the following, and 636.



hours in a day. This makes a large portion at the conclusion of a long life: and if this evil be still more prevalent in other stations of life, what a deal does the world squander away of a thing so precious? and yet all are complaining that they have not enough of it.

jour deux heures de tems, cela va loin à la fin d'une longue vie: & si le mal est encore plus grand dans les autres conditions des hommes, quelle perte infinie ne se fait-il pas dans le monde d'une chose si précieuse, & dont on se plaint que l'on n'a point assez?

510. It is better to suppress than to express *pas* or *point*, with the verbs *oser*, to dare; *cesser*, to cease; *pouvoir*, to be able; as, *je n'ose le voir*, I dare not see him; *il ne cesse de parler*, he does not cease from talking; *il ne peut se contraindre*, he cannot constrain himself, &c. and with the verb *savoir*, to know, when the sense of the sentence expresses something uncertain; as, *on ne sait qu'en croire*, people don't know what to think of it; *je ne sais ce que c'est*, I don't know any thing of the matter, &c. \*

#### PRACTICE.

A coward gives way; a poltroon dares not advance. The first does not defend himself, for want of resolution. The second does not attack, for want of bravery.

Le lâche recule; le poltron n'ose avancer. Le premier ne se défend pas; il manque de valeur. Le second n'attaque point; il pêche par le courage.

Women are for ever looking at their own persons, to see if they are dress'd to advantage.

Les femmes ne cessent de se mirer pour voir si elles sont bien mises.

Gold is a work of nature, and art cannot make it.

L'or est l'ouvrage de la nature, & ne se peut faire par art.

Fortune flatters the ambitious with the hopes of rest; but they all perish in the midst of those hopes. For it has no such blessing to bestow.

La fortune fait espérer le repos aux ambitieux; mais tous meurent avec l'espérance, elle n'en sauroit donner la possession.

We make our option, and yet no positive choice; by leaving it to hazard, or to the judgment of another: but in choosing for one's self, option is always included.

On peut opter sans choisir; il n'y a qu'à suivre le hazard ou le conseil d'autrui: mais on ne peut choisir sans opter quand on choisit pour soi.

## 511. ADVERBS of Number.

*Une fois*, once.*deux fois*, twice, &c.*tant de fois*, so many times.*plusieurs fois*, several times.*combien*, how many.*combien de fois*, how many times.*d'avantage*, more in number.*tantôt*, sometimes.

## PRACTICE.

Franquillity takes its turn to reign in the mind as soon as the passions are subdued.

We say of a great man, who is not rich, or in bad circumstances, that he is starving; tho' at the same time he keeps open table. The expression is figurative; it would be more literally true, if said of his creditors.

In vain does an author write to gain admiration. Fools will now and then admire; but then they are fools. Men of sense have in them the seeds of every truth; nothing is new to them; they may approve, but they seldom admire.

Le calme régné dans un esprit quand *une fois* il a domté les passions.

L'on dit d'un grand qui tient table *deux fois* le jour, & qui passe sa vie à faire digestion, qu'il meurt de faim; pour exprimer qu'il n'est pas riche, ou que ses affaires sont en mauvais état: c'est une figure; on le diroit plus à la lettre de ses créanciers.

Un auteur cherche vainement à se faire admirer par son ouvrage. Les sots admirent *quelquefois*, mais ils sont des sots. Les personnes d'esprit ont en eux les semences de toutes les vérités, rien ne leur est nouveau, ils admirent peu, ils approuvent.

## 512. ADVERBS of Interrogation.

*Quand*? when?*pourquoi*, *que*? why?*combien*? how much or many?*combien de fois*? how many times?*comment*? how?*à quoi bon*? to what purpose?

## PRACTICE.

How many admirable men, of excellent parts have died in obscurity? how many such are there now living, of whom no mention is of ever will be made?

Why

*Combien* d'hommes admirables, qui avoient de très beaux-geus, sont morts sans qu'on ait parlé d'eux? *combien* y en a-t-il qui vivent encore dont on ne parle point, & dont on ne parlera jamais?

Why withdraw you yourself from the reach of human observation? God who is ever present sees you wherever you are: and your conscience is an accuser always attending on you.

*À quoi bon vous cacher & fuir les yeux & les oreilles des hommes? Dieu est toujours avec vous qui vous voit partout: votre conscience est avec vous qui vous accuse partout.*

### 513. Of Comparifon.

*Non plus, neither.  
de même, tout de même, so,  
thus, as.  
auffi, as.  
autant, as much.  
tout autant, juft as much.  
de même, pareillement, in the  
like manner, likewise.*

*en pareil cas, in fuch a cafe  
également, equally.  
plus, more.  
moins, lefs.  
mieux, better.  
pis, worfe.  
fi, fo.*

### PRACTICE.

They who have found hearts, have found underftandings.

Ceux qui ont le cœur droit ont le fens *de même*.

As architects can do nothing of confequence without the plummet and fquare, neither can we do any good thing without the help of prudence. This is the grand regulator of all the other virtues, the deciding principle of all our actions in general; the eye of the foul; and the art of leading a good life.

Comme les architectes ne peuvent rien faire comme il faut fans l'équerre & le plomb; nous ne pouvons *non plus* rien faire de bon fans la prudence. C'est elle qui eft la règle des autres vertus; elle fait le juftif discernement des chofes; elle eft l'œil de l'ame, & l'art de bien vivre.

We never hear much about the marriage of perfons whose affections for one another are equally great; but of fuch only whose fortunes are fo.

On ne parle point de marier ceux qui s'aiment *également*; mais ceux qui font *également* aimés de la fortune.

It is in the impetuous extravagancies of love, that nature moft deserves to be pitied.

C'est dans les emportemens de l'amour, que la nature eft *la plus* à plaindre.

With fuch as out of a principle of cunning talk little, and are an attention, talk ftill  
no more & lefs

Avec les gens qui par fineffe écoutent tout, & parlent peu, parlez encore *moins*; ou fi vous

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less than they do; or if you must speak a good deal, take care however to say but little.

*vous parlez beaucoup, dites peu de chose.*

### 514. Of Collection.

*A la fois, tout-à-la fois, tous ensemble, all together.*  
*ensemble, all together.*  
*universellement, universally.*

*ensemble, together.*  
*conjointement, jointly.*  
*de part & d'autre, on all sides, on every side.*

### PRACTICE.

Coquets love to have many engagements at once upon their hands.

*Une coquette veut avoir plusieurs amusemens à la fois.*

In the sciences nothing is an axiom, which is not universally admitted.

*Les axiomes des sciences ne sont tels, que parcequ'ils sont universellement reçus.*

### 515. Of Division.

*Séparément, separately.*  
*à part, de côté, à quartier, à l'écart, apart, aside, out of the way.*  
*en arrière, behind.*

*en particulier, privately, in private.*  
*particulièrement, particularly.*  
*partie, en partie, partly, in part.*

### PRACTICE.

They who are seized with epidemic disorders, should be lodged apart.

*Ceux qui sont ataqués de maladies qui se communiquent doivent être logés séparément.*

### 516. Of Doubt.

*Peut-être, may be, perhaps.*

*cela se peut, that may be.*

### PRACTICE.

If the fractions knew how troublesome they are, perhaps they would take pains to cure themselves of a vice which is a general constraint to every body.

*Si les gens quéreleux sa- voient combien ils sont inco- modes, peut-être s'applique- roient-ils à se corriger d'un vice qui gêne tout le monde.*

### 517. Of Demonstration.

*Voici, here is, this is.*

*voilà, there is, that is.*

PRAC-

PRACTICE.

One dangerous trick of avarice, which you ought to be apprised of, that you may not be duped by it, is, that it plays out of sight: for you will never find a miser ready to own himself such.

*Voici un artifice très dangereux de l'avarice, qu'il est nécessaire de vous découvrir; afin que vous n'y soyez pas trompé: c'est qu'elle se cache; & vous ne trouverez personne qui se confesse avare.*

518. Of Consent or Approbation.

*D'accord*, granted, I grant it.  
*tope*, done.  
*soit*, let it be so, I grant it, I consent to it, well and good.  
*patience*, patience.  
*je le veux bien*, with all my heart.

*posons le cas*, *posons que cela soit*, suppose it, grant it to be so.  
*à la bonne heure*, well and good, in good time.  
*apparemment*, likely, in all appearance.

PRACTICE.

He is a complaisant man who always says yes, to whatever is proposed to him.  
You are fond of reading history; and of knowing what others have done. I commend you for it, that is, provided you know what you ought to do yourself.

C'est un homme complaisant qui dit toujours *tope*, quelque chose qu'on lui propose.  
Vous aimez à lire l'histoire, & à savoir ce que les autres ont fait. *À la bonne heure*, si cependant vous n'ignorez pas ce que vous devez faire.

519. Of Forbidding.

*Gardez-vous en bien*, be sure you do not.  
*prenez garde*, take care.

*gare*, make way, have care below.  
*gare, gare, prenez garde*, make room, stand by, clear the way.

PRACTICE.

You that are so fond of going to law, look to the charges.

Vous voulez plaider de gaieté de cœur, *gare les dépens*.

520. Of ADVERBS expressing in what manner Things are done.

*comment, comme*, how.  
*à brule pourpoint*, (*ad hominem*) or close to the breast or head.

*à la mode*, in the fashion, fashionably.  
*à l'abri*, safe, under shelter.

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*à couvert*, under shelter, under a cover.

*en seureté*, in safety, safe.

*impunément*, with impunity.

*à l'aïse*, conveniently, with ease.

*aisément*, easily, with ease, readily, freely, willingly.

*nonchalamment*, indolently, carelessly.

*mal aisément*, with much ado.

*à peine*, hardly, scarce.

*quasi, presque*, almost, very near.

*à peu près*, pretty nigh or near, very near, almost, thereabout.

*entièrement*, entirely, totally, absolutely.

*tout*, wholly, entirely, quite, thoroughly, all, altogether, all over.

*tout-à-fait*, wholly, entirely,

*tout nud*, stark-naked.

*en tout*, every whit, thoroughly, in every thing.

*sur tout*, chiefly, above all.

*en tout & par tout*, every way, wholly, entirely, in all things.

*de même*, so, just so, thus, in like manner, likewise, also.

*à regret, à contrecœur*, against one's will or mind, against the grain, with ill-will, with regret, with reluctance, grudgingly.

*à cœur*, to heart.

*de bon cœur*, heartily.

*à cœur ouvert*, with openness.

*de gaieté de cœur*, wantonly, from a levity of heart.

*à mon gré*, to my fancy,

*haut*, high, big.

*haut, tout haut*, loud, with a loud voice, openly,

*de haute lute*, cleverly, by main force.

*haut la main*, with a high hand.

*de haut en bas*, with contempt.

*par haut & par bas*, upwards and downwards.

*bas, tout bas*, softly, with a low voice.

*froidement, tout froidement*, coldly.

*froidement*, in a cold condition or place.

*froidement*, weakly, faintly.

*à découvert*, openly, in the open air, barefaced, clearly, plainly.

*franc, tout franc*, freely, plainly, without dissimulation, flatly, clearly, clear, entirely.

*franchement*, freely, boldly, openly, plainly, flatly.

*en cachète*, secretly, underhand, clandestinely, in secret.

*en tapinois*, o' tip-toe, secretly, cunningly, slyly, covertly.

*à reculons*, backward, preposterously.

*à rebours, au rebours*, against the hair, the wrong way.

*à rebours, au rebours, à contresens*, the wrong way, preposterously, crois, quite contrary.

*à l'envers*, topsy-turvy, inside out, the wrong side outward.

*à la renverse*, backwards, upon one's back.

*en dedans*, within, inwardly.

*droit*, directly, strait.

*tout droit*, streight on, streight along, right on.

*à bon droit*, justly, not without a cause, deservedly.

*à tort ou à droit*, right or wrong.

- à tort & à travers*, right or wrong, headlong, at random.
- à tort*, without a cause, wrongfully.
- à l'envi*, with emulation.
- à qui mieux mieux*, in emulation of one another.
- raillerie à part*, seriously, without jesting.
- de sens raffiné*, of sound reason, with a sound judgment, in one's right senses.
- tout de bon*, in good earnest, seriously, indeed, in earnest.
- de propos délibéré*, deliberately, on set purpose, designedly, purposely.
- de guet appens, ou de guet à-pens*, premeditatedly.
- tout exprès*, quite o'purpose.
- exprès*, o'purpose.
- à dessein*, designedly.
- d'ordinaire, pour l'ordinaire*, ordinairement, commonly, usually, ordinarily, generally, most commonly, most times, mostly.
- à l'ordinaire*, at the old rate, at the usual rate, as before or formerly.
- tranquilement*, quietly, peaceably.
- absolument*, absolutely, arbitrarily, wholly, entirely, without any condition or reserve, imperiously, magisterially, by all means, in general, simply.
- étrangement*, strangely, after a strange manner.
- admirablement, merveilleusement*, wonderfully, admirably, marvellously, bravely, rarely well, mighty well.
- médiocrement*, so so.
- passablement*, tolerably, indifferent.
- du tout au tout*, by the whole.
- au contraire*, on the reverse.
- de plein gré*, with perfect good will.
- à l'improviste*, unawares, napping.
- au dépourvu*, unprovidedly, napping.
- à la volée*, at random, rashly, headlong, unadvisedly, inconsiderately.
- de volée, à la volée*, flying.
- entre bond & volée*, on the first rebound, in the nick of time.
- en hâte*, in a hurry.
- à la hâte*, hastily, in haste, in a hurry, in a huddle.
- étourdiment, à l'étourdie*, rashly, heedlessly, inconsiderately.
- brusquement*, bluntly, roughly.
- à propos*, seasonably, to the purpose, opportunely, in time, patly.
- mal-à propos*, improperly, unseasonably, preposterously.
- hors de propos*, unfit, improper, impertinent, unseasonable.
- de but en blanc*, bluntly, roundly, point-blank, directly, plainly, openly, without any preamble.
- précipitamment*, with precipitation, in a violent hurry.
- à fond*, thoroughly, to the bottom, perfectly, exactly, fully.
- au fond, dans le fond*, at the bottom, when all's done, in the main.

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*par mégarde*, by mistake, inadvertently.

*de côté*, o' one side.

*au long, tout au long*, at large, all the way.

*de suite, tout de suite*, successively, one after another.

*de plein pié*, on the same floor.

*mot-à-mot*, word for word, *verbatim*.

*assez*, enough, sufficiently.

*au long*, at length.

*au bazard*, at the hazard.

*à l'aventure*, at a venture.

*par bazard*, by chance.

*à tout bazard*, let the worst come to the worst, at all hazards.

*d'avanture, par avanture*, peradventure, perchance, by chance.

*vainement, en vain*, in vain, to no purpose.

*confusément*, confusedly.

*pèle-mêle*, pall-mall in a confusion.

*sens dessus dessous*, topsy-turvy, upside down.

*peu-à-peu*, by degrees.

*pas-à-pas*, step by step, fair and softly.

*petit-à-petit*, by little and little.

*pié-à-pié*, gradually.

*de pié en cap*, cap a pee, from head to foot, from top to toe.

*de pié ferme*, without stirring.

*rez pié rez terre*, even with the ground.

*un peu*, a little.

*tout doux, tout beau, tout bellement, tout doucement*, hold there, softly, gently, not so fast, forbear.

*de bonne foi, en bonne foi*, bona fide, indeed, with candour, sincerely, candidly, honestly, truly.

*à la bonne foi, tout à la bonne foi*, innocently, without malice or ill design.

*à demi*, half, by halves.

*beaucoup*, much, a great step.

*par là*, by that, thereby.

*bien*, well, right, fain.

*fort*, very.

*fortement*, with force, stoutly, vigorously, strongly.

*fort bien*, very well.

*à la pareille*, I'll be even with you, I'll serve you in the same manner.

*en bien*, to advantage.

*en mal*, to disadvantage.

*de mieux, en mieux*, better and better.

*pour le mieux*, for the best.

*mal*, ill, badly.

*plus que jamais*, more than ever.

*à jour*, thorough.

*sous cape*, in the sleeve.

### PRACTICE.

The opera with all its fine music, and all its sumptuous magnificence, has, I know not how, set me a yawning.

Courtesy does not always inspire a man with goodness, equity, condescension and gratitude:

Je ne fai pas *comment* l'opera avec une musique si parfaite & une dépense toute royale à peu réussir à m'enrayer.

Si la politesse n'inspire pas toujours la bonté, l'équité, la complaisance, la gratitude; elle



titude: it gives indeed their semblance, and helps a man outwardly to appear what he should be within.

Were it not for vanity and ambition, courts would be deserts, and every monarch almost a recluse.

He, who pays obedience to reason, does every thing with calmness.

elle, en donne du moins les apparences, & fait paroître l'homme au dehors comme il devoit être intérieurement.

Les cours seroient désertes & les rois presque seuls, si l'on étoit guéri de la vanité & de l'ambition.

Celui qui obéit à la raison agit tranquillement.

521. Besides which there are an infinite number of others, which are form'd by adding *ment* to the feminine of their adjectives; as, from the adjectives

*juste,*  
*docte,*  
*sote,*  
*sûre,*  
*brutale,*  
*pleine,*  
*douce,*

come the adverbs

*justement.*  
*doctement.*  
*sotement.*  
*sûrement.*  
*brutalement.*  
*pleinement.*  
*doucement.*

# PRACTICE.

Man foolishly terrifies himself with chimeras of his own raising.

The voluptuous man leads the life of a brute.

We must tread cautiously and have all our wits about us, when we have to do with some sorts of people.

Words must be ranged in a discourse according to art.

Knowledge in general is requisite; but chiefly, the knowledge how to live.

L'homme s'éfraye *sotement* de ses propres chimères.

Les luxurieux vivent *brutalement*.

Il faut aller *doucement* & *bride* en main, quand on a affaire à certaines gens.

Il faut arranger *ingénieusement* les mots dans le discours.

Il faut savoir; mais *préféralement* à tout, il faut savoir vivre.

522. But when those adjectives terminate in their feminine gender with *e mute*, preceded immediately by another vowel, the *e mute* is taken away, and *ment* put in its place; as, from the adjectives

*sensée,*

<i>sensée,</i> <i>infinie,</i> <i>résoluë,</i>	}	come the adverbs	{	<i>sensément.</i> <i>infiniment.</i> <i>résolument.</i>
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### PRACTICE.

Eternal glory renders the saints and angels everlastingly happy.

Discretion is the soul of good breeding; it prevents us from speaking and acting heedlessly.

It is better to write accurately than elegantly.

Philosophy triumphs easily over evils to come, but evils present triumph over it.

Death, like the sun, cannot be beheld with a steady eye.

La gloire éternelle rend les saints & les anges *infiniment* heureux.

La discrétion est l'ame de la politesse; elle nous empêche de parler & d'agir *étourdiement*.

Il vaut mieux écrire *sensément* qu'*élégamment*.

La philosophie triomphe *aisément* des maux avenir, mais les maux présens triomphent d'elle.

Le soleil ni la mort ne se peuvent regarder *fixément*.

523. Adjectives which terminate, in their masculine gender, with *nt*, change that termination into *mmment*, to form their adverbs; as, from the adjectives

<i>prudent,</i> <i>constant,</i> <i>élegant,</i> <i>évident,</i>	}	come the adverbs	{	<i>prudemment.</i> <i>constamment.</i> <i>élégamment.</i> <i>évidemment.</i>
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### EXCEPT

<i>présent,</i> <i>lent,</i>	}	which make	{	<i>présentement.</i> <i>lentement.</i>
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### PRACTICE.

It is not acting prudently to marry out of mere love.

It is demonstrably true, that the whole is bigger than its part.

The laws of society require that men should preserve a good understanding with one another.

When the heart has no relish for a truth, the mind examines

Ce n'est pas faire *prudemment* que de se marier par amouréte.

Il est *constamment* vrai que le tout est plus grand que sa partie.

Les loix de la société exigent qu'on en agisse *obligamment* les uns à l'égard des autres.

Quand le cœur ne goûte pas une vérité, l'esprit l'examine  
ou

amines it, either slightly or with partiality.

With a little assistance of reason we may comfortably enjoy the blessings of life; and bear with a suitable patience the evils of it.

The river Saone flows more gently than the Rhone.

ou *négligemment*, ou *malignement*.

Avec un peu de raison on peut goûter doucement les biens, & s'acomoder *patia-ment* aux maux.

La Saone roule ses eaux plus *lentement* que le Rhône.

524. Observe that some adjectives, which terminate in *ment*, have no adverbs derived from them; as, *clément*, *véhément*, &c. and the place of adverbs is supply'd by a substantive with a preposition; as, *avec clémence*, *avec véhémence*.

525. Observe that some adjectives become adverbs, when put after certain verbs; as, *cela sent bon*, that smells well; *parlez haut*, speak aloud; *il fait beau*, it is fair, &c.

#### PRACTICE.

You have a just and important affair depending on the consent of two persons; says one of them you have my consent, if such a one agrees to it. At the same time the other is so ready to agree, that he requires nothing more than to be satisfied of his partner's intentions. Mean time nothing is done, months and years are spent to no purpose. I am confounded, you say; I know not how to account for this delay: where nothing seems wanting, but that the parties should meet and talk the affair over together. I see thro' all this very plainly; and comprehend it to a tittle. They have talk'd the affair over together already.

Cleon talks with very little civility, or else with very little consideration. 'Tis either one

Vous dépendez dans une affaire qui est juste & importante, du consentement de deux personnes; l'un vous dit, j'y donne les mains, pourvu qu'un tel y condescende, & ce tel y condescend, & ne désire plus que d'être assuré des intentions de l'autre; cependant rien n'avance, les mois, les années s'écoulent insensiblement; je m'y perds, dites-vous, & je n'y comprends rien; il ne s'agit que de faire qu'ils s'abouchent, & qu'ils se parlent: je vous dis, moi, que j'y vois clair, & que j'y comprends tout, ils se sont parlés.

Cleon parle peu obligeamment ou peu *juste*, c'est l'un ou l'autre; mais il ajoute, qu'il

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or the other. However, he adds, that 'tis his way, and that he speaks his mind. qu'il est fait ainsi, & qu'il dit ce qu'il pense.

Atheists ought to advance nothing but what's absolutely clear. Now one must have lost one's senses to say, that it is absolutely clear, that the soul is mortal. It is not of the greatest consequence to examine into the system of Copernicus; but it is of importance to our whole life to know, whether the soul is mortal or immortal.

Les athées prétendent dire des choses parfaitement claires. Or il faut avoir perdu le sens pour dire qu'il est parfaitement clair que l'ame est mortelle. Je trouve *bon* qu'on n'approfondisse pas l'opinion de Copernic; mais il y va de la vie éternelle de savoir si l'ame est mortelle ou immortelle.

## S E C T. II.

Of the manner of placing ADVERBS.

526. **W**HEN simple, they are commonly placed before adjectives and participles; as, *il est fort bon*, it is very good; *elles sont également inutiles*, they are equally useless; *il est certainement arrivé*, he is certainly arrived; *il en est entièrement convaincu*, he is entirely convinced of it, &c.

### PRACTICE.

An insipid character is to have no character at all.

He who has temper enough to wait for the accomplishment of his wishes, is not likely to sink into a despondency, if he does not succeed: on the contrary, he who pursues his wishes with extreme solicitude, pays too dear beforehand for the purchase of his success.

He must be utterly void of sense, whom neither affection, nor hatred, nor even necessity can provoke to shew any.

Un caractère *bien fade* est celui de n'en avoir point.

Celui qui sait attendre le bien qu'il souhaite, ne prend pas le chemin de se désespérer s'il ne lui arrive pas; & celui au contraire qui désire une chose avec une grande impatience, y met trop du sien pour en être *assez récompensé* par le succès.

Il faut être *bien dénué* d'esprit, si l'amour, la malignité, la nécessité n'en font pas trouver,

327. When compound, they are commonly placed after adjectives and participles; as, *il est bon à part*, it is good a-part; *elles sont inutiles de nuit*, they are useless in the night-time; *il est arrivé à propos*, he is arrived seasonably; *il sera convaincu dans peu*, he will be convinced in a little time, &c.

PRACTICE.

Self-love has in all ages maintain'd its influence over mankind.

*L'amour propre a régné de tous tems parthi les hommes.*

Nobody meets death with complacency, but he who has long provided against the approach of it.

*Il n'y a que celui qui s'est préparé à la mort de longue main qui la reçoit gaiement.*

A lively thought should at the same time be just.

*Une pensée vive doit être juste en même tems.*

True greatness is always accessible; being sure to lose nothing by a near inspection.

*La véritable grandeur se laisse approcher, parcequ'elle ne perd rien à être vue de près.*

In regard to thought, we call that natural, which is neither strain'd nor far-fetch'd; which the nature of the subject seems to suggest, and is the effect of the subject itself.

*On apèle naturel en fait de pensées, ce qui n'est ni recherché ni tiré de loin, ce que la nature du sujet présente, ou ce qui naît pour ainsi dire du sujet même.*

Resolutions taken with too much haste and precipitation seldom succeed well.

*Les résolutions prises trop précipitamment & à la hâte ont ordinairement de mauvais succès.*

528. When adverbs simple or compound are join'd to a verb in a simple tense; or to a verbal noun, they are commonly placed after it; as, *il agit mal*, he acts ill; *elle vit heureusement*, she lives happily; *il avance peu-à-peu*, he advances by degrees; *il l'accuse à tort*, he accuses him wrongfully, &c. But when the adverb is simple, and join'd to a verb in a tense compos'd with the auxiliary *avoir*, it may be placed either before or after the participle; as, *elle a vécu heureusement*, or *elle a heureusement vécu*, she has lived happily; *il a extrêmement souffert*, or *il a souffert extrêmement*, &c. Except the following, *bien*, *mieux*, *mal*, *fort*, *toujours*, *jamais*, *guère*, and some few more, which must always be placed between the auxiliary *avoir* and the participle; as, *il a bien parlé*, he has spoken well; *il a mal agi*, he has acted ill; *il n'a jamais fait*, he never had done, &c.

## PRACTICE.

A middling genius writes like an angel, in his own conceit ; while the man of superior genius is content, if he thinks he can write but sensibly.

We should be desirous of reading our works to men that have discernment enough, both to correct their faults, and prize their beauties.

We don't easily quit a bad habit that affords us any pleasure.

An impertinent man talks much, and thinks little ; and acts in the same manner.

Little folks make a point of cheating the great, and the great of oppressing their inferiors.

Men of great parts are seldom much addicted to wonder.

The pleasure of criticising robs us of a more refined pleasure, that of admiring fine thoughts.

That man has drunk to some purpose.

What greatly atones for the ambitious folly of a forward coxcomb, is the pains which others take, when once he has made his fortune, to discover a merit in him, which he never had, and as great as he himself conceits.

They who have been accustomed to prosperity are the most sensibly affected with every attack of ill fortune.

Un esprit médiocre croit écrire divinement ; un bon esprit croit écrire raisonnablement.

L'on devroit aimer à lire ses ouvrages à ceux qui en savent assez pour les corriger & les estimer.

On quitte malaisément une mauvaise habitude qui nous divertit.

Un homme impertinent parle beaucoup & sans réflexion, il agit de même.

On s'efforce à l'envi de tromper les grands. Les grands s'efforcent à l'envi d'opprimer les petits.

Les grands esprits ne sont pas d'ordinaire de grands admirateurs.

Le plaisir de la critique nous ôte celui d'être vivement touchés ou touchés vivement de très belles choses.

Cet homme a bonêtement bu ou a bu bonêtement.

Ce qui disculpe le fat ambitieux de son ambition, c'est le soin que l'on prend, s'il a fait une grande fortune, de lui trouver un mérite qu'il n'a jamais eu, & aussi grand qu'il croit l'avoir.

Ceux qui ont toujours été heureux sont les plus sensibles à la mauvaise fortune quand ils viennent à l'éprouver.

529. The adverbs *jamais*, *toujours*, *souvent*, when join'd to another adverb, are always placed first; as, nous n'avons *jamais mieux* fait, we have never done better; ils ont *toujours bien* réuffi, they have always succeeded well; ils mangent *souvent ensemble*, they often eat together, &c.

PRACTICE.

The great, contract from their infancy a habit of considering themselves as a different species, from the rest of mankind: their own imagination never puts them on a promiscuous level with the generality of the world: they have always the count or the duke in their heads, but are never mortal men.

I am much out of humour with death, 'tis such an impertinent visitor; it has no manners, and always comes at an improper hour.

Les grands s'acoutument dès leur enfance à se regarder comme une espèce séparée des autres hommes: leur imagination ne les mêle jamais dans la foule du genre humain: ils sont toujours comtes, ou ducs à leurs yeux, & *jamais simplement* hommes.

Je hais la mort; car c'est une inconsiderée qui ne respecte rien, & qui vient *toujours mal-à-propos*.

## CHAP. VIII.

### OF PREPOSITIONS.

530. **S**OME govern the *accusative*, some the *genitive*, and some the *dative*.

531. The following govern the *accusative*; their case is put after them.

*Après* vous, after you.  
*avant* le deluge, before the deluge.  
*avec* lui, with him.  
*chez* nous, at our house.  
*contre* la muraille, against the wall.

*contre* lui, with him.  
*dans* la cage, in the cage.  
*en* France, in France.  
*depuis* sa mort, since his death.  
*dès* sa source, from its spring.  
*derrière* la porte, behind the door.

H h h 2 devant

*devant le roi*, before the king.  
*par devant notaire*, before a notary, according to law, in a legal manner.

*de dessus la table*, from the top of the table.

*de dessous le lit*, from under the bed.

*par dessus la tête*, over the head.

*par dessous le bras*, under the arm.

*ni dessus ni dessous le claveffin*, neither over or under the harpsichord,

*dessus & dessous la chaise*, over and under the chair.

*ni dedans ni dessous le coffre*, neither within nor under the trunk.

*entre les doigts*, between the fingers.

*envers les pauvres*, towards the poor.

*environ cette somme*, about that sum.

*excepté, hors, hormis deux ou trois*, except two or three.

*moyenant cinq pièces*, for five pounds.

*nonobstant, malgré cela*, notwithstanding that.

*malgré elle*, against her will.

*outre ses hardes*, besides her cloaths.

*par mer*, by sea.

*parmi les papiers*, among the papers.

*pendant l'été*, during the summer.

*durant la guerre*, during the war.

*pour le bien public*, for the public good.

*sans argent*, without money.

*sauf le respect que je vous dois*, saving the respect I owe you.

*selon, suivant l'usage*, according to custom.

*sous l'escalier*, under the stair-case.

*sur son habit*, upon his cloaths.

*touchant le comerce*, concerning or about trade.

*vers le nord*, towards the north.

*deçà les Pyrénées*, this side the Pyreneans.

*delà les Monts*, the other side the Alps.

*de deçà le Rhin*, this side the Rhine.

*de delà l'eau*, the other side the water.

## PRACTICE.

We hanker after transitory pleasures, but we never place our affections on the supreme good: we are afraid of evils befalling us, and yet we fear not that being which can protect us from them.

At court the passions are set in motion, and conspire to effect the ruin of innocence.

When

Nous soupçons après des biens périssables, & nous ne désirons pas le bien souverain: nous appréhendons les maux qui nous peuvent arriver, & nous ne craignons pas celui qui nous en peut garantir.

C'est à la cour que les passions s'excitent, & conspirent contre l'innocence.

Lorsque



When you are in the presence of wicked men, keep a good guard over your tongue.

We ought to force our mind, and constrain it, however unwilling, to look truth in the face.

Men who are blinded with the favours of fortune, enjoy them with insolence, and abuse them with their excesses.

Lorsque vous êtes devant les méchans, métez un frein à votre langue.

Il faut forcer notre esprit, & le porter malgré lui à envisager la vérité.

Ceux que la fortune aveugle & sans choix, a come accablés de ses bienfaits, en jouissent avec orgueil & sans modération.

532. The following govern the *genitive*, and their case is also put after them, viz.

First, All those which are composed of a substantive preceded by either of the particles *à*, *au* or *en*.

*A cause* de vous, because of you.

*à côté* d'elle, by her.

*à couvert* de la médisance, free or secure from slander.

*à la réserve* de celui-là, except that.

*à la manière* des Grecs, after the manner of the Greeks.

*à l'abri* de la pluie, shelter'd from the rain.

*à l'égard* de son neveu, as to his nephew, concerning his nephew.

*à l'insu* de son maître, without the knowledge of his master.

*à fleur* de terre, close to the ground, even with the ground.

*à raison* de tant, at the rate of so much.

*au deça* de la Tamise, on this side of the Thames.

*au delà* de la Loire, on the other side of the Loire.

*au dessus* des nuës, above the clouds.

*au dessous* d'eux, under or beneath them.

*au devant* d'elle, to meet her.

*à travers* de la draperie, thro' the drapery.

*au travers* du corps, through the body.

*au peril* de la vie, though life was at stake.

*au milieu* de la rue ou de nous, in the middle of the street, or in the midst of us.

*au prix* du leur, in regard or comparison of theirs.

*au lieu* de vin, instead of wine.

*aux environs* de cette montagne, about that mountain.

*au dépens* de votre réputation, at the expence of your reputation.

*en dépit* de moi, in spite of me.

*en présence* du juge, in the presence of the judge.

*en deça* de la ligne, on this side of the line.

*au contraire* du bon sens, in the reverse or against good sense.

*à rebours*, *au rebours*, de bien, the reverse of good will.

*à rebours* de poil, against the hair.

Secondly,

*Secondly, The following govern also the genitive.*

*Autour de la maison, round or about the house.*

*indépendamment de cette affaire, independant of that affair.*

*faute d'amis, for want of friends.*

*le long de la rivière, along or near the river.*

*auprès, près, proche de la bourse, near the exchange.*

*ensuite de quoi, after which.*

*hors de la chambre, out of the room.*

*loin de son pays, far from his country.*

*vis-à-vis du palais, over-against the palace.*

*à force d'argent, by dint of money.*

### PRACTICE.

The verdure of the country is what makes it beautiful in the spring season.

However disinterested we may be in our friendships; we must do a sort of violence to ourselves now and then for our friends sakes; and kindly condescend to accept of a favour at their hands.

Rudeness is a clownish want of good breeding, and a boorishness which tramples upon the rules and decorum of civil society.

Look on the happy child of fortune, and strip him of his affected serenity and assumed modesty; and you shall presently read in him, how pleased and charm'd he is with himself.

There are certain pleasures, which in spite of fortune, a wise man knows how to enjoy.

A rational mind can act without being under the direction of his senses.

There are certain passages in an opera, which induce us to

*La compagnie est belle au printems à cause de la verdure.*

Quelque désintéressement qu'on ait à l'égard de ceux qu'on aime, il faut quelquefois se contraindre pour eux, & avoir la générosité de recevoir.

L'impolitesse est une ignorance rustique des bienséances, & une grossièreté qui se met au dessus des règles, & des égards de la vie civile.

Voyez un heureux, & lisez au travers d'un calme étudié, & d'une feinte modestie, combien il est content & pénétré de soi-même.

Il est des plaisirs dont le sage sait jouir en dépit de la fortune.

L'ame raisonnable peut agir indépendamment de ses organes.

Il y a des endroits dans l'opéra qui en laissent désirer d'autres,

to wish for more of it; at other times, we find ourselves wishing to have it over: this is for want of design in it, for want of action, or of something to engage the attention.

When hope is gone, despair is nigh at hand.

The elevated situation of a monarch sets him above the intercourse of friendship.

d'autres, il échape quelquefois de souhaiter la fin de tout le spectacle; c'est faute de dessein, d'action, de choses qui intéressent.

Quand on n'espère plus; on est bien près du désespoir.

L'elevation d'un roi le met hors du commerce de l'amitié.

533. The next govern the *dativè*, and their case is also put after them.

Conformément à sa lètre, agreeable to his letter.

quant à son fils, as to his son.

jusqu'aux cieux, to the skies.

sans aux parties, &c. saving to the parties, &c.

# PRACTICE.

We enter into life crying; strangers to every thing else but tears; this is the first thing which we begin to practise; and what we continue practising till death.

France reaches from the Rhine to the Pyreneans.

Nous començons la vie par les pleurs; nous pour tout, si non pour les larmes: pleurer est la première chose que nous savons faire; c'est elle que nous continuons jusqu'au tombeau.

La France s'étend depuis le Rhin jusqu'aux Pyrénées.

534. Observe that *jusque*, when join'd to an adverb, is follow'd by no article; Examp. *jusqu'aujourd'hui*, till to-day; *jusqu'ici*, so far, &c. Except *jusqu'à demain*, till to-morrow; *jusqu'à quand*, till when? and that *sans*, as may be seen above, governs the *accusative*, when speaking of things; and the *dativè*, when speaking of persons.

# PRACTICE.

To say, *the vulgar*, is saying a great deal in a little; 'tis a comprehensive expression; and would startle some folks, were they to see how much it includes, and how far it extends. There is the vulgar in opposition to the great, such are the popu-

Qui dit le peuple dit plus d'une chose, c'est une vaste expression; & l'on s'étonneroit de voir ce qu'elle embrasse; & *jusques où* elle s'étend. Il y a le peuple opposé aux grands, c'est la populace & la multitude: il y a le peuple qui est opposé

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populace, or the mob: there is the vulgar in opposition to the ingenious, the wise, and the good; such are many men in high as well as low stations of life.

What extremes do men rush into on the score of religion: which at the same time they are so little convinced of, and practise still less.

opposé aux sages, aux habiles & aux vertueux; ce sont les grands comme les petits.

*Jusques où les hommes ne se portent-ils point par l'intérêt de la religion, dont ils sont si peu persuadés, & qu'ils pratiquent si mal.*

535. Observe also, that many of those *prepositions* are placed *before infinitives*, as well as before nouns. When placed before infinitives some take no particle after them, some take the particle *de*, and some the particle *à*.

536. Those which take *no particle* after them *before an infinitive*, are, *après, par, sans* and *pour*; Examp. il parle *sans savoir* ce qu'il dit, he talks without book, &c.

### PRACTICE.

Jeroboam died after a reign of two and twenty years.

A man should set out with conquering his passions.

A man, intoxicated with worldly felicity, enjoys the benefits without regarding the benefactor.

Man was created to love God.

A man just advanced to an office, makes no longer any use of his inward reason and understanding to regulate his conduct and demeanour; he assumes a form from his post and condition; hence arises all his forgetfulness, pride, arrogance, hardness of heart, and ingratitude.

Many persons, for want of practice and a sufficient attention to the rules of style, write so as hardly to be understood.

Jeroboam mourut *après avoir régné* vingt-deux ans.

Il faut comencer *par vaincre* ses passions.

Un homme enivré de la félicité du siècle jouit des biens, *sans regarder* le bienfaiteur.

L'homme a été créé *pour aimer* Dieu.

Un homme qui vient d'être placé ne se sert plus de sa raison & de son esprit *pour régler* sa conduite & ses dehors à l'égard des autres; il emprunte sa règle de son poste & de son état; de là l'oubli, la fierté, l'arrogance, la dureté, l'ingratitude.

Plusieurs en particulier *font* d'étudier assez les règles & la pratique du style, écrivent peu intelligiblement.

537. Those which take the particle *de* after them before an infinitive, are *près, hors, hormis, excepté, à la réserve, loin, au lieu, faite*, and *à force*; Examp. *il étoit près d'expirer*, he was near expiring; *loin de lui vouloir faire réparation*, il la ofensé de nouveau, far from being willing to make him any reparation, he has offended him again; *bien loin d'en être content*, il en est très mal satisfait, far from being pleased with it, he is very much dissatisfy'd, &c.

#### PRACTICE.

The envious, instead of endeavouring to perfect themselves, study only to tarnish the good qualities of others.

Fine thoughts by frequent repetition lose their efficacy, and almost cease to be fine ones.

*Les envieux, au lieu de chercher à devenir plus parfaits, ne songent qu'à ternir les bonnes qualités des autres.*

*Les belles pensées à force d'être redites ne piquent plus, & cessent presque d'être belles.*

538. And those which take the particle *à* after them in the same case, are *sauf* and *jusque*; Examp. *sauf à recommencer*, I can but begin again; *il a crié jusqu'à n'en pouvoir plus*, he cry'd out till he was quite spent, &c.

#### PRACTICE.

It is strange that mankind carry extravagance even to the giddily hazarding eternity, without reflecting on the abyss into which it is on the point of plunging them.

*Il est surprenant que les hommes portent l'extravagance jusqu'à hasarder étourdiment l'éternité, sans songer en quel abîme elle les va précipiter.*

#### REMARKS upon some PREPOSITIONS.

539. When *before* signifies *opposite to*, in the presence of, or denotes *precedency*, it must be render'd in French by *devant*; Examp. before the church, viz. opposite to the church, *devant l'église*; before the judge, viz. in the presence of the judge, *devant le juge*; dukes are before earls, viz. have the precedency of earls, *les ducs ont le pas devant les comtes*, &c. On all other occasions *before* is render'd in French by *avant*; Examp. before the war, *avant la guerre*; justice must be preferr'd to every thing, *la justice doit aller avant tout*, &c.

## PRACTICE.

Dukes have the precedency of earls.

I was intreated, says Aristus, to read my works to Zoilus. I did so : he was pleased with them on the first reading ; and before he had time to pass his criticisms upon them, he commended them a little to my face ; but has never since recommended them to any body. I excuse him ; and require no more of a man, who is himself an author. Nay, I pity him for having heard so many fine things, and those not his own.

No one can be pronounced happy before his death.

What other advantage does an ample fortune generally produce, but that of enjoying the vanity, the industry, the labour, and expence of those that have gone before us ; and of buying ourselves in planting, building, and heaping up again for those, that are to come after us.

Les ducs ont le pas devant les comtes.

L'on m'a engagé, dit Aristote, à lire mes ouvrages à Zoïle. Je l'ai fait ; ils l'ont saisi d'abord ; & avant qu'il ait eu le loisir de les trouver mauvais, il les a loués modestement en ma présence ; & il ne les a pas loués depuis devant personne ; je l'excuse ; & je n'en demande pas davantage à un auteur ; je le plains même d'avoir écouté de belles choses, qu'il n'a point faites.

Persone ne peut être apelé heureux avant sa mort.

Quel est le fruit d'une grande fortune, si ce n'est de jouir de la vanité, de l'industrie, du travail, & de la dépense de ceux qui sont venus avant nous ; & de travailler nous-mêmes, de planter, de bâtir, d'acquérir pour la postérité.

540. *En* is used when not follow'd by an article, and *dans* when follow'd by an article ; Examp. il est *en* bonne santé, he is in good health ; il y est allé *en* carrosse, he is gone thither in a coach ; *dans* l'état où je suis, in the condition in which I am ; cela arrive souvent *dans* la vie, that happens often in life.

## PRACTICE.

Animals are divided into terrestrial, aquatic, and volatile.

In epic poetry the expression should be solemn and lofty.

On divise les animaux en terrestres, aquatiques & volatiles.

L'expression doit être noble & élevée dans le poëme épique.

EXCEP-

EXCEPTIONS.

541. *En* is used before an article in the two following expressions; *en l'autre monde*, in the other world; *en l'honneur de quel saint*, upon what account? *Dans* must be used before a word without an article in the following cases.

542. *First*, when speaking of a time at the end of which something shall be done; as, *il le verra dans quinze jours*, he will see him a fortnight hence, *viz.* after such a time; *cela se fera dans huit jours*, that will be done in eight days time, &c.

543. *Secondly*, when speaking of a place, wherein something is mention'd or understood to be contain'd; Examp. *dans sa maison*, in his house; *dans Londres*, in London; *dans Versailles*, in Versailles; *dans votre tiroir*, in your drawer; *dans ma poche*, in my pocket; *il lit dans son livre*, he reads in his book, *viz.* what is contain'd in his book; *elle prie dans ses heures*, she prays with her book in her hands, &c. however we say, *penser en soi même*, to think within one's self.

544. *Thirdly*, when quoting an author; as, *je l'ai lu dans St. Pierre*, I read it in St. Peter; *vous le trouverez dans Horace*, you'll find it in Horace, &c.

545. *Près, auprès*, near; the first must always be used when speaking of time; Examp. *il est près de midi*, it is near twelve o'clock; *il a près de quatre-vingts ans*, he is near fourscore years of age; *il est près de sa fin*, he is near his end, &c.

546. *Près* may always be used when speaking of place; Examp. *il demeure près de l'église*, he lives near the church; *je l'ai vu près de tel endroit*, I saw him near such a place; *il est trop près du feu*, he is too near the fire, &c. It is true that *auprès* may also often be used, when speaking of place; as, *il demeure auprès de l'église*, &c. but as custom does not always suffer it to be used in this case, for we cannot say, for example, *il est trop auprès du feu*, &c. I advise the learner to make use of *près*.

*Auprès* must always be used,

547. *First*, when speaking of somebody put near another, as his master, friend, counsellor or servant; Examp. *je l'ai mis auprès de mon fils*, I put him near my son, *viz.* as his tutor, master, friend, counsellor or servant; *il est auprès du prince*, he is near the prince, *viz.* as his counsellor or servant, &c.

548. *Secondly*, when mentioning in what esteem a person is with another, or what interest he has with him; Examp. *il est bien auprès du roi, de monseigneur, de cette dame, &c.* he is in favour with the king, my lord, that lady, &c. *il a tout pouvoir auprès de lui*, he can do what he will with him; *pouvez-vous quelque chose auprès de lui ?* have you any interest with him, &c.

## PRACTICE.

Courage is not amiss with the great; bashfulness is look'd upon by them as stupidity.

La hardiesse est de mise auprès des grands; les gens timides passent chez eux pour des fots.

When a man has done for another every thing to merit his friendship, and nothing succeeds, there is still one way left to make himself amends: which is, doing nothing more.

Quand on a assez fait auprès de certaines gens pour avoir du se les acquérir, si cela ne réussit pas, il y a encore une ressource; qui est de ne plus rien faire.

549. *Thirdly*, when mentioning by whom a person is entertain'd, shelter'd, &c. Examp. *il s'est retiré auprès de lui*, he is gone to live with him; *il s'est réfugié auprès d'un tel*, he has taken refuge under such a one; *il est en sûreté auprès de lui*, he is quite safe with him, &c.

## PRACTICE.

When we want to be known to others, we seek the means of access to them; when we have something to say to them, we endeavour to accost them; and when we design to insinuate ourselves into their favour, we try to be near them.

Lorsqu'on veut être connu des gens, on cherche les moyens d'avoir accès auprès d'eux; quand on a quelque chose à leur dire, on tâche de les aborder; & lorsqu'on a dessein de s'insinuer dans leurs bonnes grâces, on essaye de les approcher.

550. *Près* signifying *except* or *for* governs the *dative* in French, and it must be placed after the word it governs; Examp. *à un ecu près*, except a crown; *à si peu de chose près*, for so small a matter, &c.

## PRACTICE.

Allowing for the difference of a great deal of vanity, heroes are much like other men.

A une grande vanité près, les héros sont faits comme les autres hommes.



551. The preposition *to* and *towards*, when they signify in regard of, must always be render'd in French by *envers*; Examp. he has behaved ill both to or towards you and me, il s'est mal comporté & *envers vous* & *envers moi*. On all other occasions *towards* must be render'd in French by *vers*; Examp. tournez-vous *vers moi*, turn yourself towards me; *vers l'orient*, towards the east, &c.

# PRACTICE.

A bad man is ungrateful to-  
wards God and towards men.

Un méchant homme est in-  
grat *envers Dieu* & *envers les*  
*hommes*.

It is essential to God, that  
his justice as well as his mer-  
cy, should be infinite. How-  
ever, there may be less to won-  
der at in his justice and seve-  
rity towards the reprobate,  
than in his mercy towards the  
elect.

Il est de l'essence de Dieu,  
que sa justice soit infinie aussi  
bien que sa miséricorde. Ce-  
pendant sa justice & sa sévérité  
*envers les réprouvés* est encore  
moins étonnante que sa miséri-  
corde *envers les élus*.

It is easier to sail eastward  
than westward or southward.

La navigation *vers l'orient* est  
plus facile que *vers l'occident*  
ou le *midi*.

Mankind hasten on towards  
eternity, without either fore-  
sight or reflection.

Les hommes s'avancent à  
grands pas *vers l'éternité*, sans  
prévoyance & sans réflexion.

## CHAP. IX.

### OF CONJUNCTIONS.

THEY are for the most part either adverbs or prepositions  
follow'd by the particle *que* or *de*, and may be divided  
into

552. *Copulative* and *Comparative*, which denote union or  
comparison, viz.

*Et*, and; both.

*aussi*, also, as, likewise, even  
as.

*aussi bien*, besides, for.

*tant de part que d'autre*, as well  
on one side as the other, on  
both sides.

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*tant petits que grands*, both great and small.

*tant que*, as far as, so far as.

*deplus*, also, besides, moreover, again.

*autre que*, besides that.

*même*, also.

*joint que*, besides that, besides, to which add, or to which you may add.

*ni*, nor, neither.

*non seulement*, not only.

*mais encore*, but yet, but still.

*comme*, as.

*de même que*, as, even as, just as.

*tout de même que*, *tout ainsi que*, *ainsi que*, the same as, the very same as, the same thing

as, the very same thing as, as, just so, even so, just as, even as, so as.

*ainsi*, so.

*si*, so, as.

*aussi bien que*, as well as.

*aussi peu que*, as little as.

*tout aussi peu que*, just as little as.

*autant que*, as much as.

*tout autant que*, just as much as.

*non plus que*, no more than.

*non plus*, neither.

*plutôt que*, rather than.

*du moins, pour le moins*, at least, however.

*le mieux que, du mieux que*, as well as, the best that.

### PRACTICE.

Extravagant praise seldom redounds to the honour of the person bestowing it, or the party receiving it.

The transition from something to nothing is as impracticable, as to pass from nothing to something.

To say that God cannot do what we cannot comprehend, is supposing our comprehension as extensive as his almighty power.

What is there that young folks now-a-days seem to want? they are both able and knowing: or, at least, did they know as much as they ever can, they could not be more peremptory than they are.

Les louanges outrées ne font honneur *ni* à celui qui les done, *ni* à celui qui les reçoit.

Le passage de l'être au néant est *aussi* impossible, que celui du néant à l'être.

En disant que Dieu ne peut faire ce que nous ne pouvons comprendre, c'est se figurer que notre imagination a *autant* d'étendue que sa puissance.

Que manque-t-il de nos jours à la jeunesse? elle peut, & elle fait: ou du moins quand elle sauroit *autant* qu'elle peut; elle ne seroit pas plus décisive.

553. *Disjunctive*, which denote separation and division, *viz.*

*Soit, soit que*, whether, either, or.

*ou*, or, either, else.

*ou bien*, or else.

*autrement que*, otherwise than.

See N°. 636.

PRACT

PRACTICE.

Those who are against all grammar are lazy folks, that would save themselves the trouble of learning or teaching it.

Virtue under misfortunes retreats, and contracts all its force within itself; whereas in prosperity it slackens and evaporates.

Ceux qui ne veulent point du tout de grammaire sont des paresseux, qui se veulent épargner la peine; ou de l'apprendre ou de l'enseigner.

La vertu se recueille, & se réunit dans l'adversité; au lieu qu'elle se dissipe, & se relâche dans le bonheur.

554. *Adversative*, which denote opposition, exception or restriction, viz.

*Mais, néanmoins, pourtant, toutefois, cependant*, but, but yet, still, but still, and yet, for all that, yet, nevertheless, however.

*aussi*, but.

*malgré que*, in spite of.

*encore*, yet, besides, still, even.

*encore que, bien que, non obstant que, quoique*, though, although.

*mais encore*, but yet, but still.

*tant s'en faut que*, so far from.

*loin de*, for, from, instead of.

*bien loin que*, so far from.

*bien loin de*, very far from.

*à Dieu ne plaise que*, God forbid that.

*à la vérité*, indeed, I confess.

*d'accord que*, I confess that, I grant that.

*au lieu que*, whereas, instead of that, when, while.

*au lieu de*, instead of.

*non que, non pas que, ce n'est pas que*, not but.

*sinon*, but, save.

*d'ailleurs*, otherwise, in other things, in other respects, moreover, besides.

*excepté que, hors de, horsque, hormis de, hormis que, à moins que, à moins que de, à moins de, sinon que, si ce n'est, si ce n'est que, si, sans que, except, unless*, without.

*pour peu que*, ever so little.

*au reste, du reste, au surplus*, however, besides.

*au moins*, however, at least.

PRACTICE.

We think of nothing but passing away time, and yet time passes faster than we can perceive: every body however complains that it moves too slow, or that it does not move fast enough.

Nous ne pensons jamais qu'à passer le tems, & l'on ne sauroit comprendre la vitesse de sa fuite: chacun se plaint toutefois qu'il va trop lentement, ou qu'il ne marche pas assez vite.

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The character of a sycophant is, to give up truth without scruple; never to speak, but with a view of self-interest: he has no humour of his own, but changes with his interest; is serious with the grave, gay with the sprightly; and is constant in nothing but in never sympathising with the unfortunate.

There is no great difference between the fear of misery and the sensation of it; unless it be, that sufferance has its bounds, and fear is endless.

Le caractère d'un flatteur est de renoncer à la vérité sans nul scrupule, de ne parler que par rapport à lui, & à son intérêt: il n'a point de tempérament particulier: il devient ce que son intérêt demande qu'il soit; sérieux avec ceux qui le sont, gai avec les enjoués: *excepté* qu'il n'est jamais malheureux avec ceux qui le deviennent.

Il n'y a pas grande différence entre l'attente des maux & la souffrance; *si ce n'est que* la douleur a des bornes, & la crainte n'en a point.

555. Conditional, viz.

*Autrement*, for the rest, otherwise, else.

*sunon*, otherwise, else, for want of which, if not.

*comme si*, as if.

*à condition que*, *à condition de*, *bien entendu que*, *à la charge que*, *à la charge de*, *pourvu-*

*que*, *moyenant que*, provided, on condition.

*à moins que*, unless.

*si*, *quand*, *quand bien*, *quand même*, *supposé que*, *posè le cas que*, *en cas que*, *au cas que*, *en cas de*, if, in case, suppose, though, although.

PRACTICE.

In setting up for a critic, a man always presumes to have right on his side; it being downright insolence otherwise to impeach an author upon supposed and doubtful mistakes.

Is it nature you make the judge of your wants? then you'll never be poor: is it opinion? then you'll never be rich.

En qualité de critique l'on s'engage à avoir évidemment raison; *autrement* il n'est pas permis d'insulter un auteur sur une faute douteuse & ambiguë.

*Si* vous réglez vos besoins sur la nature, vous ne serez jamais pauvre; *si* vous les réglez par l'opinion, vous ne serez jamais riche.

556. Those of Doubt.

*Si*, whether, if.

*quoiqu'il en soit*, whatever it be,

*savoir si*, *à savoir si*, *c'est à savoir si*, the question is whether.

PRAC-

PRACTICE.

There are some men of such a high-flown behaviour, that they are never without the word, honour, at their tongue's end. In ridicule of which folly, the story goes, that a man of quality asking once a country gentleman, whether he had seen his horses, the squire replied, yes; he had had the honour of seeing them.

Il y a des gens excessive-ment civils qui placent par tout le mot d'honneur. L'on raconte, pour en faire voir le ridicule, qu'un seigneur ayant demandé à un gentilhomme s'il avoit vu ses chevaux, le compagnard lui répondit, qu'il avoit eu l'honneur de les voir.

557. Those of Explanation.

*Savoir, à savoir, c'est à savoir, comme, comme par exemple,*

*c'est-à-dire, namely, to wit, that is to say, for example.*

PRACTICE.

There are five senses in nature, *viz.* the sight, the hearing, the taste, the smell, and the touch.

Il y a cinq sens de nature, *savoir*, la vue, l'ouïe, le goût, l'odorat, & le toucher.

Generally speaking, the things which we are most concern'd about are mere nothings; as for example, the concealing our narrow circumstances is a trifling particular, which our imagination treats like a mighty secret of state: another way of thinking would dispose us to talk of it with the greatest indifference.

Les choses qui nous tiennent le plus au cœur ne sont rien le plus souvent; *comme par exemple*, de cacher qu'on ait peu de bien. C'est un néant que notre imagination grossit en montagne. Un autre tour d'imagination nous le fait découvrir sans peine.

558. *Causal*, which denote that a reason is given, *viz.*

*Car*, for.

*d'autant plus que*, the more because, so much the more as.

*aussi bien*, for.

*pour que, afin que, afin de*, that, to the end that, in order to.

*parceque, à cause que*, for that, because.

*de craint que, de crainte de, de peur que, de peur de*, lest, for fear.

*vu que, puisque, attenduque, d'autant que, en tant que, comme*, seeing, because, where-as, for as much as, in as much as, as.

*pour*, to, in order to, for, because.

K k k

*pourquoi*,

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*pourquoi, aussi pourquoi, why,*  
for what reason.

*à quoi, de quoi, sur quoi, where-*  
upon.

*par quelle raison, why.*

*à quel propos, to what purpose,*  
*d'où vient que, why, whence*  
comes it that.

*aussi, for which reason, so there-*  
fore, but then.

## PRACTICE.

The source of all female humours is coquetry. All women, however, do not give it scope. In some it is restrain'd by timidity, in others suppress'd by reason.

Prudence must accompany every virtue, or rather give birth to it; since there can be no virtue without prudence.

The pleasures of friendship are so much the more endearing to us, as it eases us in proportion of worldly jealousies.

If we are so frequently struck with what is uncommon; how comes it, we are so little taken with virtue.

La coquetterie est le fond de l'humeur des femmes; mais toutes ne la méient pas en pratique; *parceque* la coquetterie de quelques-unes est retenue par la crainte, & de quelques autres par la raison.

La prudence doit accompagner toutes les vertus; ou plutôt elle doit leur donner l'être, *puisque* il n'en est point sans elle.

Le plaisir de l'amitié est d'autant plus sensible, qu'elle adoucit la crainte du monde.

S'il est ordinaire d'être vivement touché des choses rares, *pourquoi* le sommes nous si peu de la vertu.

559. *Continuative, Conclusve and Transitive*; which denote that the discourse is continued, draws to a conclusion, or which are used to pass from a discourse or from one circumstance to another, viz.

*Et certes, and indeed.*

*tant y a que, however.*

*or, par consequent, now, consequently, therefore.*

*donc, then, therefore.*

*c'est pourquoi, wherefore.*

*or est-il-que, now.*

*cela étant, it being so,*

*d'ailleurs, besides, moreover.*

*et c'est pour cela, and 'tis for that reason.*

*en effet, indeed and indeed, in effect.*

*pour cet effet, to that end, therefore, to that purpose.*

*tellement que, si bien que, de sorte que, en sorte que, de façon que, de manière que, c'est-à-dire que, ainsi, therefore, so that, in so much that, so, then.*

*bref, in short, to cut short, to be short.*

*pour conclusion, in conclusion, in short.*

*enfin, in short, finally, in fine, after*

after all, in a word, to conclude.  
*après tout*, after all.

*à propos*, now I think on't, now  
you put me in the mind on't.  
*mais après tout*, but in short:  
*au moins*, however:

PRACTICE.

We should never regard any thing as a real good but what is permanent; now the goods of fortune may be lost very easily; therefore they cannot be a real good.

If we do our duty in public affairs, the world will be displeased; if we do not, God will be so: the best way therefore is, not to meddle with them.

On ne doit compter pour vrais biens que ceux qu'on ne peut point perdre; or les biens de la fortune peuvent se perdre aisément, donc ce ne sont point de vrais biens.

Si l'on fait son devoir dans les affaires publiques, on offense les hommes; si on ne l'y fait pas, on offense Dieu; & par conséquent on ne doit point s'en mêler.

560. Those of Time or Order, viz.

*Depuisque*, since.

*dès que, si tôt, si tôt que, aussitôt que*, as soon as, when.

*aussitôt dit aussitôt fait*, no sooner said but done.

*lorsque, comme, dans le tems que, dans le même tems que, au même tems que*, when, as, at the time that, at the same time that.

*à proportion que, à mesure que, au fur & à mesure que*, pro-

portionally, even as, according to, as, as soon as, according as, as fast as.

*jusqu'à ce que*, till, until.

*cependant*, in the mean time.

*tandis que, pendant que, durant que*, while, whilst, as long, so long as.

*à peine*, scarce.

*avant que, avant que de*, before.

*après que*, after.

*enfin*, at last, lastly.

PRACTICE.

The whole cunning of children is to get the blind side of their masters, and of all their superiors whatever; and they are sure to do what they will with 'em when once they have got the length of their foot.

Let your thoughts be all calmness, simplicity, candour, and integrity: such, in a word, that when ask'd what you are think-

L'unique soin des enfans est de trouver l'endroit foible de leurs maîtres, comme de tous ceux à qui ils sont soumis; dès qu'ils ont su les entamer, ils gagnent le dessus.

Que vos pensées soient paisibles, simples, pures, & sans malice. Qu'elles soient telles, que si tôt qu'on vous deman-

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thinking of, you may be in a condition to lay open the very bottom of your heart.

Many young people are apt to fancy that, an easy behaviour; which is no better than rudeness.

We should say nothing of men in power: to speak well of them when living, is for the most part flattery; and to speak ill of them, dangerous; after their death, it is base.

dera ce que vous pensez, vous puissiez déclarer sans honte ce qui est caché dans le secret de votre cœur.

La plupart des jeunes gens croient être naturels, lorsqu'ils ne sont que grossiers.

L'on doit se taire sur le compte des puissans: il y a presque toujours de la flatterie à en dire du bien; & du péril à en dire du mal pendant qu'ils vivent; & de la lâcheté quand ils sont morts.

561. The Conjunctions which govern the conjunctive, are the following, viz.

*Soit que*, whether.  
*malgré que j'en aie eu*, against my will.  
*encore que, bien que, non obstant que, quoique*, though, notwithstanding.  
*bien loin que*, very or so far from.  
*à Dieu ne plaise que*, God forbid that.  
*non que, non pas que, ce n'est pas que*, not but or that.  
*excepté que, à moins que, sans que*, except, unless, without.  
*tant s'en faut que*, so far from.

*pour peu que*, ever so little, how little soever.  
*pour vu que, moyénant que*, provided.  
*quand, quand bien, quand même, supposé que, posons le cas que, posé le cas que, en cas que, au cas que*, suppose, though, although, in case, in case that.  
*pour que, afin que*, that, to the end that, in order to.  
*de crainte que, de peur que*, lest, for fear.  
*jusqu'à ce que*, till, until.  
*avant que*, before.

After *quand, quand bien, quand même*, the verb must be put either in the conditional or in its compound; and after the other conjunctions, it may be put in any tense of the conjunctive, except those two and the future.

The particle *ne* must be placed immediately after the nominative preceding the verb following the conjunctions *excepté que, à moins que, de crainte que, de peur que*; Examp. *excepté que* or *à moins que vous ne soyez* d'un sentiment opposé, unless you be of a different opinion; *de crainte que* or *de peur que cet homme ne le sache*, lest that man should know it, &c.

PRAC-



PRACTICE.

Whether you eat or drink, or whatsoever you do, do it all for the glory of God.

A proper disposition of words is so far from enervating a discourse, that it would be void of all spirit without it.

As soon as wealth or favour forsake a man, all the weak side of his character, which before escaped observation, is laid open to public view.

Courtiers speak well of a man for two reasons; first, that he may hear they speak well of him; and secondly, that he may speak well of them.

There is no satisfying the will, not even by indulging it in all its appetites. Whereas the instant we check it, content ensues. Yielding to it we can never arrive at true contentment, nor feel real discontent in opposing it.

There is no such thing as a thorough well-bred man, whom women had not a hand in the finishing.

We must avoid the frequent use of physick, that nature may not forget its ordinary functions.

As we chain down a raving madman, to prevent his doing mischief: so must we confine the fancy to keep it from burdening the mind with erroneous conceits.

*Soit que vous mangiez, soit que vous buviez, ou quoi que vous fassiez, faites tout pour la gloire de Dieu.*

*Bien loin que le discours soit afoibli par l'arrangement des mots, il ne peut sans cela avoir aucune force.*

Aussitôt que la faveur & les grands biens ont abandonné un homme, ils laissent voir en lui le ridicule qu'ils couvroient; & qui y étoit *sans que* personne s'en aperçût.

L'on dit à la cour du bien de quelqu'un pour deux raisons; la première *afin qu'il apprene* que nous disons du bien de lui; la seconde *afin qu'il en dise* de nous.

La propre volonté ne seroit jamais satisfaite, *quand même* elle auroit tout ce qu'elle souhaite. Mais on est satisfait dès qu'on y renonce. Avec elle il n'y a aucun contentement; sans elle on ne peut être que content.

Un homme ne fait jamais bien vivre à moins que les femmes ne s'en soient mêlées.

Il ne faut pas s'acoutumer aux purgations, *de peur que* la nature ne devienne paresseuse.

Comme on lie un furieux *de crainte qu'il ne blesse* quelqu'un; de même il faut retenir l'imagination *de peur qu'elle n'acable* l'esprit par de fausses opinions.

562. Those which terminate with the particle *de* govern the infinitive; Examp. *bien loin d'y aller*, so or very far from going thither; *à moins que de le voir*, unless it is seen; *j'y irai à condition de revenir* quand il me plaira, I will go thither on condition of coming back whenever I please, &c.

## PRACTICE.

A retailer of wit is a wretched character indeed! had this never been said before, I should say it notwithstanding. They who can wound another's reputation, or injure his fortune, rather than lose a jest, should be branded with infamy; this too I dare advance, tho' none else have the courage.

God dwells in the midst of an inaccessible splendor, which amazes rather than enlightens our understanding; and while it gives us a faint idea of his greatness, convinces us of our own infirmity.

No author writes any thing worth reading, without often revising his work; and consulting his reason occasionally to see whether he has thoroughly understood what it seem'd to suggest to him.

There are people, out of a principle of cunning, always complaining of the ingratitude they have met with, as a plausible excuse for never obliging any body.

We must venture to laugh before we are quite happy, else we may chance to die without ever laughing at all.

Diseur de bons mots, mauvais caractère; je le dirois, s'il n'avoit été dit. Ceux qui nuisent à la réputation, ou à la fortune des autres *plutôt que de perdre* un bon mot, méritent une peine infamante; cela n'a pas été dit, & j'ose le dire.

Dieu habite une lumière inaccessible, qui éblouit *au lieu d'éclairer*, & qui en nous faisant entrevoir sa grandeur, nous convainc de notre faiblesse.

On ne fait rien qui mérite d'être lu, *à moins que d'examiner* plusieurs fois son ouvrage, & de consulter en différens tems la raison pour voir si l'on a bien compris ce qu'on a cru qu'elle dictoit.

Il y a des gens qui se plaignent sans cesse des ingrats, *afin de se faire* un prétexte spécieux de n'obliger personne.

Il faut rire *avant que d'être* heureux, *de peur de mourir* sans avoir ri.

## REMARKS upon some CONJUNCTIONS.

563. The verb following the conditional *si*, is never put in the conjunctive mood; and in no other tense of the indicative but

but the present, imperfect, second preterperfect or first preterpluperfect; Examp. *s'il réussit* que direz-vous? if he succeed, what will you say? *je le ferois, si je pouvois*, I would do it, if I could; *si j'ai parlé* autrement, j'ai tort, if I have spoken otherwise, I am in the wrong; *si j'en avois été averti* plutôt, cela ne seroit pas arrivé, had I been inform'd of it sooner, that would not have happen'd, &c. See N°. 385, 572.

PRACTICE.

If wealth must be purchased at the price of probity, I can't afford it.

Were we not eye-witnesses to the fact, could we ever imagine the strange difference which more or less property makes between man and man.

We have no pretence to be proud of any advantages which are not strictly our own; but what advantage have we that can be truly call'd our own, or which is not derived from God?

There are some men who had never been in love, had they never heard of such a passion.

*Si pour avoir du bien il en coûte la probité, je n'en veux point.*

*Si l'on ne le voyoit de ses propres yeux, pourroit-on s'imaginer l'étrange disproportion que le plus ou le moins de pièces de monnaie met entre les hommes.*

Personne ne peut se glorifier que du bien qui lui est propre, or quel bien y a-t-il qui soit à vous, *si vous avez tout reçu de Dieu?*

*Il y a des gens qui n'auroient jamais été amoureux, s'ils n'avoient jamais entendu parler d'amour.*

564. Sometimes, in the preceding case, instead of the first preterpluperfect of the indicative, we elegantly make use of the second preterpluperfect of the conjunctive; Examp. *si j'en eusse été averti* plutôt, cela ne seroit pas arrivé, had I been inform'd of it sooner, that would not have happen'd, &c.

PRACTICE.

Life is both short and tedious: 'tis spent in wishing. We postpone the enjoyment of our ease and pleasures; and often to that age, when health and youth the principal of all worldly blessings are no more. And when this time comes, it surprises us in the very midst of

La vie est courte & ennuyeuse; elle se passe toute à désirer: l'on remet à l'avenir son repos & ses joyes; à cet âge, où les meilleurs biens ont disparu, la santé, la jeunesse. Ce tems arrive qui nous surprend encore dans les desirs: on en est là, quand la fièvre nous

of all our wishes : there again we are taken ill of a fever, which carries us off : and were we to recover, it would be only to with on for a few years longer.

The passions in general, play the tyrant with man : ambition over-rules them all, and assumes for a time the appearance of every virtue. Behold there that man tainted with every vice ; who, to me, appear'd sober, chaste, generous, humble and even pious ; and would still have appear'd the same, but for the fortune he has made at last.

nous saisit & nous éteint : *si* l'on *eût guéri*, ce n'auroit été que pour désirer plus longtemps.

Les passions tyrannisent l'homme ; & l'ambition suspend en lui les autres passions, & leur donne pour un tems les apparences de toutes les vertus : cet homme qui a tous les vices, je l'ai cru sobre, chaste, libéral, humble, & même dévot ; je le croirois encore s'il n'*eût* enfin fait sa fortune.

565. *Si, whether*, may govern a verb in any tense, except the second preterpluperfect of the indicative, the present and second preterperfect of the conjunctive ; Examp. je ne sais *si* vous *vous* en *souvenez*, I don't know whether you remember it or not ; dites-moi *si* vous *viendrez*, tell me if you will come ; je ne sais *si* vous *auriez fait* aussitôt que lui, I don't know whether you would have done so soon as he, &c.

#### PRACTICE.

There is something shocking in the reflection, that we are perpetually experiencing the instability of all worldly possessions ; and yet are so attach'd to them, as never once to think of seeking after what is permanent.

As the two grand sources of our sins are pride and sloth, God has manifested two of his attributes in order to check them ; his mercy and his justice. The nature of justice is to humble pride ; that of mercy is to stimulate sloth by an invitation to good works, according

Rien ne répugne plus au bon sens que de s'attacher à des biens dont nous reconnoissons l'instabilité par une expérience qui ne s'est jamais démentie, sans avoir envie de chercher, s'il n'y en a point de permanens.

Comme les deux sources de nos péchés sont l'orgueil & la paresse, Dieu nous a découvert en lui deux qualités pour les guérir, sa miséricorde & sa justice. Le propre de la justice est d'abatre l'orgueil ; & le propre de la miséricorde est de combattre la paresse en in-

cording to that passage (Rom. ii. 4.) the goodness of God leads to repentance; and that where the Ninivites seem to say (John viii. 9.) let us shew ourselves penitent, who knows but the Lord may take compassion on us? Thus the mercy of God, far from giving any encouragement to remissness, is the strongest dissuasive against it. Instead therefore of saying, tho' there were no mercy in God, we ought to do our utmost to fulfil his precepts, we should rather say, that because there is mercy in God, it behoves us to do all we can to fulfil them.

invitant aux bonnes oeuvres, selon ce passage: (Rom. ii. 4.) la miséricorde de Dieu invite à pénitence; & cet autre des Ninivites: faisons pénitence, pour voir s'il n'auroit point pitié de nous. Ainsi, tant s'en faut que la miséricorde de Dieu autorise le relâchement, qu'il n'y a rien au contraire qui le combatte davantage; & au lieu de dire: s'il n'y avoit point en Dieu de miséricorde; il faudroit faire toutes sortes d'efforts pour accomplir ses préceptes; il faut dire au contraire, que c'est parcequ'il y a en Dieu de la miséricorde, qu'il faut faire tout ce qu'on peut pour les accomplir.

566. The conjunction *et* in French is only used before the last of the words of which it denotes the conjunction; Exam. le caractère de ce critique est d'être *outré, téméraire & trop hardi*, the character of that critic is, that he shoots beyond the mark, is rash and over-forward.

PRACTICE.

'Tis not from within ourselves that we seek after happiness: 'tis from the opinion of mankind that we expect it, whom we know at the same time to be flatterers, void of candour, or equity; full of envy, caprice and prejudice. What unaccountable extravagance!

Nous cherchons notre bonheur hors de nous-mêmes, & dans l'opinion des hommes que nous connoissons *flatteurs, peu sincères, sans équité, pleins d'envie, de caprices & de préventions*: quelle bizarrerie!

567. Except in a figurative discourse, wherein *et* may be repeated before every one of the words of which it denotes the conjunction; Examp. il réunit dans sa personne *& l'esprit & la science & la vertu*, he reconciles in his own person sense, learning and virtue, &c.

PRACTICE.

Good examples prove both that virtue is practicable, and that it commands our approbation.

Les bons exemples font voir tout ensemble, *& que la vertu est possible, & qu'elle est approuvée.*

When

Du

When once a man knows, that he is born to die and to work out his own salvation; this knowledge alone is sufficient to furnish him with the rules for that purpose.

A miser may have wealth in his coffers, but he is not the possessor of it; 'tis that rather which his heart and his mind are possess'd by.

568. When there are more than two words following one another, *et* may be entirely omitted; Examp. le caractère d'un mauvais critique est d'être *outré, téméraire, trop hardi*, the character of a sorry critic is always to exceed, to be rash, and to be over-forward; le caractère opposé est d'être *judicieux, sensé, ingénieux, habile*, the opposite character to be judicious, discreet, ingenious, and skilful, &c.

## PRACTICE.

A great soul is above the reach of injuries, injustice, pain or ignominy; and would be absolutely invulnerable, were it not susceptible of compassion.

There has lately sprung up a certain set of inquisitive people with much time upon their hands, who call themselves philosophers; and whose whole philosophy has consisted in making a few experiments on the gravity of the air, on the different weight of liquids, and on the properties of the load-stone.

569. The conjunction *soit* is repeated before each of the words of which it denotes the conjunction; Examp. un juge doit la justice aux parties, *soit riches, soit pauvres*, a judge should do justice to all parties, whether rich or poor; ce goulu mange de tout, *soit bon, soit mauvais*, that glutton eats of every thing whether good or bad, &c. or else after the first *soit*, we may make use of *ou*; Examp. je vous verrai demain, *soit chez vous ou chez lui*, I will see you to-morrow, either at your house or at his, &c. The conjunction *ou* in this case may either be repeated before each word, or else only before the last;

Examp,

Du moment qu'un homme fait qu'il est né, & pour mourir, & pour se sauver, il en fait assez pour découvrir tous les moyens qui conduisent heureusement à ces deux fins.

Un avare peut avoir des richesses, mais il n'en est pas le maître; ce sont elles qui possèdent & son cœur & son esprit.

Une grande ame est au dessus de l'injure, de l'injustice, de la douleur, de la moquerie; & elle seroit invulnérable, si elle ne souffroit par la compassion.

Il y a depuis quelque tems des gens curieux & oisifs, qui prennent le nom de philosophes, & dont toute la philosophie consiste à faire des expériences sur la gravité de l'air, sur l'équilibre des liqueurs, sur l'aiman.

Examp. il faut faire *ou l'un ou l'autre, ou sortir ou demeurer*, or il faut faire *l'un ou l'autre, sortir ou demeurer*, the one or the other is to be done, either to stay or to go, &c.

570. *Ou bien, or else*, is used to join sentences, and not simple words; Examp. *la chose est ainsi, ou bien l'on m'auroit trompé*, the thing is so, or else I had been imposed upon, &c.

PRACTICE.

There is no grace in discourse, but what is of use, either to render the expression clear, or the pronunciation easy.

Il n'y a rien de beau dans un discours que ce qui est utile, *soit pour donner de la clarté aux expressions, soit pour faciliter la prononciation.*

*ou bien*

Il n'y a rien de beau dans un discours que ce qui est utile, *soit pour donner de la clarté aux expressions, ou pour faciliter la prononciation.*

The prophet Nathan gave David the choice of war, plague, or famine.

Le prophète Nathan donna le choix à David de la guerre, de la peste, ou de la famine.

*ou bien*

Le prophète Nathan donna le choix à David, *ou de la guerre, ou de la peste, ou de la famine.*

The happy man that has resolution enough to relinquish a high title, a great authority, or a large fortune, eases himself directly of much fatigue and care, and oftentimes of a load of guilt.

Celui qui auroit assez de résolution pour renoncer *ou à un grand nom, ou à une grande autorité, ou à une grande fortune*, se délivreroit de bien des peines, de bien des veilles, &c. souvent de bien des crimes.

Cautions are said to be either judicious or useles; informations either true or false; counsels either good or bad.

On dit des avertissemens, qu'ils sont *ou judicieux ou inutiles*; des avis qu'ils sont *ou vrais ou faux*; des conseils qu'ils sont *ou bons ou mauvais.* *ou bien,*

On dit des avertissemens, qu'ils sont *judicieux ou inutiles*; des avis qu'ils sont *vrais ou faux*; des conseils qu'ils sont *bons ou mauvais.*

The influence one has over another arises from some merit, whether of understanding, birth, or condition; and does honour to one party. Power arises only from some motive of inclination or interest; and strengthens one's credit. Empire

L'autorité qu'on a sur les autres vient toujours de quelque mérite, *soit d'esprit, de naissance, ou d'état*; elle fait honneur. Le pouvoir vient pour l'ordinaire de quelque liaison, *soit de cœur ou d'intérêt*; il augmente le crédit.

L11 2 L'em-

pire proceeds from a superiority of dominion, usurped by artifice, or yielded thro' imbecility; sometimes it sinks even into ridicule.

L'empire vient d'un ascendant de domination, *arrogé avec art, ou cédé par imbecilité*; il donne quelquefois du ridicule.

571. *Afin* in the same period may be follow'd by *de*, and by *que*; Examp. *afin de l'instruire & que* vous soyez content, to instruct him and that you may be satisfied, &c. See No. 635.

572. Instead of repeating the conjunction *si* it is more elegant to make use of *que*; but then the verb must be put in the conjunctive mood; Examp. *s'il vient & que* vous lui parliez, provided he come and that you speak to him, &c. See No. 6.

Sometimes we make use of *que* instead of *si*, with the verb also in the conjunctive; Examp. *qu'il le veuille* ou *qu'il ne le veuille pas*, il n'en sera ni plus ni moins, whether he be willing or unwilling, it is all one; *qu'il vienne*, on lui parlera, if he comes, he will or shall be spoken to; je doute fort *que* vous eussiez fait aussitôt que lui, I much question whether you would have done as soon as he, &c.

#### PRACTICE.

Would not you swear that judge whose venerable age commands the respect of a whole court, is sway'd by an unbiass'd and superior reason, and that he judges of things only by their true nature, without being diverted with idle circumstances; such as only captivate weak minds? behold him then taking his seat on the bench of justice. With what gravity, and a look of attention? yet if a council stands up, with a strange coarse voice, or an uncouth drolness of features, or perhaps with a beard half shaved, or a face all smutted; for a wager this grave judge shall fall a laughing at appearances, and forget all his gravity.

Let us suppose every man upon earth to be in affluence, and in want of nothing. I infer from

Ne diriez-vous pas que ce magistrat dont la vieillesse vénérable impose le respect à tout un peuple, se gouverne par une raison pure & sublime, & qu'il juge des choses par leur nature, sans s'arrêter aux vaines circonstances qui ne blessent que l'imagination des foibles? Voyez le entrer dans la place où il doit rendre la justice. Le voilà prêt à ouïr avec une gravité exemplaire; si l'avocat vient à paroître, & que la nature lui ait donné une voix enrouée, & un tour de visage bizarre, que son barbier l'ait mal rasé, & si le hazard l'a encore barbouillé: je parie la perte de la gravité du magistrat.

Si vous faites cette supposition que tous les hommes qui peuplent la terre sans exception,



from thence, that far from being really so, man in such case would be in want of every thing. There are but two kinds of wealth, all others being reducible to these, money and lands. If all then were wealthy, who would plough the land, or dig in the mines? they who live at a distance from the mines, will hardly dig for them; and such as live in the mineral countries, which are uncultivated, will never be able to get from thence the necessary fruits of the earth: well then, we must have recourse to commerce. Let us suppose it. But, if all men abounded with wealth, and none was compelled to labour in order to live; who is to transport the bullion, or bring home any thing in exchange for it? who shall fit out ships for sea? who will undertake to navigate them? who will travel with caravans? we should be in want both of conveniencies, and necessities. Were there no wants in life, there would be an end of all arts, sciences, inventions and handicrafts. Besides, such an equality of possession and wealth establishes an equality of condition; banishes all subordination; reduces every man to the necessity of serving himself; and incapacitates us from being serviceable to each other; it would render the laws unnecessary and useless; produce universal anarchy, and admit of violence, injuries, and massacres with impunity.

tion, soient chacun dans l'abondance, & que rien ne leur manque; j'infère de là que nul homme qui est sur la terre n'est dans l'abondance, & que tout lui manque. Il n'y a que deux sortes de richesses, & auxquelles les autres se réduisent, l'argent & les terres; si tous sont riches, qui cultivera les terres, & qui fouillera les mines? ceux qui sont éloignés des mines ne les fouilleront pas; ni ceux qui habitent des terres incultes & minérales, ne pourront pas en tirer des fruits: on aura recours au commerce, & on le suppose: mais si les hommes abondent de biens, & que nul ne soit dans le cas de vivre par son travail, qui transportera d'une region à une autre les lingots, ou les choses échangées? qui mettra des vaisseaux en mer? qui se chargera de les conduire? qui entreprendra des caravanes? on manquera alors du nécessaire, & des choses utiles. S'il n'y a plus de besoins, il n'y a plus d'arts, plus de sciences, plus d'invention, plus de mécanique. D'ailleurs cette égalité de possessions & de richesses en établit une autre dans les conditions; bannit toute subordination; réduit les hommes à se servir eux-mêmes, & à ne pouvoir être secourus les uns des autres; rend les loix frivoles & inutiles; entraîne une anarchie universelle; attire les violences, les injures, les massacres, l'impunité.

The very faculty which I have of thinking is to me as clear a proof of my having a soul, as my acting or forbearing to act at pleasure is of my being free: now liberty is option; or, in other words, a voluntary determination towards good or evil: and so a good or evil action is what is respectively call'd virtue or vice. It were injustice, indeed, if vice was never to be punish'd: whereas its remaining unpunish'd upon earth is but a mystery to us. But let us with the atheist suppose even this to be injustice. All injustice is a negation or privation of justice; and therefore necessarily supposes, that there is such a thing as justice: and all justice is a conformity with right reason. I ask then, at what time was it ever unreasonable for vice to be punish'd? much about that time, I take it, when a triangle consisted only of two angles. Now all conformity with reason is truth; and this conformity as was before observed, has for ever existed: and is therefore one of what we call eternal truths. Again, this truth either does not and cannot exist, or else it is the object of an intelligence, which must also be eternal; and this eternal intelligence is God.

'Tis of little importance to a man, whether his life be long or short; but it highly concerns him, that every moment of it, if possible, be agreeable.

De ce que je pense, je n'infère pas plus clairement que je suis esprit, que je conclus de ce que je fais ou ne fais point selon qu'il me plaît, que je suis libre: or liberté c'est choix, autrement une détermination volontaire au bien ou au mal; & ainsi une action bonne ou mauvaise, est ce qu'on apéle vertu ou vice. *Que le crime absolument soit impuni*, il est vrai c'est injustice: *qu'il le soit sur la terre*, c'est un mystère. Supposons pourtant avec l'athée que c'est injustice: toute injustice est une négation, ou une privation de justice, donc toute injustice suppose justice. Toute justice est une conformité à une souveraine raison. Je demande en éfet, quand il n'a pas été raisonnable que le crime soit puni, à moins qu'on ne dire que c'est quand le triangle avoit moins de trois angles: or toute conformité à la raison est une vérité: cette conformité comme on vient de le dire, a toujours été; elle est donc de celles qu'on apéle éternelles vérités. Cette vérité d'ailleurs, ou n'est point, & ne peut être; ou elle est l'objet d'une connoissance: elle est donc éternelle cette connoissance, & c'est Dieu.

Il importe peu à l'homme que sa vie soit longue ou courte; mais il lui importe beaucoup que tous les instans, s'il est possible, en soient gracieux.

573. We also make use of *que* instead of repeating some of the other conjunctions, such as *quand*, *comme*, &c. but more particularly those of which *que* makes a part; Examp. *supposé qu'il viéne*, & *qu'il m'en parle*, *que voulez-vous que je lui dise ?* suppose he shou'd come, and shou'd speak to me about it, what would you have me say to it, &c. See N°. 388, 638, 634.

*Si* with the particle *ne* plac'd immediately after the nominative of the verb following, is often used instead of *à moins que*; but then the verb is put in the indicative, and not the conjunctive; Examp. *on ne deviendra jamais savant si l'on n'étudie*, none will ever attain to learning but by dint of study, &c.

#### PRACTICE.

Conversation is the means made use of to signify our thoughts: and a pleasing means, where it answers the end propos'd, and effects it in an easy manner.

We ought to be thankful to God, as well in adversity, as in prosperity.

The year has four seasons, and every season produces its fruits; but the world has only one; in which good and evil are incessantly blended together.

Ill offices and disobliging expressions keep enmity alive; and enmity stops only, when tired with endeavouring to do hurt, or when the breach is made up, or when by the interposition of friends a reconciliation is produced. The remembrance of an injury or an insult keeps a rancour in the heart; which is never extinguish'd, until there remains no more desire of revenge, or a sincere forgiveness takes place.

A man without some courage is little qualified for high employments. A man of audacity may serve to insult an enemy.

Le discours est un instrument qui est fait pour signifier ce que l'on pense: cet instrument plait *quand* il rend le service que l'on en attend, & *qu'il le fait d'une manière facile*.

Il faut remercier Dieu *soit qu'il nous donne des biens, ou qu'il nous envoie des maux*.

*Encore que* l'année ait quatre saisons, & *que* chaque saison porte ses fruits; le monde n'en a qu'une, où le bien & le mal se voient confondus ensemble.

Les mauvais services & les discours défobligeans entretiennent l'inimitié; elle ne finit *que lorsque* fatigué de chercher à nuire on se racomode, *ou que* persuadé par des amis communs on se réconcilie. Le souvenir d'un tort ou d'un affront reçu conserve la rancune dans le cœur; elle n'en sort *que lorsque* on n'a plus aucun désir de vengeance, *ou qu'on* pardonne sincèrement.

On n'est guères propre aux grands emplois *si l'on n'est* un peu hardi. Un homme d'un caractère audacieux peut servir

enemy. A man of effrontery will make them blush, who employ him; 'tis all he is fit for.

à insulter l'ennemi. Un éfronté n'est bon qu'à faire rougir ceux qui l'emploient.

God condemns and punishes those who offend him, is sole judge in his own cause, which would be shocking to reason, unless he himself was justice and truth in his own nature; that is, unless he was God.

Dieu condamne & punit ceux qui l'offensent; seul juge en sa propre cause, ce qui répugne, s'il n'est lui-même la justice & la vérité, c'est-à-dire, s'il n'est Dieu.

## CH A P. X.

### OF THE SYNTAX.

**A**S we have been obliged, in treating of the divers uses of words, to anticipate several rules of the syntax, we shall not repeat here what has already been mention'd elsewhere.

#### SYNTAX of ARTICLES.

574. Articles, as has already been said, Chap. 4. Sect. 1. pag. 36. are placed before substantives to distinguish their case, declension, &c.

575. But no article is placed before a noun following certain verbs, with which it forms an expression, which has a particular sense, determin'd by custom; Examp. *je vous donne avis*, I give you advice; *il a fait naufrage*, he has been shipwreck'd, &c.

#### PRACTICE.

To learn, how to lead a good life, requires neither many books nor much study.

The wants of nature are but few; to be free from hunger, thirst and cold.

None are oftner in the wrong, than they who cannot bear to appear so.

There are men, who, could they but know the worth of their

Nous n'avons pas besoin de beaucoup de livres & d'étude pour apprendre à bien vivre.

La nature désire peu de choses, n'avoir pas faim, n'avoir pas soif, n'avoir pas froid.

Il n'y a point de gens qui aient plus souvent tort, que ceux qui ne veulent jamais l'avouer.

Il y en a de tels, qui s'ils pouvoient connoître leurs alternatives

their inferiors, and understand themselves, would blush at their own preeminence. alternes & se conoître eux-mêmes auroient honte de primer.

It is more commendable to be sparing of words than of our purse: he that lavishes away his money, does some good to others, tho' a prejudice to himself: whereas, he that is lavish of his words, hurts others and himself too. L'épargne des paroles est plus louable que celle de l'argent: celui qui prodigue l'argent, s'il se nuit à lui-même, fait plaisir aux autres: mais celui qui prodigue ses paroles, nuit & aux autres & à lui-même.

576. When the substantive and adjective are join'd together, one article serves for both, and whether the substantive precedes the adjective, or the adjective the substantive, the article is always placed first; Examp. on dit *une satire fine, une louange délicate*, we say an ingenious satyr, a delicate praise; a peine *une mauvaise action* est-elle conçue, qu'elle enfante déjà sa peine, scarcely is a bad action conceived, when that itself brings forth its own punishment; on invente *de nouvelles choses* par la force de l'imagination, new things are invented by the strength of the imagination; *la femme charmante*, or *la charmante femme*, the charming woman, &c. Except in the following cases, where two articles are required.

PRACTICE.

Doubtless true devotion is the source of all peace of mind: it renders life supportable, and death more welcome: there is hardly so much to be gained by hypocrisy.

An old man in love is a great deformity in nature.

To say of a hot, uneven, captious, gloomy, testy and whimsical man, that it is his humour; is not excusing him, as some folks think: but rather tacitly acknowledging that such great failings are incurable.

577. First, when a substantive follows immediately the adjective *tout*; Examp. *le prix de toutes les deursées*, the price of all the commodities; il est adonné *à tous les vices*, he is addicted to all vices, &c. See N°. 330, 331.

## PRACTICE.

The simplicity of nature is more amiable than all the embellishments of art.

La simplicité de la nature est plus aimable que *tous les embellissemens* de l'art.

Jealousy is the greatest of all evils; and is what excites very little compassion in the minds of such as occasion it.

La jalousie est le plus grand de *tous les maux*, & celui qui fait le moins de pitié aux personnes qui le causent.

578. *Secondly*, when a substantive is follow'd by its surname or condition; Examp. *de Louis le grand*, from Lewis the great; *à Owen le procureur*, to Owen the lawyer, &c. but when those surnames express a number, or are follow'd by their substantive, they follow the general rule, and take but one article; Examp. *du grand Louis*, of Lewis the Great; *au procureur Owen*, to Owen the attorney; *de George second*, from George the second; *à Henri quatre*, to Henry the fourth, &c. These surnames *Auguste* and *Dieu-donné*, are never preceded by an article; Examp. *César Auguste*, *Louis Dieu-donné*.

## PRACTICE.

Lewis the fifteenth reigns in France, and George the second in England.

*Louis quinze* régné en France, & *George second* en Angleterre.

Philip the august was surnamed *the gift of God*.

*Philippe Auguste* avoit le nom de Dieu-donné.

579. *Thirdly*, when a superlative follows immediately its substantive; Examp. *du prince le plus amiable*, of or from the most lovely prince; *à la femme la plus prudente*, to the most prudent woman; *la conduite la plus sûre* n'est pas toujours *la plus louable*, the safest conduct is not always the most praiseworthy, &c. but it follows the general rule, and takes but one article, when the superlative precedes; Examp. *du plus aimable prince*, *à la plus prudente femme*. It is to be observed, that on these occasions, let the first word be in what case soever, the second takes always the article *le*, *la*, or *les*, according to the gender and number of the substantive, as may be seen by the preceding French examples.

## PRACTICE.

Valour is an impulse of the soul, which prevails on a man to expose himself to the most apparent dangers, where duty calls.

La vaillance est une qualité de l'ame, qui fait que l'on s'expose *aux dangers les plus visibles*, ou *aux plus visibles dangers*, quand on y est obligé par son devoir.

The exchange of sentiments produced by the intercourse of mutual

La communication des pensées qui se fait par le commerce de

mutual conversation, is one of the most charming pleasures in rational life.

It is in one sense the most elegant reproach that can be offer'd to a man, to tell him, he is unacquainted with the court. There is not one virtue excepted in him, by this expression.

The noblest and most exquisite pleasure, which affluence affords its possessors, is to have it in their power so to dispense their superfluities, as to furnish the indigent with necessities. Those who set any other value upon, or make any other use of their fortunes, are unworthy of them.

de la conversation, est le plaisir le plus doux, ou le plus doux plaisir de la vie raisonnable.

*Le reproche en un sens le plus raisonnable, ou le plus raisonnable reproche en un sens, que l'on puisse faire à un homme; c'est de lui dire qu'il ne fait pas la cour; il n'y a sorte de vertus qu'on ne rassemble en lui par ce seul mot.*

*Le plus noble & le plus doux plaisir ou le plaisir le plus noble & le plus doux que procurent les grand biens à ceux qui les possèdent, c'est de pouvoir répandre un superflu qui fournisse le nécessaire à ceux qui sont dans l'indigence; s'ils pensent ou usent autrement de leur fortune, ils en sont indignes.*

580. No article is placed before an adjective divided from its substantive; Examp. *l'air & les manières* rendent gracieux; *l'esprit & l'humeur* rendent agréables, the air and manner make a person engaging, the mind and humour make him agreeable; *la prudence est nécessaire*, prudence is necessary; *les hommes sont mortels*, men are mortal, &c. But when the adjectives are used substantively, (*vid.* Chap. 4. Sect. 2. pag. 55.) they are preceded by an article; Examp. *il lui manque le nécessaire*, he wants necessities; *le fort* opprime ordinairement *le foible*, the strong commonly oppresses the weak, &c.

PRACTICE.

Children are haughty, scornful, passionate, envious, inquisitive, selfish, idle, wild, timorous, intemperate, liars and dissemblers; a little matter makes 'em laugh and cry, the meanest trifles give them immoderate joy, and extreme grief; they will not suffer an injury to themselves, but are fond of doing one: they are downright men already.

*Les enfans sont hautains, dédaigneux, colères, envieux, curieux, intéressés, paresseux, volages, timides, intempérans, menteurs, dissimulés; ils rient & pleurent facilement, ils ont des joies immodérées & des afflictions amères sur de très petits sujets; ils ne veulent point souffrir de mal, & aiment à en faire: ils sont déjà des hommes.*

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The more fine and delicate the fibres of the brain are, the more lively and pregnant is the imagination.

The soul of a thought is truth.

In all questions where reason is equal on both sides, the part of the unhappy should be espoused.

Wisdom seems to be more clear sighted, prudence to be more on the reserve.

581. When two adjectives preceding a substantive are join'd by a conjunction, the article is only placed before the first; Examp. *la pieuse & sainte femme*, the pious and holy woman, &c. But when those adjectives have a quite different sense, it is better to repeat the article; Examp. *le pieux & l'illustre personnage*, the pious and illustrious person, &c.

### PRACTICE.

Should one soul the sweet and limpid stream of a fountain, would it therefore cease to spring? would it not presently throw off whatever filth is cast into it? for the like reason, tho' the wicked bespatter and revile you, it ought to give you no concern.

Every hour is in itself, and in regard to us, the only one: is it at length expired? then it is lost for ever; millions of ages will not recall it. Days, months, and years are swallow'd up, and irrevocably lost in the abyss of time. Even time itself shall fade away. 'Tis but a point in the boundless space of eternity; and that shall be obliterated. There are a set of light, trivial, transient circumstances in time, which I call modes; such as grandeur, favour, affluence, power,

Plus les fibres du cerveau sont fines & délicates, plus l'imagination est vive & féconde.

Le vrai est l'ame d'une pensée.

Dans les questions où la raison paroît neutre, il faut toujours prendre le parti du malheureux.

Il semble que la sagesse soit plus éclairée, & que la prudence soit plus réservée.

Si quelqu'un injurioit une douce & claire fontaine, cesseroit-elle pour cela de sourdre? & si quelqu'un y jettoit de la bouë, ne la dissiperoit-elle pas aussitôt? de même, vous ne vous devez point troubler, quoique les méchans vous déchirent & vous calomnient.

Chaque heure en soi, comme à notre égard, est unique: est-elle écoulée une fois, elle a péri entièrement; les millions de siècles ne la rappelleront pas. Les jours, les mois, les années s'enfoncent, & se perdent sans retour dans l'abîme du tems. Le tems même sera détruit: ce n'est qu'un point dans les espaces immenses de l'éternité; & il sera effacé. Il y a de légères & frivoles circonstances du tems qui ne sont point stables, qui passent, & que j'appelle des modes; la gran-



power, authority, and independence, pleasure, joys and superfluities. What will become of all these modes, when time shall be no more. Virtue alone, antiquated virtue alone shall out-last time.

Nothing is less pleasing to God and man, than the backing of every assertion in conversation, even the meekest trifles, with big and offensive oaths. A man of probity is to be believed upon his bare negative or affirmative: his character is his voucher; which gives credibility to his assertion, and credit to himself.

grandeur, la faveur, les richesses, la puissance, l'autorité, l'indépendance, le plaisir, les joies, la superfluité. Que deviendront ces modes quand le tems même aura disparu? la vertu seule, si peu à la mode, va au de là des tems.

Rien n'est moins selon Dieu, & selon le monde que d'appuyer tout ce que l'on dit dans la conversation, jusques aux choses les plus indifférentes, par de fréquens & de fastidieux sermens. Un honête homme qui dit oui & non, mérite d'être cru: son caractère jure pour lui, donne créance à ses paroles, & lui attire toutes sortes de confiance.

#### SYNTAX OF ADJECTIVES.

582. They must be put in the same gender and number as their substantives; Examp. *le savant homme*, the learned man; *la savante femme*, the learned woman; *les savans hommes*, the learned men; *les savantes femmes*, the learned women, &c.

#### PRACTICE.

An unexpected and unforeseen accident may blast the fairest hopes.

Christian charity far excels all worldly kindness. This is but a kind of policy, a false virtue.

It is the nature of young folks to be giddy, hot-headed, and disorderly.

We say a fine opportunity, a favourable occasion, a seasonable juncture, an urgent case, a critical circumstance.

Studied expressions unknown to any but scholars, when used in profound and metaphysical argu-

*Un accident inopiné & imprévu* est capable de renverser les plus belles espérances.

*L'indulgence chrétienne* est plus excellente que *l'indulgence humaine*. *L'indulgence humaine* n'est qu'une politique & une fausse vertu.

C'est le propre des jeunes gens d'être étourdis, emportés, & débauchés.

On dit une belle occasion, une occurrence favorable, une conjoncture avantageuse, un cas pressant, une circonstance délicate.

Des mots recherchés, connus seulement des docteurs, joints à des raisonnemens profonds & méta-

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arguments, make the lofty style. But brilliant thoughts well turn'd and convey'd in accurate and lively terms, constitute the true sublime.

*métaphysiques*, forment le *style relevé*. Des *expressions* également *justes & brillantes*, jointes à des *pensées vives*, finement & noblement *tournées*, font le *style sublime*.

583. *Feu*, late, is undeclinable; Examp. *le feu roi*, the late king; *la feu reine*, the late queen; *feu les princes*, the late princes, &c. as also *nu*, bare, before *tête* or *pieds*; as, *nu-tête*, bare-headed; *nu-pieds*, bare-foot, &c.

### PRACTICE.

Your late father, or your late mother was often speaking of it to me.

*Feu* votre père, ou *feu* votre mère, m'en parloit souvent.

Your late sisters, or your late brothers, were of another mind.

*Feu* vos sœurs, ou *feu* vos frères, n'étoient pas de ce sentiment-là.

It is not good to walk bare-footed.

Il ne fait pas bon marcher *nud-piés*.

He was bare-headed.

Il étoit *nu-tête*.

584. The adjectives *court*, *fort*, *bas*, *haut* and *bon*, are undeclinable in these, or such like expressions; Examp. *elles sont demeurées court*, they made a full stop; *elle se fait fort*, she undertakes, &c.

### PRACTICE.

Men are so backward in meeting together on business; are so difficult about the least trifling interest; so ready to start at every little obstacle; are so eager to impose; so cautious of being imposed on; rate their own property so high, and that of others so low; that I own myself at a loss to conceive how marriages, contracts, purchases, a peace or a truce, treaties or alliances are ever concluded.

Les hommes ont tant de peine à s'approcher sur les affaires; sont si épineux sur les moindres intérêts; si hérissés de difficultés; veulent si *fort* tromper, & si peu être trompés; métenent si *haut* ce qui leur appartient, & si *bas* ce qui appartient aux autres; que j'avoue que je ne sai par où & comment se peuvent conclurre les mariages, les contrats, les acquisitions, la paix, la trêve, les traités, les aliances.

585. *Demi*, half, is undeclinable before its substantive; as, *une demi-pinte*, half a pint; *une demi-livre*, half a pound, &c. but it is declined, when preceded by its substantive; as, *une pinte & demie*, a pint and half; *une livre & demie*, a pound and half, &c.

### PRAC-

PRACTICE.

We want half a pound of coffee, and a pound and half of sugar.

The enemy had forced their way into the half-moon, but were driven back; and hurl'd down headlong into the ditch.

586. Two substantives, each in the singular number, require an adjective in the plural number; Examp. *le pere & le fils sont morts*, the father and son are dead, &c. where the adjective *morts*, govern'd by the substantives *father* and *son*, is in the plural number: and when the two substantives are of different genders, and not nominatives to the verb, their adjective agrees with the latter; Examp. *l'homme & la femme savante que vous connoissez*, the learned man and woman you know, &c. but when they are nominatives to the verb, the adjective must be put in the plural masculine; Examp. *l'homme & la femme sont savans*, the man and woman are learned, &c. The best way would be to avoid these two last expressions.

Nous avons besoin d'une demi-livre de café, & d'une livre & demie de sucre.

Les ennemis étoient entrés dans la demi-lune, mais on les a culbutés, & renversés cul par dessus tête.

PRACTICE.

Eternity, well consider'd, subdues the rebellious soul; awakes it to virtue, when lull'd asleep. It is this which makes hunger and thirst agreeable: it is this which renders every labour easy; affliction pleasant, and every pain both sweet and short-lived.

The strength and weakness of the mind are often wrongly so call'd: they are in fact sometimes only the good or bad disposition of the organs of the body.

Receiving implies only the opposite to refusal: but acceptance seems to imply consent and approbation.

587. Some adjectives, as *digne*, worthy; *capable*, capable, &c. govern always, either a substantive in the genitive case, or a verbal noun preceded by the preposition *de*; and others, as *comparable*, comparable; *enclin*, inclined; *prêt*, ready; *propre*, fit, &c. govern either a substantive in the dative case, or a verbal

L'éternité bien méditée domte l'ame rébèle, l'excite à la vertu lorsqu'elle est endormie. C'est elle qui rend la faim & la soif agréables: c'est-elle qui fait trouver tout travail aisé, toute douleur plaisante, toute peine douce & courte.

La force & la foiblesse de l'esprit sont souvent mal nommées: elles ne sont quelquefois en effet que la bonne ou mauvaise disposition des organes du corps.

Recevoir exclud simplement le refus. Accepter semble marquer un consentement & une approbation plus expresse.

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**bal** noun preceded by the preposition *à* ; Exam. un auteur grave est *digne de foi*, a grave author deserves to be relied on ; il n'est pas capable de le faire, he is not capable of doing it, &c. comparable à vous, comparable to you ; il est propre à l'entreprendre, he is fit to undertake it, &c. Besides which, *digne* is often followed by *que* and a verb in the conjunctive ; as, il est *digne que* vous lui *fassiez* cette grace, he is worthy that you should grant him that favour, or he deserves that favour at your hands, &c.

### PRACTICE.

A man of honour, however removed from the eyes of the world, and with no other witnesses but himself, of his own actions, should do nothing unworthy of himself.

We must judge of good and evil, by the will of God, who cannot be either unjust or blind ; and not by our own will, which always abounds with malice and error.

We are certain of a point of science ; sure of a maxim of morality ; persuaded of a fact or of a passage in history.

The passions have such an injustice and selfishness in them, as makes it dangerous to be led by them, even when they seem to have most reason on their side.

'Tis a charming thing to have always before us beautiful objects, and to be well received every where. Nothing is more agreeable to a good mind, than good company.

It is dangerous sometimes to come near to what is alluring to the sight ; what is very agreeable, may happen to prove very hurtful.

Un honête homme ne doit jamais rien faire d'indigne de lui, quoiqu'il ne soit pas exposé aux yeux du monde, & qu'il n'ait que lui même pour témoin de ses actions.

Il faut juger de ce qui est bon ou mauvais par la volonté de Dieu, qui ne peut être ni injuste ni aveugle, & non pas par la notre propre, qui est toujours pleine de malice & d'erreur.

On est certain d'un point de science. On est sur d'une maxime de morale. On est assuré d'un fait ou d'un trait d'histoire.

Les passions ont une injustice & un propre intérêt, ce qui fait qu'il est dangereux de les suivre, & qu'on s'en doit défier, lors même qu'elles paroissent les plus raisonnables.

Il est gracieux d'avoir toujours de beaux objets devant soi, & d'être bien reçu par tout. Rien n'est plus agréable à un bon esprit que la bonne compagnie.

Il est quelquefois dangereux d'approcher de ce qui est gracieux à voir \* ; & il peut arriver que ce qui est très agréable soit très nuisible.

No-

Rien

\* See No. 404.

Nothing rouses the indolent man; he lives in tranquillity and out of the reach of uneasiness occasion'd by strong passions. It is difficult to infuse spirits into the supine man; he goes gently and slowly on in whatever he does. The love of sloth prevails with the sluggard, over and above the advantages which industry procures. Inattention is the characteristic of the negligent; every thing escapes him, he does not aim at being exact.

He is sure to please in conversation who has accurate ideas, delicate thoughts, and striking expressions.

It is hard to solve what is enigmatical, to comprehend what is abstracted, and to understand what is confused.

How culpable are those who lock up within themselves, and make a monopoly of those endowments which they are intrusted with for the good of others?

The good man is not easily prepossess'd, and pays more deference to merit than to fortune.

The mind should never be employ'd but in the invention of things useful in life, and tending to the improvement of manners.

A proud man never easily forgives one that surprises him in a fault, and complains of him with reason: his indignation is appeased only upon re-

co-

Rien ne pique l'indolent; il vit dans la tranquillité, & hors des atteintes que donnent les fortes passions. Il est *difficile d'animer* le nonchalant; il va mollement & lentement dans tout ce qu'il fait. L'amour du repos l'emporte chez le paresseux, sur les avantages que procure le travail. L'inattention est l'apanage du négligent; tout lui échape, & il ne se pique point d'exactitude.

On est *sur de plaire* dans la conversation quand on a des idées justes, des pensées fines, & des imaginations brillantes.

Il est *difficile d'entendre* ce qui est énigmatique, *de comprendre* ce qui est abstrait, & de concevoir ce qui est confus.

Combien sont coupables ceux qui renferment en eux-mêmes, & qui retiennent pour eux les dons qu'ils ont reçus pour être *utiles aux autres*?

L'honête homme n'est point *sujet aux préventions*, & a plus d'égard au mérite qu'à la fortune.

Il ne faudroit jamais appliquer son esprit qu'à inventer des choses *utiles à la vie*, & à la culture des mœurs.

Il est *pénible à un homme fier* de pardonner \* celui qui le surprend en faute, & qui se plaint de lui avec raison: sa fierté ne s'adoucit que lorsqu'il

re-

\* Voyez No. 403.

covering the advantage, and retorting the blame upon his antagonist.

The discourse of an orator must suit him who speaks, and him who hears, and the circumstances of time and place.

Let us first except those noble and generous minds, if there be any of them left upon earth, ready to assist, studious to do good; whom no necessities, no inequality of fortune, no artifices can separate from such as they have once adopted for their friends; and after saying thus much, let us pronounce a sad and melancholy truth to reflect upon: there is not a man in the world, however attach'd to us by society or affection, tho' he likes us, tho' he loves us, tho' he makes us a thousand offers of his service, and even does serve us sometimes; but what from his attachment to his own interest, has still within him certain dispositions, and those far from remote, to break with us, and become our enemy.

Soldiers run the risk of a fatal death; and villains of a shameful one.

Maritime and fenny climates are liable to heavy fogs.

The man of sincerity has no inclination to impose. The man of candour is incapable of dissimulation. The ingenuous man is but ill qualified for

reprend ses avantages, & qu'il met l'autre dans son tort.

Il faut que le discours de l'orateur soit *convenable à celui qui le fait, à celui qui écoute, & aux circonstances du lieu & du tems.*

Començons par excepter ces ames nobles & généreuses, s'il en reste encore sur la terre, secourables, *ingénieuses à faire du bien*, que nul besoin, nulle disproportion, nul artifice ne peuvent séparer de ceux qu'ils se sont une fois choisis pour amis; & après cette précaution, disons hardiment (*chose triste & douloureuse à imaginer*) qu'il n'y a personne au monde de si bien lié avec nous de société & de bien-veillance, qui nous aime, qui nous goûte; qui nous fait mille offres de services, & qui nous sert quelquefois; qui n'ait en soi par l'attachement à son intérêt, des dispositions très *prochaines à rompre avec nous, & à devenir* notre ennemi.

Les gens de guerre sont en danger de finir leurs jours d'une manière fatale; & les scélérats sont *sujets à mourir d'une mort funeste.*

Les pays maritimes & marécageux sont *sujets à des brouillards épais.*

Un homme sincère ne fait point tromper. Un homme franc ne sauroit dissimuler. Un homme naïf n'est guères *propre à flater.* Un hom-

for a flatterer: and, the artless man can conceal nothing.

'Tis an illusion to fancy ourselves worthy of the affection of others: 'tis injustice, indeed, to expect it. And if we were by nature equitable, or at all acquainted with ourselves, we should not desire it. But we are born with this inclination, you'll say. I answer, we are born then unjust. For every man's views are directed to himself, which is contrary to all order of reason. They should be towards the community in general. Self-interested principles being the source of all disorders, whether in the state or the field, or in private families.

588. Others may either be used without governing any thing, or may govern the word following it; such are, *sensible, content, prompt*, &c. Examp. c'est un homme *sensible*, he is touchy; c'est un homme *sensible à la louange*, he is pleased with being praised, &c.

#### PRACTICE.

Censures are always most severely felt in proportion as they are just.

You will find bigots expressing a more lively sense of injuries, than even men of the world.

The art of conversation consists not so much in displaying our good sense, as in giving others an occasion of shewing their own. He who leaves you in good humour with himself, and his own understanding, is sure to be perfectly satisfied with you.

If you examine carefully who are the people that never can

homme ingénu ne fait rien cacher.

Il est faux que nous soyons dignes que les autres nous aiment. Il est injuste que nous le voulions. Si nous naissions raisonnables & avec quelque connoissance de nous-mêmes & des autres, nous n'aurions point cette inclination. Nous naissions pourtant avec elle. Nous naissions donc injustes. Car chacun tend à soi. Cela est contre tout ordre. Il faut tendre au général. Et la pente vers soi est le commencement de tout désordre, en guerre, en police, en économie, &c.

Quand les censures sont justes, elles en sont d'autant plus *sensibles*.

Vous trouverez les faux dévots plus *sensibles aux injures* que ne le sont les gens du monde.

L'esprit de la conversation consiste bien moins à en montrer beaucoup qu'à en faire trouver aux autres: celui qui sort de votre entretien *content de soi & de son esprit*, l'est de vous parfaitement.

Si vous observez avec soin, qui sont les gens qui ne peuvent

can commend, who are always finding fault, and never pleased with any body, you'll find them to be even those with whom nobody is ever pleased.

589. The rest are all used without governing any thing; as, *intrepide, absolu, infatigable, insatiable, &c.* For tho' we say, *un homme intrépide*, an intrepid man, &c. yet we can never say, *un homme intrépide à ataqer* or *d'ataquer, &c.*

## PRACTICE.

Men would be less implacable, if natural pride would but admit of some abatement in its pretensions.

I would fain see the man, who was really persuaded, that there is no God: at least, I should know from him the mighty argument which has served to convince him.

Capacity, taste, wit, and sense are all distinct things, but not incompatible.

590. Some adjectives must precede, and others follow their substantives.

The adjectives which commonly precede their substantive, are the following.

591. *First*, those of number; as, *le premier homme*, the first man; *les derniers procès*, the last law-suits; *la troisième table*, the third table, &c. but when the number is used as a surname, it is put after the substantive; as, *Charles second*, Charles the second; *Henri quatre*, Henry the fourth; *Innocent treize*, Innocent the thirteenth, &c. In quoting some part of a book, without making use of an article, the adjective of number must also be placed after its substantive; as, *livre premier*, book the first; *chapitre troisième*, chapter the third; *article second*, article the second, &c. making use of an article, it may be placed either before or after; as, *le troisième chapitre*, or *le chapitre troisième*, the third chapter; *l'article second*, or *le second article*, the second article, &c.

## PRACTICE.

Orontes has been applying these ten years to get judges appointed for trying her cause, which is a just one, and a case of

vent louer, qui blâment toujours, qui ne sont contents de personne; vous reconnoîtrez que ce sont ceux-mêmes dont personne n'est content.

On seroit moins implacable, si la fierté naturelle pouvoit rabatre quelque chose de ce qu'elle prétend lui être du.

J'aurois une extrême curiosité de voir celui qui seroit persuadé que Dieu n'est point: il me diroit du moins la raison invincible qui a su le convaincre.

Talens, gout, esprit, bon sens, choses différentes non incompatibles.

Oronte plaide depuis dix ans entiers en réglemant des juges pour une affaire juste, capitale, & où il y va de toute sa



of importance, wherein her all is at stake. In five years more possibly she may know, who are to be those judges, and in what court, she is to be at law all the rest of her life.

The generality of mankind employ their first part of life in making the remainder of it miserable.

On the seventh day the almighty put an end to the great work of the creation.

Lewis the twelfth, who began his reign the seventh of April 1497, and succeeded his brother Charles the eighth who died without children, was sur-named the father of the people, and died in 1514.

592. Secondly, Adjective conjunctive pronouns ; as, *cet homme*, that man ; *mon chapeau*, my hat ; *quel homme ?* what man ? *leur maison*, their house, &c.

#### PRACTICE.

The man who complains he was born wretched, might at least make himself happy in the prosperity of his friends and relations. But envy deprives him even of this last resource.

In one sense men are not inconstant, or at least only so in trifles : they alter their dress, 'tis true, and their language, their outward appearance, their behaviour, and sometimes their taste ; but they still preserve their manners ; still are firm and constant in their evil habits, or in their indifference for virtue.

If man was capable of blushing for himself, what crimes public and fragrant, as well as secret,

sa fortune : elle saura peut-être dans *cinq ans* quels seront ses juges, & dans quel tribunal elle doit plaider le reste de sa vie.

La plupart des hommes employent *la première partie* de leur vie à rendre l'autre misérable.

*Le septième jour* Dieu cessa de travailler au grand ouvrage de la création du monde.

*Louis douze*, qui succéda à son frère *Charles huit* mort sans enfans, comença son règne le sept Avril mil quatre sens quatre-vingts-dix-sept, fut nommé le père du peuple, & mourut en mil cinq cens quatorze.

L'homme qui dit qu'il n'est pas né heureux, pourroit du moins le devenir par le bonheur de *ses amis* ou de *ses proches*. L'envie lui ôte cette dernière ressource.

Les hommes en un sens ne sont point légers, ou ne le sont que dans les petites choses : ils changent *leurs habits*, *leur langage*, les dehors, les bien-séances ; ils changent de goût quelquefois : mais fermes & constans dans le mal, ou dans l'indifférence pour la vertu, ils persévèrent dans *leurs mauvaises mœurs*.

Si l'homme savoit rougir de lui-même, *quels crimes* non seulement cachés, mais publics &

secret, would not have been prevented?

However like in appearance jealousy may be to emulation, they are full as different from one another as vice and virtue.

Nothing shews more of what little estimation, riches, monies, settlements, and other such like goods, are in the sight of God, when he bestows them on man, than his manner of dispensing them, and the characters of those men, who are the greatest partakers of them.

593. *Thirdly*, the following *beau*, fine; *bon*, good; *méchant*, wicked; *mauvais*, bad; *gros*, big; *grand*, great; *petit*, small, little; *joli*, pretty, &c. Examp. un *méchant homme*, a wicked man; une *belle femme*, a fine woman; de *bon pain*, some good bread; c'est une *belle & bonne femme*, she is a handsome and good woman; un *méchant petit homme*, a wicked little fellow, &c. But these last adjectives follow their substantive, when they relate to something following; Examp. une *femme belle comme un ange*, a woman as handsome as an angel; un *homme plus grand que vous*, a man taller than you, &c. As also when join'd to another adjective which cannot be placed before its substantive; as, un *homme méchant & riche*, a wicked and rich man; une *femme belle & bien faite*, a handsome and well-shaped woman, &c.

## PRACTICE.

There needs no more sometimes to alleviate an exquisite grief, or to mitigate the sensation of the most grievous loss, than being heir to a fine house, master of a beautiful horse, or a pretty dog, or of a rich set of hangings, or a clock.

Nothing makes us more even with the world for the unjust censures it passes on our understandings, morals, and beha-

& conus ne préviendrait il pas?

*Quelque rapport* qu'il paroisse y avoir de la jalousie à l'émulation, il y a entre elles le même éloignement, que celui qui se trouve entre le vice & la vertu.

Rien ne prouve mieux le peu de cas que Dieu fait des richesses, de l'argent, des grands établissemens, & des autres biens de ce monde, que la manière dont il les distribue, & le genre d'hommes qui en sont le mieux pourvus.

Il ne faut quelquefois qu'une *jolie maison* dont on hérite, qu'un *beau cheval*, ou un *joli chien* dont on se trouve le maître, qu'une tapisserie, qu'une pendule pour adoucir une *grande douleur*, & pour faire moins sentir une *grande perte*.

Rien ne nous venge mieux des *mauvais jugemens* que les hommes font de notre esprit, de nos mœurs, & de nos manières,

behaviour, than those worthless and despicable characters which it extols.

What is plain sense or true wit in the mouth of a man of parts, in the mouth of a fool is often rank nonsense.

nières, que l'indignité & le mauvais caractère de ceux qu'ils approuvent.

La même chose dans la bouche d'un homme d'esprit est souvent une naïveté ou un bon mot ; & dans celle d'un sot une sottise.

The adjectives which commonly follow their substantive, are the following.

594. *First*, those of colour ; as, *chapeau noir*, black hat ; *étoupe grise*, grey stuff ; *bas rouges*, red stockings ; *perruque blonde*, fair wig, &c.

PRACTICE.

The most valuable dye among the ancients was a purple of the violet hue.

The fine natural blue is made with *lapis lazulus*.

La teinture la plus estimée des anciens étoit la *pourpre violette*.

La belle couleur *bleuë*, qui est naturelle, est faite de *lapis azuli*.

595. *Secondly*, those of nations ; as, *la langue Française*, the French tongue ; *la musique Italienne*, Italian musick ; *la mode Angloise*, the English fashion, &c.

PRACTICE.

The Gascon accent is too shrill and acute.

The Norman is a coarse, hollow and deep accent, which stuns the ear.

Metaphors suit not the French tongue, if at all extravagant.

L'accent Gascon est un accent aigu qui se fait trop sentir.

L'accent Normand est un accent émouffé, grossier, & pesant, qui assomme les oreilles.

Les métaphores ne sont pas au gré de la *langue Française*, si elles ne sont fort modestes.

596. *Thirdly*, Participles ; as, *homme méprisé*, man despised ; *habit usé*, cloaths worn out ; *une maison achevée*, a house finish'd ; *des marchandises vendues*, goods sold ; *un air affecté* rend ridicule, affectation produces ridicule, &c.

PRACTICE.

Justice languishes under a multiplicity of laws, and intricate formalities.

Can it be call'd courage in a dying man, in the midst of his weakest moments and last agonies, to dare to face an all-powerful and eternal God ?

La justice gémit sous un amas de loix, & de formalités embarrassées.

Est-ce courage à un homme mourant, d'aller dans la foiblesse & dans l'agonie, affronter un Dieu tout puissant & éternel ?

597. *Fourthly*, those of form or figure ; as, *table ronde*, round table ; *des souliers quarrés*, square-toe'd shoes ; *un visage ovale*, an oval face, &c.

#### PRACTICE.

Anna Boulen had an oval face. Anne de Boulen avoit le visage ovale.

598. *Fifthly*, those which denote some quality of the elements ; as, *tems froid*, cold weather ; *esprits terrestres*, worldly-minded people, &c.

#### PRACTICE.

Thunder and hurricanes are produced by the vapours and exhalations of the earth. La foudre & les orages se forment des vapeurs & des exhalaisons terrestres.

599. *Sixthly*, those that end in *ique* and *f* ; as, *homme pacifique*, pacific man ; *histoire tragique*, tragic history ; *habit neuf*, new cloaths ; *esprit vif*, quick wit, &c.

#### PRACTICE.

In the historical stile, the periods should neither be tedious nor affected. Dans le stile historique les périodes ne doivent être ni trop longues, ni trop étudiées.

What constitutes the beauty of epic poetry is a variety of incidents happily introduced and artfully managed. La variété des incidens bien amenés & bien ménagés, fait la beauté du poëme épique.

Fear, despicable as it is now-a-days, did not want timid votaries enough to build temples to it. La crainte si décriée a trouvé des hommes assez craintifs pour lui bâtir des temples.

600. *Seventhly*, almost all those which may be used substantively ; as, *sage*, *mélancholique*, &c. Examp. un *homme sage*, a good man ; une *chose utile*, a useful thing, &c. for one may say, *le sage*, the wise man ; *le mélancholique*, the melancholly person ; *l'utile*, profit, &c.

#### PRACTICE.

Modern Greek is that which is now spoken in Greece. Le Grec moderne est celui qu'on parle présentement dans la Grèce.

Even soothing expressions may often offend ; but the tone of the voice determines all. On offense souvent avec des termes flatteurs ; mais l'accent fait tout.

A thorough experience of the exterior world will afford us no consolation in times of affliction for our ignorance of moral La sciences des choses extérieures ne nous consolera pas de l'ignorance de la morale, au tems d'affliction ; mais la science

moral duties. But morality will afford us adequate compensation for the want of worldly experience.

science des mœurs nous consolera toujours de l'ignorance des choses extérieures.

601. All other adjectives may be placed either before or after their substantives; as, une *personne aimable*, or une *aimable personne*, a lovely person; un *crime horrible*, or un *horrible crime*, a horrid crime; la louange est une *amorce agréable*, or une *agréable amorce*, praise is a pleasing incentive, &c.

PRACTICE.

Birds make their nests with wonderful industry.

Les oiseaux font leur nid avec une *merveilleuse industrie* ou avec une *industrie merveilleuse*.

The hypocrite's behaviour is one continual lie.

La conduite des hypocrites est une *menterie perpétuelle* ou une *perpétuelle menterie*.

There is scarce any thing, which is not susceptible of a favourable or sinister interpretation.

Il n'y a presque rien qui ne puisse recevoir une *interprétation favorable*, ou une *sinistre interprétation*, ou une *favorable interprétation*, ou une *interprétation sinistre*.

Usury is an infamous commerce.

L'usure est un *commerce infame* ou un *infame commerce*.

602. Some adjectives must sometimes precede, and sometimes follow their substantives, according to the sense in which they are used.

EXAMPLES of those SENSES.

Un *homme pauvre*, a poor man.

Un *pauvre homme*, a poor sort of a man.

*Fruit mur*, ripe fruit.

*mure délibération*, mature deliberation.

une *nouvelle certaine*, a piece of news that's certain.

de *certaines nouvelles*, some news.

une *femme sage*, a good woman.

une *sage femme*, a midwife.

une *femme grosse*, a woman big with child.

une *grosse femme*, a large woman.

un *homme galant*, a man complaisant to the ladies.

un *galant homme*, a gentleman.

*l'air grand*, a noble presence.

*le grand air*, the grand air.

*bois mort*, dead trees.

*mort bois*, brambles; briars, or other wood of no value.

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*eau morte*, standing water.

*esprit malin*, wicked fellow.

*un homme plaisant*, a pleasant man.

*une ligne droite*, a strait line.

*morte eau*, the water at the bottom of the sea.

*le malin, esprit*, the devil.

*un plaisant homme*, an impertinent fellow.

*en droite ligne*, directly, strait along.

## PRACTICE.

The poor are less exposed to those dangers which attend the rich; are humble from necessity; and more dependant on God, as more relying on his immediate providence.

One shall never see a poorer creature; he has neither sense, courage, nor industry.

God has not permitted man to enjoy uninterrupted happiness here below, in order that having nothing permanent to fix on, he might aspire after a more lasting bliss.

Friendship must not be indiscreet, nor be always affecting an air of bluntness, which spares nothing.

*Les gens pauvres* moins exposés aux dangers qui accompagnent les richesses sont humbles par nécessité, & plus dépendans de Dieu, parcequ'il vivent de la providence.

On ne sauroit voir un plus *pauvre homme*; il n'a ni esprit, ni courage, ni industrie.

Dieu ne veut pas que les hommes goûtent ici bas un *bonheur certain*, afinqu'il n'y trouvant rien de fixe, ils aspirent à une félicité plus durable.

L'amitié ne doit pas être indiscrète, ni se piquer d'une *certaine bonne foi* qui ne ménage rien.

603. Observe that these two adjectives *neuf* and *nouveau*, which signify *new*, are not used indifferently; *neuf* is only used speaking of things done by artists; as, *un habit neuf*, a new suit; *des souliers neufs*, new shoes; *une perruque neuve*, a new wig; *un livre neuf*, a new book, viz. a book new from the shop, &c. We make use of *nouveau* in all other cases; as, *du vin nouveau*, new wine; *un livre nouveau*, a book newly published; *une comédie nouvelle*, a new play; *le nouveau viceroy*, the new viceroy; *une nouvelle mode*, a new fashion, &c.

## PRACTICE.

Every thing which is new, has something in it dazzling and taking; whether it be dress, furniture, or buildings.

We

Tout ce qui est *neuf* a un éclat, un agrément particulier, soit habits, soit meubles, soit bâtimens.

Nous

We enter upon each stage of life mere novices ; and find the want of experience tho' never so old.

What has never been used is fresh. What has never yet made its appearance in the world is new. What has lately happen'd is recent.

One may say of a suit of cloaths, that 'tis fresh ; of a fashion, that 'tis new ; and of a fact, that 'tis recent.

A thought seems new by the turn given to it ; is new by the sense it expresses ; is modern or recent as to the time of its production.

He who has not as yet experience and practice in the world is young in it. He who is only beginning to make a figure in the world, or to be the first of his name, is a new man. We are less affected with ancient history than with modern.

Nous arrivons tous nouveaux aux divers âges de la vie ; & nous y manquons souvent d'expérience, malgré le nombre des années.

Ce qui n'a point servi est neuf. Ce qui n'a pas encore paru est nouveau. Ce qui vient d'arriver est récent.

On dit d'un habit qu'il est neuf ; d'une mode qu'elle est nouvelle ; d'un fait qu'il est récent.

Une pensée est neuve par le tour qu'on lui donne ; nouvelle, par le sens qu'elle exprime ; récente par le tems de sa production.

Celui qui n'a pas encore l'usage & l'expérience du monde est un homme neuf. Celui qui ne comence que d'y entrer, ou qui est le premier de son nom, est un homme nouveau. L'on est moins touché des histoires anciennes que des récentes.

Syntax of pronouns, see Chap. 5.

# SYNTAX of SUBSTANTIVES.

604. *Vid.* that of Verbs, N°. 607, and the following ; and the Pronouns personal, N°. 178. and the following.

When two substantives follow one another, the second in French is commonly put in the genitive case ; as, *la culture des sciences* forme l'esprit, the study of the sciences is the way to form the understanding ; *le vin émousse la vigueur de l'esprit*, wine checks the vigour of the mind ; *la vertu est l'écueil de l'envie*, virtue is the rock on which envy splits, &c.

## PRACTICE.

Death is the king of terrors, as an author has express'd himself.

The rashness of libertines has no principle to build on, but what are frivolous and questionable.

Light

*La mort est le terrible des terribles ; comme a dit un auteur.*

*La témérité des libertins n'a que des principes frivoles & incertains.*

O o o 2

La

Light is a continued emanation of the rays of the sun.

Inconstancy arises from our experience of the falsity of past pleasures, and from the ignorance of the vanity of those, we have never yet tried.

As the parts of a body natural or politic combine together for the good of the whole; so should every particular community aim at promoting the welfare of another still more universal.

605. When the substantives are the nominatives governing, they precede the verb in an affirmation; as, *je dis*, I say; *nous vendons*, we sell; *la politesse rend* les vertus plus agréables, politeness renders every virtue more agreeable; *Dieu ne veut de nous que notre cœur*, God demands of us only our heart, &c. But sometimes, in this case, when the nouns and pronouns substantive (the personal pronoun excepted) are preceded by the relatives *que*, *dont*, *où*, &c. they are elegantly placed after the verb; Examp. la personne *qu'à aimé cette dame*, the person that lady loved; la bataille *dont parle l'historien*, the battle the historian speaks of, &c.

#### PRACTICE.

Indolence deadens the taste.  
Supineness dreads fatigue.  
Slothfulness avoids trouble.  
Negligence breeds delay, and makes us miss opportunities.

People are grave from wisdom and maturity of understanding; are serious, thro' humour and constitution; precise, from choice and affectation.

He acts well, who does as he ought. He acts very wrongly, whose continued behaviour gives others occasion to say of him, he will turn out well at last.

The dull sop is taken up about his own person; the

La lumière est un écoulement perpétuel des rayons du soleil.

Le sentiment de la fausseté des plaisirs présents, & l'ignorance de la vanité des plaisirs absens, causent l'inconstance.

Si les membres des communautés naturelles & civiles tendent au bien du corps, les communautés elles-mêmes doivent tendre au bien d'un autre corps plus général.

L'indolence émaousse le goût.  
La nonchalance craint la fatigue,  
La paresse fait la peine. La négligence apporte des délais & fait manquer l'occasion.

On est grave par sagesse & par maturité d'esprit. On est sérieux par humeur & par tempérament. On est prude par goût & par affectation.

Ceux qui font ce qu'ils doivent font bien. Celui qui dans toute sa conduite laisse longtemps dire de soi, qu'il fera bien, fait très mal.

Le sot est embarrassé de sa personne; le fat a l'air libre & assuré;



coxcomb has a careless and confident air; the impertinent carries his folly even to a degree of impudence. Merit alone is accompanied with modesty.

Virtue has the advantage of an interior tranquillity, which conscience produces.

There is a pleasure in untainted friendship, which ordinary minds can never attain to.

It has been the good fortune of some to have been abandoned by their kindred; this has been the first link of that chain of events, which has raised them to their eminence.

The eye of man is caught with the smallest traces of the beauty of God in his works; and yet that being, from whence all these beauties are derived, is not so much as thought on.

Ex. 66. Tho' in an interrogation the noun substantive precedes the verb, and the pronoun personal *il, elle, ils* or *elles*, (as has already been said, N<sup>o</sup>. 192.) must be placed after it; yet, if an adverb or the pronouns *à quoi* or *que* signifying *what* should begin the sentence; then the noun substantive nominative governing often follows the verb, as in English; Examp. *comment se porte monsieur votre frère?* how does your brother do? *où aboutit ce chemin?* where does that road end? *qu'est devenu un tel?* what's become of such a one? *à quoi s'amuse votre ami?* what's your friend about, &c.

#### PRACTICE.

The real worth of every thing exists within itself. 'Tis neither better for being praised, nor worse for being slighted. Does the sun lose any of its splendor, when no one extols it? shall a fig lose its flavour, or

assuré; l'impertinent passe à l'éfronterie; le mérite a de la pudeur.

*La vertu a pour elle le calme intérieur que produit l'innocence.*

*Il y a un goût dans la pure amitié où ne peuvent atteindre ceux qui sont nés médiocres.*

*Il a été heureux pour certaines personnes d'être abandonnées de leurs proches; c'est par là qu'a commencé la chaîne des événemens qui les a conduites à leur fortune.*

*Les moindres traces de la beauté de Dieu dans ses ouvrages attirent les yeux des hommes; & celui de qui viennent toutes les beautés, ne leur vient pas seulement dans l'esprit.*

Le prix de chaque chose est en elle-même; elle n'est ni meilleure pour être louée, ni plus mauvaise pour ne l'être pas. *Le soleil perd-il quelque chose de sa lumière quand personne ne le regarde? une figure n'aura-*

or a flower its beauty, or a diamond its lustre, for want of being commended?

*n'aura-t-elle plus sa douceur, ni une fleur sa beauté, ou un diamant son éclat, si on ne leur donne des éloges?*

Of what use is that fine outward composure, when all within is disorder and confusion?

*A quoi sert cet extérieur si bien composé, quand le dedans est plein de trouble & de confusion?*

What is become of the Roman conquests, and those of Alexander? all the vanities of this world shall end in nothing.

*Que sont devenues les conquêtes des Romains, d'Alexandre? toutes les vanités du monde deviennent à rien.*

#### SYNTAX of VERBS.

607. The verb must always have either a noun or pronoun for its nominative; as, *le cheval court*, the horse runs; *vous parlez*, you speak; *il s'exerce*, he practises; *la légèreté est* l'opposé de la gravité, *l'enjouement l'est* du sérieux, *le badinage l'est* de la prudence; levity is the opposite of gravity, sprightliness of a serious behaviour, a free carriage of preciseness; *les hommes se communiquent* leurs pensées par le moyen des langues, men mutually communicate their thoughts by means of languages; *on confond* souvent la finesse avec l'habileté, cunning and capacity are often confounded, &c. See N<sup>o</sup>. 178, 179.

608. It must be in the same number and person as the nominative; as, *je mange*, I eat; *il danse*, he dances; *elle chante*, she sings; *nous étudions*, we study; *vous begayez*, you stutter; *ils s'affigent*, they grieve; *l'air prévient*, *les manières engagent*, the air prepossesses, the behaviour engages, &c.

#### PRACTICE.

Eloquence is to sciences, what the sun is to the world.

*L'éloquence est dans les sciences ce que le soleil est dans le monde.*

The favour of princes neither excludes merit, nor implies it.

*La faveur des princes n'exclut pas le mérite, & ne le suppose pas non plus.*

Were it reported to us of the eastern people, that they usually drink of a liquor which flies up into their heads, deprives them of reason, and inclines them to vomit, we should naturally say, this is being downright savages.

*Si nous entendions dire des orientaux, qu'ils boivent ordinairement d'une liqueur qui leur monte à la tête, leur fait perdre la raison, & les fait vomir, nous dirions cela est bien barbare.*

They who think ill of us, without knowing us sufficiently, do us no wrong: since it is not indeed we, whom they attack, but the phantom of their own imagination.

The same motive will make one slight a man of merit, and admire a fool.

Baits decoy us. Allurements engage us. Charms captivate us.

*Ceux qui sans nous connoître assez pensent mal de nous, ne nous font pas de tort. Ce n'est pas nous qu'ils attaquent, c'est le fantôme de leur imagination.*

*Du même fond dont on néglige un homme de mérite, l'on fait encore admirer un sot.*

*Les attraits se font suivre. Les apas nous engagent. Les charmes nous entraînent.*

609. When *ce* is nominative to the verb *être*, this verb must always be in the singular number; as, *c'est nous*, 'tis we; *c'a été elles*, it was they; *ce fut vous*, it was you; *ce sera vous*, it shall be you, &c. except when follow'd by a third person in simple tenses; as, *ce sont eux*, 'tis they; *c'étoient de terribles gens*, they were terrible persons; *ce furent elles*, it was they, &c. and yet in the imperfect and uncertain, follow'd by the pronoun personal *eux* or *elles*, it would be rather better to follow the general rule, that is, to put the verb in the singular; as, *c'était eux* or *elles*, it was they; *ce seroit eux* or *elles*, it would be they, &c.

#### PRACTICE.

When vice forsakes us, we flatter ourselves, that we have forsaken our vices.

However we may account for our own afflictions, they are too often the mere effects of avarice and vanity.

A number of epithets is but a sorry commendation; actions alone, and the representation of them, must proclaim our deserts.

*Quand les vices nous quittent, nous imaginons que c'est nous qui les quittons.*

*Quelque prétexte que nous donnions à nos afflictions, ce n'est souvent que l'intérêt & la vanité qui les causent.*

*Amas d'épithètes, mauvaises louanges; ce sont les faits qui louent, & la manière de les raconter.*

The necessary part of a language is pretty easily attain'd: 'tis the niceties and beauties of it, which give us all the trouble.

*Le nécessaire d'une langue coûte peu à acquérir: ce sont les finesse & les délicatesses, qui coûtent le plus.*

610. After the determining pronoun *qui*, the verb is put in the same number and person with the noun or pronoun to which it relates; as, *moi qui l'ai fait*, I who have done it; *lui qui parle*, he who speaks; *les femmes qui chantent*, the women who sing, &c.

## PRACTICE.

Whence comes it that a lame body does not offend us ; and that a lame understanding does? the reason is, he that halts in his limbs will however allow us to walk strait ; but he that halts in his own understanding, says, that it is we who are lame. And were it not for this, we should rather pity such a one, than be angry with him.

Anger is an unruly passion, which flies to arms without consulting reason.

They who are in a sphere of life above entering into the little emulations among authors, have passions or interests of their own to look after, which divert their attention ; and create in them an indifference for any sentiments but their own : there is hardly a man in the world, with such a share of sense and inclination, or in such a condition of life, as to be able thoroughly to enjoy the beauties of a perfect work.

611. When a verb has more than one nominative, it is put in the plural number ; as, *l'enfer & la mort sont* impitoyables, hell and death are without mercy ; *la nécessité & l'affliction émoussent* l'esprit, necessity and affliction blunt the understanding, &c.

## PRACTICE.

Beauty pleases, and what is orderly pleases likewise ; hence I am persuaded that order and beauty are almost the same thing.

It must be own'd, that good nature and evenness of temper can

D'où vient qu'un boiteux ne nous irrite pas, & qu'un esprit boiteux nous irrite ? c'est à cause qu'un boiteux reconôît que nous allons droit, & qu'un esprit boiteux dit que c'est nous qui boitons. Sans cela nous en aurions plus de pitié que de colére.

La colére est une passion fougueuse, qui court aux armes sans le consentement de la raison.

Ceux qui par leur condition se trouvent exemts de la jalousie d'auteur, ont ou des passions, ou des besoins qui les distraient & les rendent froids sur les conceptions d'autrui : personne presque par la disposition de son esprit, de son cœur, & de sa fortune n'est en état de se livrer au plaisir que donne la perfection d'un ouvrage.

La beauté plaît, & ce qui est bien ordonné plaît ; ce qui me persuade que l'ordre & la beauté sont presque une même chose.

Il faut convenir que la douceur de l'esprit & l'égalité de l'humeur

can never be question'd to be virtues : on whatever occasions they are us'd, they will still remain such. But with complacency it is otherwise. One may even venture to assert, that nothing can render this a virtue, but the proper use made of it.

Equity and charity ought to be the two grand rules of men's conduct; they have even a right to supersede all other rules.

612. A verb which has two or more nominatives of different persons, must agree with the noblest. The first person is supposed nobler than the second, and the second than the third; Examp. *vous & lui serez payés*, you and he shall be paid; *lui & moi sommes d'accord*, he and I have agreed, &c. Observe that the person who speaks must be named last; as, *vous & moi sommes d'accord*, you and I have agreed; and not *moi & vous sommes d'accord*, &c.

613. When a verb has two or more nominatives, the last of which is preceded by *mais* or *tout*, it must be put in the same number as the last nominative; Examp. *non seulement ses biens & sa santé, mais encore sa reputation en a souffert*, not only his estate and his health, but also his reputation has suffer'd by it, &c.

614. The verb active governs the accusative for its first case, and the dative and sometimes the ablative for its second case; Examp. *je plains votre ami*, I pity your friend; *il étudie la langue Française*, he studies the French tongue; *on accorde les différens*, on consilie les esprits, differences are made up, opinions are reconciled; *la fortune donne ordinairement de la fierté aux gens d'un petit esprit ou d'une sotte éducation*, the goods of fortune commonly make persons of a little genius and silly education proud; *la paresse donne entrée à tous les vices*, sloth gives inlet to every vice; *il a obtenu sa grace du roi*, he has got the king's pardon; *les loix ont pris naissance de l'injustice des hommes*, the laws owe their existence to the iniquity of mankind, &c.

#### PRACTICE.

Superabundance often occasions scarcity. Husbandmen are L'abondance cause souvent la stérilité. Les laboureurs la craignent;

are afraid of it, and use precautions against it. When the corn grows too thick, they turn in their sheep to eat down the tops of it.

Health and wealth keep mankind at a distance from the experimental knowledge of misery; and harden them towards their fellow-creatures: they who are laden with sorrows of their own, share most in the sufferings of others from a real fellow-feeling.

The epigram of Martial upon such as are blind of one eye, is a worthless piece of wit; because it gives 'em no consolation, and only adds a leaf in the poet's laurel. Whatever serves only to set off the author is worth nothing—*ambitiosa rescindat ornamenta*—It is those who have a sense of humanity and tenderness, whom an author should endeavour to please, and not the inhuman and hard-hearted reader.

Dexterity applies the means, and requires skill. Pliancy avoids all obstacles, and requires docility. Cunning insinuates imperceptibly, and supposes penetration. Slinefs deceives, and requires an ingenious imagination. Artifice surprizes, and makes use of a studied dissimulation.

*craignent; ils la préviennent, & quand les blés sont trop drus, ils font manger la pointe de l'herbe à leurs troupeaux.*

La santé & les richesses ôtent aux hommes l'expérience du mal, leur inspirent la dureté pour leurs semblables: & les gens déjà chargés de leur propre misère, sont ceux qui entrent davantage par la compassion dans celle d'autrui.

L'épigramme de Martial sur les borgnes ne vaut rien; parcequ'elle ne les console pas, & ne fait que donner une pointe à la gloire de l'auteur. Tout ce qui n'est que pour l'auteur ne vaut rien. Ambitiosa rescindat ornamenta. Il faut plaire à ceux qui ont les sentimens humains & tendres, & non aux ames barbares & inhumaines.

L'adresse emploie les moyens; elle demande de l'intelligence. La souplesse évite les obstacles; elle veut de la docilité. La finesse insinüe d'une façon insensible; elle suppose de la pénétration. La ruse trompe; elle a besoin d'une imagination ingénieuse. L'artifice surprend; il se sert d'une dissimulation préparée.

615. The verb passive governs the ablative, and sometimes the dative; as, *je suis plaint de votre ami*, I am pity'd by your friend; *il est aimé du prince*, he is beloved by the prince; *il est favorisé de la princesse*, he is favour'd by the princess; *il est adonné au jeu*, he is addicted to gaming, &c. Speaking of some exterior

terior action, the verb passive governs the ablative of the word used to express with what such an action is done; as, *il a été battu de verges*, he has been whipp'd with rods; &c. but it governs the accusative of a word used to express the agent in such an action, which accusative must be preceded by the preposition *par*, thus; *il a été battu par son père*, he has been beaten by his father, &c.

PRACTICE.

The world is full of nothing almost but servile flatterers.

Nothing proves the weakness of human nature more plainly, than our acknowledging the force of reason, and yet refusing it for our guide.

Mankind are so used to motion and agitation, that calm and gentle qualities never affect them.

Sleep is given to animals by nature, as a means of rest, and to recruit their strength.

We like to be roused and affected by a dramatic piece; and when the actors leave us without making any impression on our minds, we take it very ill of them for not having disturbed us.

By the visible works of God, we are led to the knowledge of the invisible.

616. The verb neuter governs the nominative; as, *il est savant*, he is learn'd; *il devient grand*, he grows tall, &c. When follow'd by a word, the sense of which is not center'd in, and limited to its subject, it governs such a word in the dative; as, *il plaît au prince*, he pleases the prince; *il arriva à deux heures*, he arrived at two o'clock; *notre bonheur brille aux yeux du public*, & nous expose à l'envie, our prosperity glitters in the eyes of the public, and exposes us to envy, &c. However many neuter verbs so follow'd govern the genitive or ablative; as, *délibérer, vivre, médire, dépendre, s'abstenir, se repentir*, and almost all the other neuter reflexive verbs; Examp.

*Le monde n'est guères rempli que de lâches flatteurs.*

*Qu'on soit convaincu de la raison, & qu'on ne la suive pas, rien ne fait mieux voir la foiblesse de la nature humaine.*

*Les hommes sont si accoutumés à l'agitation & au mouvement, que les qualités paisibles & tranquilles ne les touchent point.*

*Le sommeil est donné aux animaux par la nature pour prendre du repos & de nouvelles forces.*

*On aime à être ému & touché par le spectacle, & quand les acteurs nous laissent insensibles, on est indigné de ce qu'ils n'ont pas su troubler notre repos.*

*Par les choses visibles que Dieu a faites, nous sommes conduits à la connoissance des invisibles.*

*délibérer d'une affaire*, to deliberate upon an affair ; *s'abstenir de vin*, to abstain from wine ; la bonté d'une action *dépend* souvent de l'intention avec laquelle on la fait, the goodness of an action depends on the intention with which it is done ; l'homme docte doute de tout ce qui n'est pas certain, le prudent se défie de tout ce qui n'est pas sur, the learned man doubts of every thing that is not certain, the prudent mistrusts all that is not sure, &c.

## PRACTICE.

Good nature produces a constant evenness in our very outward deportment.

Acteon, at the sight of Diana, was transform'd to a stag.

Lying is the vice of laqueys, and of mean people.

The spring is the proper season for the growth of leaves and flowers.

We cannot reach the true sublime, without a certain elevation of genius, which must help us to a happy conception of things.

The pride of human philosophy dwells too much upon second causes, and does not enough look up towards the first cause of all.

'Tis a great cruelty to insult the wretched.

He that is guilty of an impertinence, is commonly punish'd by the very confusion into which it throws him.

Cunning is never used, but where capacity is wanting.

Clouds and fogs are form'd out of the vapours arising from the earth.

Nothing is so difficult to a rich man, as his own salvation. As his wealth creates in him an attachment to a voluptuous life, his mind becomes so full  
of

La douceur fait que l'extérieur demeure toujours paisible.

Actéon devint cerf à la vue de Diane.

La menterie est le vice des valets, & du bas peuple.

Le printemps est la saison où naissent les fleurs & les feuilles.

On ne sauroit arriver au sublime sans une certaine élévation d'esprit qui nous fait penser heureusement les choses.

L'orgueil philosophique s'arrête trop aux causes secondes, & ne s'élève pas assez au premier moteur de toutes choses.

C'est une grande cruauté d'insulter aux misérables.

Celui qui fait un impertinence est ordinairement puni par la confusion qui lui en revient.

On ne se sert de finesse, qu'au défaut d'habileté.

Les nuâges & les brouillards se forment des vapeurs qui s'élèvent de la terre.

Il n'est rien de si difficile à un homme riche, que de se sauver ; comme ses richesses l'attachent à la volupté, elle remplit si fort son esprit de plaisirs



of ideal pleasures, that he never thinks on what are real : and this makes him the more wretched, as his misery is to last not only for life, but to all eternity.

Modern philosophy shews, that the variety of colours depends only on the position and order of the several parts of the object ; diversifying the light by a difference in their reflexion of its rays.

Care should be taken to abstain from a certain accent of pronunciation, which renders the finest things said disagreeable.

Want of expression often proceeds from want of imagination.

A great man is fond of champagne, and can't endure beer ; he gets drunk with better liquor than common people do : and this is all the difference amongst sots in the most distant stations of life ; between a lord and a laquay.

617. Some verbs, follow'd by an infinitive, have a particular sense necessary to be mark'd here, because of their frequent use.

618. 1<sup>o</sup>. The present and imperfect of *venir*, follow'd by the particle *de*, signify, that what is mention'd *have, had, is or was, just done* ; as, *je viens de finir*, I have just done ; *il venoit d'arriver*, he was just arrived, &c.

#### PRACTICE.

There is a secret pleasure in catching a glance from the man, on whom we *have just conferr'd a favour*. Il y a du plaisir à rencontrer les yeux de celui à qui l'on vient de donner.

2<sup>o</sup>. The verbs *venir* and *se mettre*, before the particle *à*, follow'd by an infinitive, signify *to begin* ; Examp. quand je vins à toucher la dessus, when I began to touch upon that string ; les nymphes se mirent à chanter, the nymphs began to sing, &c.

3<sup>o</sup>.

firs imaginaires, qu'il ne pense jamais aux véritables ; ce qui le rend d'autant plus malheureux, que son malheur *passé du tems à l'éternité*.

La philosophie moderne fait voir que la *diversité des couleurs ne dépend que de la situation & de l'arrangement des parties qui réfléchissent diversement la lumière*.

Il faut *se garder soigneusement d'un certain accent*, qui rend les plus belles choses désagréables.

Les défauts de l'expression *viennent* bien souvent *du défaut de l'imagination*.

Un grand aime le champagne, abhorre la brie, il s'enivre de meilleur vin que le bas peuple : seule différence que la crapule laisse entre les conditions les plus disproportionnées, entre le seigneur & l'estafier.

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3°. *Penser* in the perfect tenses, follow'd by an infinitive, signifies to be like; Examp. *je pensai* or *j'ai pensé être pris*, I was like to be taken, &c.

4°. *Avoir beau*, before a verbal noun, signifies to be in vain, or follow'd by an accusative in English, which in French is the nominative of *avoir*; Examp. *j'ai beau parler*, it is in vain for me to speak; *il a beau travailler*, 'tis in vain for him to work; *nous avons beau nous plaindre*, 'tis in vain for us to complain, &c.

### PRACTICE.

Man is born to suffer pain; scarce has he finish'd one business, but another arises. *In vain does he seek* for quiet and repose; providence has not allowed him in this life a respite from labour; and if faintness and fatigue oblige him sometimes to rest a little, 'tis not for a long time; he is soon forced to resume his task, and return to the plough.

*L'homme est né pour la peine*; il n'a pas fini une affaire qu'il lui en survient une autre; *il a beau chercher* le repos & la tranquillité, la providence ne lui permet pas en cette vie de cesser de travailler; & si l'ennui & l'épuisement lui font quelquefois discontinuer son labeur, ce n'est pas pour longtems; il est bientôt contraint de retourner à sa tâche, & de reprendre la charue.

5°. *Ne tenir qu'à quelqu'un de*, follow'd by a verbal noun, signifies to be in one's power to; Examp. *il ne tient qu'à vous d'apprendre le François*, it is in your power to learn French, &c.

### PRACTICE.

*It is in a man's power* to be happy, since *it is in his power* to lead a good life.

*Il ne tient qu'à l'homme d'être* heureux, puisqu'il ne tient qu'à lui de mener une vie innocente.

6°. *Ne laisser pas de* before an infinitive, is render'd in English in the following manner; *cela ne laisse pas d'être* certain, quoique peu vraisemblable, yet or however that's certain, tho' not very likely; malgré tout *cela il n'a pas laissé d'y aller*, notwithstanding all that, yet or however he did go, &c. and *il me tarde de*, by I long; Examp. *il me tarde de le voir*, I long to see him; *il me tardoit d'y être*, I long'd to be there, &c.

619. *S'engager à*, follow'd by a noun or pronoun, signifies to impute to, to tax, to lay the fault upon, to quarrel with, &c. Examp. *je m'en prends à vous*, I impute it to you; *je ne sais à qui m'en prendre*, I don't know whom to tax with it; *il s'en prend à cette femme*, he lays the fault on that woman; quand quelque chose le chagrine, *il s'en prend à tout le monde*, when any thing vexes him, he quarrels with every body, &c.

620. *Aller au devant de*, follow'd by a noun or pronoun, is render'd in English by *to go meet somebody*; Examp. *nous allâmes au devant de votre frère*, we went to meet your brother, &c.

## CHAP. XI.

Of the DIFFERENT USES of certain PARTICLES.

### SECT. I.

Of the different Uses of the PARTICLE *Que*.

621. *QUE* after *c'est*, *c'étoit*, &c. is elegantly used instead of *de qui*, *de quoi*, *duquel*, *à qui*, *à quoi*, *auquel*, *où*, *d'où*, and instead of prepositions and the pronoun relative *qui*, *quoi*, *lequel* or *où*; when the said pronouns are preceded by a noun or pronoun in the same case, or by a noun or pronoun govern'd by the same preposition; Examp, *c'est de votre frère qu'il se plaint*, viz. *de qui* il se plaint, 'tis of your brother that he complains; *c'est de cela que je voudrois faire un habit*, viz. *de quoi* je, &c. 'tis of that I would make a suit; *c'étoit à lui qu'il falloit parler*, *à qui* il falloit parler, 'twas to him that you should have talk'd; *ce seroit à cela que vous devriez vous appliquer*, *à quoi* vous devriez vous appliquer, 'twas to that you should have applied; *c'a été au chat qu'on a coupé la queue*, *auquel* on a coupé la queue, 'tis the cat's tail they have cut off; *c'étoit au café que je l'atendois*, viz. *où* je l'atendois, 'twas in the coffee-house that I waited for him; *c'est de ces mines qu'on le tire*, 'tis from those mines that it is drawn; *c'est au travers de votre jardin que j'ai passé*, viz. *au travers duquel* j'ai passé, 'twas thro' your garden that I went; *ce sera chez vous que je dînerai*, viz. *chez qui* je dînerai, it shall be at your house that I will dine; *c'est principalement auprès des dames qu'on apprend à être agréable*, viz. *auprès des quelles* on apprend, &c. 'tis particularly with the ladies that one learns to be agreeable. And a number of others.

#### PRACTICE.

True happiness is only in heaven; 'tis there we must expect it; and as the light of heaven can't shine within us, unless our souls are pure enough to retain its brightness;

La vraie félicité est dans le ciel, *c'est de lui qu'on* (de qui on) la doit attendre; & comme sa lumière ne sauroit luire dans nos âmes, si elles n'ont la pureté nécessaire pour en conser-

so we cannot be happy but in proportion to our innocence.

The maxim, which forbids us to begin any thing we cannot compleat, is good: but that which forbids us leaving off one work to begin another, without necessity, seems to me still better. It is often found convenient to break off an ingenious performance; but it never is so, when the imagination is warm and appears in a condition to treat the subject better than usual; 'tis only proper at that juncture, when we find the imagination growing tired; for it is neither to be curbed when in full vigour, nor to be forced upon the decline.

To a wise and understanding friend we should yield up some authority and power over our own minds: but we should guard ourselves against all other influence but that of reason. Mankind, however, run frequently into the contrary extreme; they look on the admonitions of a true friend, given from a principle of honour and probity as an odious affected superiority, or as an authority unreasonably assumed to the prejudice of their liberty; suffering themselves at the same time to be managed by an ignorant sycophant, or perhaps by a servant, and frequently by an imperious mistress; who makes them take without shame the part of injustice, and with confidence

ver l'éclat, nous ne saurions être heureux qu'à proportion que nous sommes innocens.

La maxime qui dit qu'il ne faut rien commencer qu'on ne puisse finir, est bonne: celle qui défend de cesser un ouvrage pour en commencer un autre sans nécessité, me paroît encore meilleure. Il est souvent à propos de discontinuer le travail de l'esprit; mais *ce n'est pas dans le tems que (dans lequel)* l'imagination, pleine de feu, se trouve en état de mieux manier son sujet; *c'est seulement au premier instant qu'on (au quel on)* s'aperçoit qu'elle se ralentit; parcequ'il ne faut ni l'arrêter, quand elle est en train, ni la forcer lorsqu'elle s'arrête.

*C'est à un ami sage & éclairé que (viz. à qui)* nous devons donner quelque autorité & quelque pouvoir sur notre esprit: mais nous devons nous défendre de tout autre empire que celui de la raison. Les hommes cependant font souvent le contraire; ils regardent les avertissemens que l'honneur & la probité forcent un véritable ami à leur donner, comme une autorité odieuse qu'il affecte, ou comme un pouvoir qu'il s'arroge mal-à-propos au préjudice de leur liberté; tandisqu'ils se livrent à l'empire d'un flatteur étourdi, quelquefois d'un valet, & souvent d'une maîtresse emportée, qui leur fait embrasser avec éfronterie le parti de l'injustice, & suivre opiniâtrement

dence tread the paths of iniquity.

'Tis in the tranquillity of the mind that all the comfort of life consists.

The serenity of the mind makes the tranquillity of life; 'tis according to the testimony of our conscience that we must deem ourselves happy or wretched; it is the quiet or uneasiness felt there, which occasions all our felicity or misery.

'Tis by a moderation in conduct, and by a modesty and politeness of behaviour, a man should shew the sweetness of his temper, and not by effeminate and affected airs.

622. *Pendant lequel, avec lequel and par lequel*, when preceded by a noun or pronoun govern'd by the same prepositions as *lequel* is here, are elegantly render'd by *que*; Examp. il y a travaillé *avec le même succès que* vous, viz. *avec lequel* vous y avez travaillé, he has work'd at it with the same success as you; il l'a reçu *avec tout le respect qu'il devoit*, viz. *avec lequel* il devoit le recevoir, he received him with all the respect he ought; nous sommes allés *par le chemin que* vous êtes venu, viz. *par lequel* vous êtes venu, we went the way you came, &c.

PRACTICE.

With a sublime genius, an universal knowledge, unexceptionable probity, and the most accomplish'd merit, never be afraid, Aristides, of being out of favour at court, or of losing the interest of great men, so long as they stand in need of you.

623. In an English sentence, *only, but, or none but, nothing or nought but, nothing but how, no other but, no other than, no more than, not more than, nothing better than*, are translated by the particles *ne* and *que*, the first placed before the verb and *que* after; thus, I have *only* five pounds, je *n'ai que* cinq livres; he has *but* one son, il *n'a qu'un* fils; you spoke to *none but* him,

Q q q

vous

ment les routes de l'iniquité.

*C'est dans le repos de l'esprit que* (viz. *dans lequel*) consiste la douceur de la vie.

La tranquillité de l'ame fait la tranquillité de la vie; *c'est sur la foi* de la conscience qu'on (*sur laquelle* on) se peut dire heureux ou malheureux, son repos fait notre félicité, & son bourrélement nos disgrâces.

*C'est par une conduite modérée, par des manières modestes & polies, & non par des airs féminins & affectés, que* (viz. *par lesquelles*) l'homme doit montrer la douceur de son caractère.

Avec un esprit sublime, une doctrine universelle, une probité à toutes épreuves, & un mérite très accompli. n'appréhendez pas, ô Aristides, de tomber à la cour, ou de perdre la faveur des grands *pendant tout le tems qu'ils* (viz. *pendant lequel* ils) auront besoin de vous.

vous n'avez parlé qu'à lui ; he has *no other stock but* what his brother gave him, il n'a d'autre fonds *que* ce que son frère lui a doné ; he has *not more life than* one of his years should have, il n'a de vivacité qu'autant qu'il en faut à un persone de son age ; he has *no more than* what is necessary, il n'en a *que* ce qu'il lui en faut, &c. But *only* or *but*, are express'd in French by the adverb *seulement*, when they are used in the sense of *so much as*, or *nothing so much as* ; Examp. do *but* or *so much as* answer my letter, and depend upon me for the rest, faites moi *seulement* réponse, & me laissez le soin du reste, &c. And when no verb is express'd, or *only* or *but*, are not follow'd by a noun or pronoun in the same sentence, they must also be render'd in French by the adverb *seulement* ; Examp. who was there ? *only* your brother, qui étoit l'a ? *seulement* votre frère ; *seulement* lui ! *only* he ! or *none but* he ! do *but* come, and you shall see, venez *seulement*, & vous verrez, &c. And if *not* is join'd to *only* in the same sentence, follow'd by *but*, express'd or understood in another, you must also render only by *seulement* ; Examp. I *not only* saw him, *but* also spoke to him, *non seulement* je l'ai vu, *mais* encore je lui ai parlé ; it was not *only* he, ce n'étoit pas *seulement* lui, &c.

## PRACTICE.

It is enough to be upon the reserve with such as see *only* where the light shines ; and to dissemble with such as can see without a light. But it is necessary to disguise ourselves with all the art we can, to those who, not satisfied with seeing a thing thro' the obscurity which shades it, examine the very light with which one attempts to dazzle them.

A fine education teaches one never to accost the ladies, *but* with an air of respect ; and never to behave in their company, *but* with a sort of courage season'd with deference,

*None but* the ignorant attribute all to fortune.

The litigious entertain one another with *nothing but* their law-suits ; the brave with the battles

Il suffit d'être caché pour les gens qui *ne voient que* lorsqu'on les éclaire ; il faut être dissimulé pour ceux qui voient sans le secours d'un flambeau ; mais il est nécessaire d'être parfaitement déguisé pour ceux qui, non contents de percer les ténèbres qu'on leur oppose, discutent la lumière dont on voudroit les éblouir.

La belle éducation fait qu'on n'aborde jamais les dames qu'avec un air de respect, & qu'on en approche toujours avec une sorte de hardiesse assaisonnée d'égards.

Il n'y a que les ignorans qui donent tout à la fortune.

Les plaideurs *ne s'entretiennent que* de leurs procès, les braves que de leurs combats, les femmes

battles they have fought ; and the sex with dress and trifles.

What depends upon fortune is not greatly to be relied on. There's *nothing but* true merit, which produces solid advantages.

Women think of *nothing but* how to please ; coquetry is their ruling passion.

The true christian has *no other aim than* heaven, *no other view than* to please God, nor *any other prospect than* to work out his own salvation.

Cautions are to be given with circumspection ; informations with diligence ; and counsel with discretion and modesty, without an air of superiority. For no use can be made of cautions given improperly ; no benefit can be reaped from informations given unseasonably ; and vanity, ever offended at a magisterial tone, prevents a man from separating the wisdom of the counsel from the impertinent manner of delivering it, so that all ends in *nothing but* rendering the advice contemptible and the adviser odious.

It is essential to speech to carry a meaning, and to form a sentence : but a word has generally *no other use than* to make a part of such speech or sentence. So that speech differs according to the different meanings it conveys ; bad sense makes a bad speech : and words differ from one another according to the difference of articulation of the voice, or of signi-

femmes que de jupes & de bagatelles.

Il ne faut guères s'appuyer sur les choses qui dépendent de la fortune ; il n'y a que le vrai mérite qui donne de vrais avantages.

Les femmes ne songent qu'à plaire ; la coquetterie est le fond de leur humeur.

Le véritable chrétien n'a d'autre but que le ciel, d'autre vuë que de plaire à Dieu, ni d'autre dessein que de faire son salut.

Il faut que l'avertissement soit donné avec attention, l'avis avec diligence, & le conseil avec art & modestie sans air de supériorité. Car on ne fait point usage des avertissemens placés mal-à-propos ; on ne tire aucun avantage des avis qui ne viennent pas à tems ; & la vanité toujours choquée du ton de maître, empêche de faire aucune distinction entre la sagesse du conseil & l'impertinence de la manière dont il est donné, en sorte que tout n'aboutit qu'à faire mépriser le conseil & rendre le conseiller odieux.

Il est de l'essence de la parole d'avoir un sens & de former une proposition : mais le mot n'a pour l'ordinaire qu'une valeur propre à faire partie de ce sens ou de cette proposition. Ainsi les paroles difèrent entre elles par la différence des sens qu'elles ont ; le mauvais sens fait la mauvaise parole : & les mots difèrent entre eux ou par la simple articulation de

signification in themselves ; a sorry word is such only, as not being in use among the polite world.

A man will never be more than ideally happy, if his happiness consists not in a good life.

A good prince reigns with no other view than to make the state flourish in arts and sciences, justice and plenty ; because he has the good of his people at heart, and true glory for his aim.

You say 'tis good to be modest ; 'tis agreeable to people of the best education : only prevail then (*viz. do but so much as prevail*) with mankind not to take advantage of those who modestly give way ; not to trample on the good-natured.

One should treat slander with contempt, and only be afraid of deserving it, (*viz.*) fear *nothing so much as* to deserve it.

We must *not only* avoid evil, *but* do good.

He who speaks in a positive tone, *not only* shews no doubt in himself ; *but* also, that he would have no body else, doubt of what he says.

la voix ou par les diverses significations qu'on leur a attachées ; le mauvais mot n'est tel, *que* parcequ'il n'est point en usage dans le monde poli.

Jamais homme ne fera heureux *qu'en* imagination, si sa bonne vie ne fait sa félicité.

Un bon prince n'a d'autre dessein dans son gouvernement *que* de rendre son état florissant par les arts, les sciences, la justice, & l'abondance ; parcequ'il a le bonheur des peuples en vuë, & la vraie gloire pour but.

Vous dites qu'il faut être modeste, les gens bien nés ne demandent pas mieux : faites *seulement* que les hommes n'empiètent pas sur ceux qui cèdent par modestie, & ne brient pas ceux qui plient.

Il faut mépriser la médifance & craindre *seulement* de la mériter.

Il faut *non seulement* éviter le mal, mais encore faire le bien.

Celui qui prend un ton affirmatif, témoigne *non seulement* qu'il ne doute pas de ce qu'il avance ; *mais* aussi qu'il ne veut pas qu'on en puisse douter.

624. *Fourthly*, In asking a question, *que* before *ne* is often used in French, instead of *pourquoi*, why ; Examp. *que* ne lui parlez-vous ? *why* do you not speak to him ? &c. But when *pas* or *point* follow the verb, *que* signifies *what* ; Examp. *que* ne vient-il pas faire ? *what* does n't he come to do ? &c.

PRACTICE



PRACTICE.

You take a pleasure in reconciling the the jarring opinions of authors, (*why not*) or why don't you endeavour as much to reconcile your own passions. Vous vous faites une joie d'accorder les sentimens contraires des auteurs. *Que ne songez-vous de même à accorder vos passions.*

625. *Fifthly, To be just or to have just*, follow'd in English by a participle passive, is render'd in French by *ne faire que de*; and then the participle is translated by the French infinitive; Examp. to be just arriv'd, *ne faire que d'arriver*; a child who is just born, *un enfant qui ne fait que de naître*; to have just begun, *ne faire que de commencer*, &c. Observe that those two English expressions are also render'd by *venir de*; as, to be just arriv'd, *venir d'arriver*; a child who is just born, *un enfant qui vient de naître*; to have just begun, *venir de commencer*, &c. Both are good. See No. 618.

626. *Sixthly, To do nothing but*, or *nothing else but*, is render'd in French by *ne faire que*; and if follow'd by a verb, it is put in the infinitive mood, without any particle before it; Examp. to do nothing but drink, *ne faire que boire*, &c.

627. *Seventhly, The conjunction lest*, when not follow'd by the negative *not*, is render'd in French by *que* and *ne* before the verb, which is put in the conjunctive, *que* being placed before the nominative and *ne* after; Examp. I fear he should come, viz. *lest* he should come, *je crains qu'il ne vienne*, &c. But when *lest* is follow'd by *not*, *pas* is put after the verb following *ne*; as, I fear he should not come, viz. *lest* he should not come, *je crains qu'il ne vienne pas*, &c.

PRACTICE.

I cannot imagine wherein it is, that a great man is happier than the rest of the world; unless it be perhaps in having much power and opportunity of conferring obligations; and when such opportunity offers, it seems to be his duty to make use of it; if to serve a good man, he ought to be afraid of losing it. But as this is in truth a point of justice, he should prevent solicitation, and never be seen till he has earn'd his thanks: if it be an easy

Si un grand a quelque degré de bonheur sur les autres hommes, je ne divine pas lequel, si ce n'est peut-être de se trouver souvent en pouvoir & dans l'occasion de faire plaisir; si elle nait cette conjoncture, il me semble qu'il doit s'en servir; si c'est en faveur d'un homme de bien, il doit appréhender qu'elle ne lui échappe, mais comme c'est en une chose juste, il doit prévenir la sollicitation, & n'être vu que pour être remercié; & si elle est facile,

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easy service done, let him not endeavour to magnify it. If he refuses his assistance, I pity him, as well as the man that wants it.

We ought to fear, or be on our guard, lest death surprise us.

Attention prevents any thing from escaping us. Exactness keeps us from omitting the least thing. Vigilance makes us neglect nothing.

The same judgment which enables us to write well, makes us fearful of not writing well enough to deserve being read.

facile, il ne doit pas même la lui faire valoir : s'il la lui refuse, je les plains tous deux.

Nous devons appréhender *que* la mort *ne* nous *surprenne*.

L'attention fait que rien n'échappe. L'exactitude empêche *qu'on n'omette* la moindre chose. La vigilance fait qu'on ne néglige rien.

La même justesse d'esprit qui nous fait écrire de bonnes choses, nous fait appréhender *qu'elles ne* le soient *pas* assez pour mériter d'être luës.

628. *Eighthly, Without* follow'd by a participle present, is render'd in French in the same manner as by the last rule ; Examp. I'll not do it *without being* paid, je ne le ferai point, *que je ne sois* payé, &c. But, in the sense of *without*, is also subject to the same rule ; Examp. he never goes out *but* he catches cold, viz. *without catching* cold, il ne sort point *qu'il ne s'enrhume*, &c.

### PRACTICE.

One is not said to be beaten *without being* struck ; but one may be struck without being beaten.

In the heart of man there is an intestine war carried on between his reason and his passions. If he had either reason without passions, or passions without reason, he might enjoy some peace. But having both, he must live in a state of war ; as he cannot be at peace with the one, without being at variance with the other. Thus is he always divided, and at strife with himself.

On n'est jamais battu *qu'on ne soit* frappé ; mais on peut être frappé sans être battu.

Il y a une guerre intestine dans l'homme entre la raison & les passions. Il pourroit jouir de quelque paix s'il n'avoit que la raison sans les passions, ou s'il n'avoit que les passions sans la raison. Mais ayant l'un & l'autre, il ne peut être sans guerre, ne pouvant avoir la paix avec l'un *qu'il ne soit* en guerre avec l'autre. Ainsi il est toujours divisé & contraire à lui-même.

629. 9thly. *To want none of*, is render'd in French by *n'avoir que faire de*; as, *I want none of your money*, *je n'ai que faire de votre argent*, &c. *I have no occasion to*, is also render'd in French by *je n'ai que faire de*; Examp. *I have no occasion to go thither*, *je n'ai que faire d'y aller*, &c.

630. 10thly. *Que* is placed before the third person of the imperative mood, and stands for the English word *let*; Examp. *qu'il viène*, let him come, &c. Observe that in some familiar phrases *que* is omitted in that person; such are, *le fasse* qui voudra, let who will do it; *saute* qui peut, let us save ourselves as well as we can, &c.

PRACTICE.

Wondrous effects of virtue!  
it is impossible to love it, and  
complain. Tell me no more  
then of the difficulties found  
in the pursuit of it; the plea-  
sure surpasses the pain: the  
very instant the first is felt,  
the latter is forgotten.

Admirables effets de la ver-  
tu! il est impossible de l'aimer  
& de se plaindre. *Qu'on* ne  
nous parle plus des difficultés  
qu'on trouve à la suivre, le  
plaisir en surpasse la peine,  
l'on oublie celle-ci dès le mo-  
ment qu'on ressent l'autre.

631. *What*, in the accusative signifying *what thing*, is also render'd by *que*; Examp. *I know not what to do*, *je ne sais que faire*, &c.

PRACTICE.

If God be all things, what  
can be desired after him? and  
what other will should we  
have but his; since in doing  
the will of God, which is God  
himself, we unite ourselves to  
him for ever inseparably, to  
become eternally happy.

*Que* peut-on souhaiter après  
Dieu, s'il est toutes choses?  
& *que* sauroit-on vouloir que  
ce qu'il veut; si en suivant sa  
volonté qui se confond avec  
lui-même, nous nous en ren-  
dons éternellement inséparables,  
pour nous rendre éternellement  
heureux?

What can a man desire in a  
lady, but a person adorn'd  
with every exterior charm and  
grace, and a mind enrich'd  
with all the solidity of under-  
standing, and delicacy of sen-  
timent? but where will he  
find such a one?

*Que* peut désirer un homme  
dans une dame, que de trou-  
ver, au delà d'un extérieur  
formé de graces & d'agrémens,  
un intérieur composé de ce  
qu'il y a de plus solide dans  
l'esprit, & de plus délicat dans  
les sentimens? en est-il de ce  
caractère?

632. When we wish, *how* and *how much*, are render'd in French by *que*, and the verb is put in the conjunctive mood; Examp. *how happy should I be if*, *que je serais heureux si*, &c.

633. Tho' we do not wish, yet when we speak with admiration, *how* and *how much* are also render'd by *que*, but the verb is put in the indicative; Examp. how much are you to be pitied, *que vous êtes à plaindre, &c.* *Que* is also placed in this sense before a noun, when a verb is understood; Examp. how much goodness! *que de bonté, &c.*

## PRACTICE.

How difficult it is to be successful and humble at the same time.

How wretched is the man that is placed above the rest of his fellow-creatures? seldom can he see the truth with his own eyes: he is beset round with a multitude which prevents its coming within the reach of their superior. Every one cloaks his ambition with the appearance of zeal. The pretence is affection for the king; the truth is, fondness for the favours he bestows. So little is he loved, that for the sake of his favours he is flattered, and even betray'd.

How difficult is it not to contract an attachment where we are sure to meet always with a courteous reception, and an agreeable conversation?

634. *When*, after a verb, is sometimes render'd by *que*, instead of *lorsque* and *pendant que*; Examp. he had almost finish'd, *when* I had scarce begun, *il avoit presque fini, que j'avois à peine commencé, &c.*

635. *That*, signifying *to the end that*, after an imperative, is render'd by *que*; Examp. come in that I may see you, *entrez, que je vous voie, &c.*

636. *Not such a one as, different from, and another kind of man than*, are render'd in French by *autre que*; and *otherwise than*, by *autrement que*; and when a verb follows either, you must put *ne* before it; Examp. he is not such a one as, or he is another kind of man than him, *il est autre que lui*; he has acted otherwise than you have done, *il en a agi autrement que vous n'avez fait, &c.*

*Qu'il est difficile d'être victorieux & humble tout ensemble.*

O! *qu'on est malheureux*; quand on est au dessus du reste des hommes! souvent on ne peut voir la vérité par ses propres yeux; on est environé de gens qui l'empêchent d'arriver jusqu'à celui qui comande; chacun est intéressé à le tromper; chacun sous une apparence de zèle cache son ambition. On fait semblant d'aimer le roi, & on n'aime que les richesses qu'il donne; on l'aime si peu, que, pour obtenir ses faveurs, on le flatte & on le trahit.

*Qu'il est difficile de ne se pas attacher où l'on trouve toujours à la suite d'une réception gracieuse une conversation agréable?*

PRACTICE.

Stupid people have in general neither the knowledge, nor a sense of the merit of science. And ignorant people imagine it quite a different thing from what it is. Les ânes pour l'ordinaire ne conoissent ou même ne sentent pas le mérite de la science. Les ignorans se le figurent quelquefois tout autre qu'il n'est.

637. Since, after the verb *it is*, is render'd by *que*; Examp. *it is* now two months *that he* or *since* he has been declining, *il y a* deux mois qu'il languit, &c. But when the English word *last* is either express'd or understood, the nominative after *que* must be follow'd by the particle *ne*; Examp. *it is* a long while since I saw him, viz. *since last* I saw him, *il y a* long tems que je ne l'ai vu, &c.

638. When, instead of repeating a conjunction, the English omit it or make use of another; the French also, instead of repeating the said conjunction, make use of *que*; Examp. whilst he is in the humour, and we may see him, *tandis qu'il est* d'humeur, & *que* nous le pouvons voir, &c.

PRACTICE.

As much as is possible, and so far as the subject matter will permit, we should give to a discourse the freedom of conversation. When a man speaks in a pleasant and easy manner, this is no small inducement to the hearers to enter into his way of thinking. The agreeableness of the conversation removes all difficulties. Autant qu'on le peut, & que la matière qu'on traite le permet, il faut donner à son discours le tour libre des conversations. Lorsqu'une personne parle avec un air facile & enjoué, cela ne sert pas peu à faire entrer dans ses sentimens; le plaisir de sa conversation rend les choses aisées.

639. When the English word *and* signifies *and yet*, it is render'd in French by *que*; Examp. he could work at it all day, *and* not be tired, viz. *and yet* not be tired, *il y travailleroit* toute la journée qu'il ne se lasseroit pas, &c.

640. *And* or *but* follow'd by *if*, when we propose an objection, is render'd by *que*; Examp. *and* or *but* if you say, *que si* vous dites, &c.

PRACTICE.

The authority of a God over his creatures, is very different from that of a king over his subjects. But if reason has ever supported the absolute authority L'autorité d'un Dieu sur ses créatures, est bien différente de celle d'un roi sur ses sujets: que si la raison a jamais approuvé l'autorité absolue de ceux-

thority of kings, judge whether nature does not much more justify the independant power of its creator.

It is not enough to submit our will to that of God, because we must; our submission ought to go before such necessity; we cannot obey with sufficient humility the laws which he has ordain'd us: nay, if they could have the appearance of any rigour, obedience will alleviate it, and reason change their bitterness to sweet.

ceux-ci, jugez si la nature ne doit pas justifier la puissance indépendante de son créateur.

Ce n'est pas assez de vouloir ce que Dieu veut, parcequ'il le faut; la soumission doit devancer cette nécessité; on ne sauroit subir avec assez de respect les loix qu'il nous impose; que si elles nous paroissent rigoureuses, l'obéissance en adoucit la rigueur, & la raison en ôte tout-à-fait l'aigreur.

641. When *tout* is used in the sense of *tho'*, for *all* or *as*, follow'd by a noun, *que* follows the said noun in this manner; *tho'* or *for all* he is so generous, or as generous *as* he is, *tout généreux* qu'il est; *tho'* or *for all* you are an honest man, or as honest a man as you are, *tout honête homme* que vous êtes, &c. *As* in the sense of *being* is also render'd in French by *que*, after an adjective; Examp. *sick as* he is, or being sick he can take no care of any thing, *malade qu'il est*, il ne peut donner ordre à ses affaires, &c. See N<sup>o</sup>. 335, 337.

642. *Que* follow'd by a verb, is also placed after *pour* preceded by *trop* or *assez*; Examp. il est assez honête homme pour qu'on se fie à lui, he is an honest man enough to be trusted, &c.

643. *Que* is also placed before a tense in the conjunctive mood, when another verb is understood; Examp. que je fisse un si grand crime, that I should do so great a crime, &c.

#### PRACTICE.

That an enemy should hurt you; that a friend should offend you; that a son should grieve you; or a servant be negligent in his duty; what is there so surprising in all this? all these things are as common as a rose in June, or fruit in autumn.

Qu'un énémi vous nuise; qu'un ami vous offense; qu'un fils vous fasse de la peine; qu'un valet manque à son devoir; qu'y a-t-il en tout cela de si surprenant? toutes ces choses sont aussi ordinaires que les roses au printemps, & les fruits en été.

# S E C T. II.

## REMARKS on the ARTICLES *du, de la, des* and *de, d'un, d'une, &c.*

Besides what has already been said concerning them, they are used in the following cases.

644. **I**NSTEAD of *during* and *after*, before nouns of time ; as, he has not appear'd all day, viz. during the whole day, *il n'a paru de tout le jour* ; he has work'd whole hours, viz. during whole hours, *il a travaillé des heures entières* ; je ne le verrai *de ma vie*, I will not see him as long as I live, viz. during my life ; *du règne* de George premier, in or during the reign of George the first ; *il l'a fait de jour*, he did it by day, viz. during the day, &c. See N°. 508.

### PRACTICE.

I come to your door, Clitiphon ; my business has brought me out of bed, out of my apartment : would to heaven I was neither your dependant, nor your follower : your servants tell me, you are retired, and can't hear me yet this full hour : I return before the time they appointed, and then they tell me you are gone out. What mighty labour, Clitiphon, so engrosses you in that close retirement, as to hinder you from giving me a hearing ? Are you settling your memorandums, comparing your minutes, setting your hand to papers, or making a flourish to your name ? I had but a word to ask you : you but a word to answer me ; yes, or no. Have you a mind to be valued ? be serviceable then to those, who depend upon you ; this

Je vais, Clitiphon, à votre porte ; le besoin que j'ai de vous me chasse de mon lit, & de ma chambre : plutôt aux dieux que je ne fusse ni votre client, ni votre fâcheux : vos esclaves me disent que vous êtes enrôlé ; & que vous ne pouvez m'écouter que d'une heure entière : je reviens avant le tems qu'ils m'ont marqué, & ils me disent que vous êtes sorti. Que faites-vous, Clitiphon, dans cet endroit le plus reculé de votre appartement, de si laborieux qui vous empêche de m'entendre ? vous enfilez quelques mémoires, vous collationnez un registre, vous signez, vous paraphes. Je n'avois qu'une chose à vous demander, & vous n'aviez qu'un mot à me répondre ; oui, ou non. Voulez-vous être rare ? rendez service à ceux qui dépendent

R r r 2

de

this will gain you more esteem than being denied, when at home. O man of importance and mighty business ! who must yet want in your turn my assistance ! come and welcome into my private closet ; you will find the philosopher accessible ; I shall not put you off to the next morning ; you will find me over the works of Plato, who treats of the spirituality of the soul, and of its differences from the body ; or with a pen in hand calculating the distance between Saturn and Jupiter. I admire God in his works ; and endeavour in the discovery of truth to regulate my understanding, and to reform my conduct. Come in then ; you will find my doors all open to you ; my antichamber is not set apart for tiring out people's patience in waiting there. Pass thro' it, and approach my person without sending in your name. You bring a thing of greater value than silver or gold, if you bring me the opportunity of obliging you. Speak : what would you have me do for you ? must I leave my books, my studies, the work I am about, the line I have begun ? happy interruption, shall I esteem it, which can render me useful to you ! the monied man, the man of business is a wild beast never to be tamed. Even in his den it is hard to see him ; or rather, might I say, there is no seeing him ; for first, he is not

to

de vous ; vous le ferez davantage par cette conduite, que par ne vous pas laisser voir. O homme important & chargé d'affaires, qui à votre tour avez besoin de mes offices ! venez dans la solitude de mon cabinet ; le philosophe est accessible ; je ne vous remètrai point à un autre jour ; vous me trouverez sur les livres de Platon, qui traitent de la spiritualité de l'ame & de sa distinction d'avec le corps ; ou la plume à la main pour calculer les distances de Saturne & de Jupiter. J'admire Dieu dans ses ouvrages ; & je cherche par la connoissance de la vérité à régler mon esprit, & à devenir meilleur. Entrez, toutes les portes vous sont ouvertes ; mon antichambre n'est pas faite pour s'y ennuyer en m'attendant. Passez jusqu'à moi sans me faire avertir ; vous m'apportez quelque chose de plus précieux que l'argent & l'or, si c'est une occasion de vous obliger. Parlez ; que voulez-vous que je fasse pour vous ? faut-il quitter mes livres, mes études, mon ouvrage, cette ligne qui est commencée : quelle interruption heureuse pour moi, que celle qui vous est utile. Le manieur d'argent, l'homme d'affaires est un ours qu'on ne sauroit apprivoiser. On ne le voit dans sa loge qu'avec peine ; que dis-je on ne le voit point ; car d'abord, on ne le voit pas encore ; & bien tôt, on ne le voit plus. L'homme de lettres au contraire est trivial comme

une



to be seen yet a while ; and presently, he is not to be seen at all. The man of letters, on the contrary, is as accessible as a land-mark or a corner-post ; visible to all ; at all hours, and in all states ; at table ; in bed ; drest or undrest ; sick or well : he cannot be the important man, nor does he wish to be so.

une borne aux coins des places ; il est vu de tous ; & à toute heure, & en tous états ; à table, au lit, nud, habillé, sain ou malade ; il ne peut être important, & il ne le veut point être.

645. Sometimes they signify *for* or *for the*, *on* or *upon*, *about* or *concerning* ; Examp. il faut être reconnoissant *des* bienfaits que l'on a reçus, we must be grateful *for the* benefits we have received ; la pureté du langage dépend *des* mots, the purity of language depends *on the* words, or the purity of speech depends *upon* words ; je lui ai parlé *du* dessein que vous aviez, I spoke to him *about* or *concerning the* design you had, &c.

PRACTICE.

Purity of language depends *on* words ; its justness *on the* terms ; and its brilliancy *on the* expressions.

La pureté du langage dépend *des* mots ; sa précision dépend *des* termes ; & son brillant dépend *des* expressions.

The alcoran says, that St. Matthew was a good man. If so, Mahomet was a false prophet ; either in calling bad men good, or in not believing what such good men as he have said *concerning* Jesus Christ.

L'alcoran dit que St. Matthieu étoit homme de bien. Donc Mahomet est faux prophète, ou en apelant gens de bien des méchans, ou en ne les croyant pas sur ce qu'ils ont dit *de* Jésus Christ.

'Tis a notorious matter of experience, that if ten persons strike out a thought or an expression in a book, 'tis easy to meet with as many others that are for restoring it : such will cry out, why suppress that thought ? 'tis new, 'tis beautiful, and finely turn'd. Those, on the other side of the question insist either on having that thought omitted, or another turn given to it. In your work, says one, there is a term  
luckily

C'est une expérience faite, que s'il se trouve dix personnes qui éfacent d'un livre une expression ou un sentiment, l'on en fournit aisément un pareil nombre qui les réclament ; ceux-ci s'écrient ; pourquoi supprimer cette pensée ? elle est neuve, elle est belle, & le tour en est admirable : & ceux-là affirment au contraire, ou qu'ils auroient négligé cette pensée, ou qu'ils lui auroient donné un autre tour. Il y a un terme,

I disent

luckily hit upon, which speaks the thing itself. Methinks, says another, that word is too bold; and yet nevertheless does not sufficiently express what perhaps you mean. 'Tis *about* one stroke, or the same word, that all these persons are so decisive in their opinion; and all of them are judges, or pass for such. What then has the author to do in such a case, but to venture for once to follow the opinion of those who think him in the right.

We should always be grateful *for the* benefits we have received: and never return back what we have once accepted.

It concerns us more to be solicitous *about* what we really are in ourselves, than *about* the figure we may make in the eyes of others.

Every thing is transitory, I acknowledge; but the pleasing consciousness of doing one's duty is permanent. All else is fleeting, I own it; but the inward pleasure of growing old in our attendance *upon* virtue will attend us likewise in return beyond the grave.

People have a genius *for* poetry and painting. They have a talent *for* speaking and writing.

The ladies are always indebted *for* their graces and charms to the happy texture of their features; but they sometimes borrow their allurements from their toilet.

646, and 647. When in an English sentence these words *who* or *which is, are, &c.* are express'd or understood before an adjective,

disent les uns, dans votre ouvrage, qui est bien rencontré; & qui peint la chose au naturel. Il y a un mot, disent les autres, qui est hasardé; & qui d'ailleurs ne signifie pas assez ce que vous voulez peut-être faire entendre: & c'est *du* même trait & *du* même mot que tous ces gens s'expriment ainsi; & tous sont connoisseurs, & passent pour tels. Quel autre parti pour un auteur, que d'oser pour lors être de l'avis de ceux qui l'approuvent.

Il faut toujours être reconnaissant *des* bienfaits qu'on a reçus. Il ne faut jamais rejeter ce qu'on a accepté.

Il vaut mieux se soucier *de* ce que l'on est chez soi, que *de* ce que l'on est chez les autres.

Tout passe, je l'avouë; mais la satisfaction de faire son devoir nous demeure: tout s'enfuit, je le confesse; mais le contentement de vieillir à la suite *de la* vertu, nous suit au delà du tombeau.

On a le génie *de la* poésie & *de la* peinture. On a le talent *de* parler & *d'écrire*.

Les dames sont toujours redevables *de* leurs attraits & *de* leurs charmes à l'heureuse conformation de leurs traits; mais elles prêtent quelquefois leurs apas sur leur toilette.

adjective, and they are preceded by a verb, they are render'd by the particle *de*, placed immediately before the French adjective; thus, notes *say* something *short* and *precise*, viz. *which is short* and *precise*, les notes *disent* quelque chose *de court & de précis*, &c.

PRACTICE.

'Tis not enough for a discourse to be harmonious, to make it agreeable: for if the harmony of it appears too much studied, or too regular, it produces a quite contrary effect.

A quiet mind has this advantage, that it is always chearful.

Raillery carried too far is the bane of friendship; there is an innocent kind, which offends nobody.

The different productions of the mind cannot be all lofty; but they may all be sublime: and yet it is more rare to find sublime thoughts, than lofty ones.

There is nothing so delicate, but the want of taste will render it insipid; nor any thing so insipid which hunger will not render palatable.

Is there any thing so opposite to truth and sincerity as hypocrisy?

What is usual has no singularity; what is common has no curiosity; what is trite has no nobleness in it: what is trifling, has something in it that's low.

Notes express something short and precise. Remarks discover choice and distinction. Observations denote a degree of criticism and enquiry. Reflexions import only some sort of

Ce n'est pas assez qu'un discours soit harmonieux, pour le rendre agréable. Car si ce qu'il a d'*harmonieux* paroît trop affecté, ou trop régulier, il produit un effet tout contraire.

Un esprit très tranquille a cela *de bon* qu'il est toujours gai.

Les railleries trop fortes blessent l'amitié, il y en a d'*innocentes* qui ne blessent personne.

Tous les différens ouvrages de l'esprit ne peuvent pas être relevés, mais ils peuvent tous être sublimes: il est cependant plus rare d'en trouver *de sublimes* que *de relevés*.

*Il ni a rien de si délicat*, que le dégoût ne rende insipide; ni *rien de si insipide*, que la faim n'affaïsone.

*Y a-t-il rien de si opposé* à la vérité & à la sincérité que l'hypocrisie?

Ce qui est ordinaire n'a *rien de distingué*; ce qui est comun n'a *rien de recherché*; ce qui est vulgaire n'a *rien de noble*; ce qui est trivial a *quelque chose de bas*.

Les notes *disent quelque chose de court & de précis*. Les remarques annoncent un choix & une distinction. Les observations désignent *quelque chose de critique & de recherché*. Les

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of addition to the author's own réflexions expriment seulement  
sentiments. *quelque chose d'ajouté aux pen-*  
*sées de l'auteur.*

648. *De* is also used to express *in the place of*; as, if I was  
*in his place*, si j'étois *de* lui, &c.

649. See the adverbs of place and quantity in the first section  
of the seventh chapter, and the rules belonging to them.

## S E C T. III.

REMARKS upon the Articles *au*, *à la*, *aux*, and *à*.

650. **T**HEY are placed before the names of cities, towns,  
villages, &c. in which people live, or are; Examp.  
*il demeure à la campagne, au Louvre, à Paris, à Versailles, à*  
*Vienne, à Londres, &c.* he lives in the country, in the Louvre,  
in Paris, Versailles, Vienna, London, &c.

### PRACTICE.

The thought of an absent man is not where his body is :  
no, 'tis often at Rome, while  
in the center of London ;  
sometimes his mind is upon  
politics, or perhaps geometry ;  
while the conversation is turn-  
ing upon galantry.

Un homme abstrait n'a point  
l'esprit où il est ; il est souvent  
*à Rome* au milieu de Londres ;  
& quelquefois il pense politique  
ou géométrie dans le tems que  
la conversation roule sur la  
galanterie.

651. They are used to denote the situation, posture, persons  
or things are in ; or their distance ; Examp. *un homme blessé*  
*à mort*, a man mortally wounded ; *être à cheval, à pié*, to be  
on horseback, a-foot ; *la plume à la main*, pen in hand ; *il l'a*  
*reçu à bras ouverts*, he received him kindly ; *il se mit à genoux*,  
he kneeled down ; *il est à vingt milles d'ici*, he is twenty miles  
off, &c.

### PRACTICE.

Lisa is told of another co-  
quet that exposes herself by  
affecting to be young, and  
wearing drefs not becoming a  
woman of forty : Lisa is full  
forty herself ; but years with  
her do not consist of near  
twelve months, and so do not  
make

Lise entend dire d'une au-  
tre coquette qu'elle se moque  
de se piquer de jeunesse, & de  
vouloir user d'ajustemens qui  
ne conviennent plus à une fem-  
me de quarante ans : Lise les  
a accomplis ; mais les années  
pour elle ont moins de douze  
mois,

make her old. Such is her notion ; and while she is viewing herself in her glass, and painting and patching ; she agrees that it is very wrong, at a certain time of life, to affect to be young ; and that Clarissa, in fact, with her patches and paint is ridiculous.

Our Lord says, “ that he “ who has set his hand to the “ plough must not look back.”

652. They are sometimes used instead of *in* or *with* ; as, peindre à l'huile, to paint *in* oil ; on se lasse à se tenir debout, we grow tired *with* standing ; ils se sont battus au sabre, they fought *with* broad swords, &c.

#### PRACTICE.

The heaven, the earth, the air, the waters, and every thing contain'd therein, are daily exhorting you *with* a loud voice, to love above all things that being, who has created them for you.

Tho' death approaches gradually, no body can avoid it.

We borrow under the condition of repayment ; we take a pledge or deposit, with the obligation of returning it ; but few ever steal *with* the design of restitution.

A continuation of the same thing tires. Labour fatigues. We grow tired *with* standing. We are fatigued *with* working.

One is tired *with* waiting. One is fatigued *with* following.

653. Often they are used before substantives, to denote the quality or use of the person or thing express'd, by the first of those substantives ; as, un procureur au banc du roi, a lawyer of

mois, & ne la vieillissent point. Elle le croit ainsi ; & pendant qu'elle se regarde au miroir, qu'elle met du rouge sur son visage, & qu'elle place des mouches ; elle convient qu'il n'est par permis à un certain âge, de faire la jeune ; & que Clarice en éfet avec ses mouches & son rouge est ridicule.

Le Seigneur dit, „ que quand „ on a mis la main à la charuë, „ il ne faut point regarder derrière.

Le ciel, la terre, l'air, l'eau, & tout ce qu'ils contiennent, vous crient tous les jours à haute voix, que vous aimiez d'un souverain amour celui qui les a créés pour vous.

Quoique la mort s'approche à pas lents ; personne ne peut l'éviter.

On emprunte pour rendre : on se charge d'une chose pour la remètre : mais on ne prend guères à dessein de restituer.

La continuation d'une même chose lasse. La peine fatigue. On se lasse à se tenir debout. On se fatigue à travailler.

On se lasse d'attendre. On se fatigue à poursuivre.

the king's-bench ; *un velours à quatre poils*, a fine pil'd velvet ; *un brave à trois poils*, a very stout fellow ; *étose à poil court*, short-wool'd stuff or cloth ; *étose à poil long*, high-napp'd or shagged stuff or cloth, &c.

654. Sometimes they are used in the sense of *in*, *as* or *according* ; *as, à mon avis*, in my opinion, or according to my opinion ; *à ce que j'apprends*, as I am inform'd, &c.

655. Sometimes in the sense of *by* ; *as, faites le faire au tailleur, à l'ouvrier, &c.* have it done by the tailor, the workman, &c.

656. *Au, à la*, and *aux*, but not *à*, signify sometimes *in* after the verb *être* ; *as, être au lit*, to be in bed ; *être à la campagne*, to be in the country, &c.

657. The article *à* is used instead of *if*, before an infinitive ; *as, à en juger aux apparences*, if we may judge of it by appearances, &c.

## PRACTICE.

Days pass away, time is flying from us, and none of us can recall a past moment. We don't live, properly speaking, but are to live ; for life is always drawing on to the morrow.

The richness of a language consists not in the multitude of its words. On the contrary, languages grow the more luxuriant, the more they are on the decline ; which proceeds from too little care in the choice of terms, and too great a freedom in using the expression which first occurs. Thus, to judge of the richness of the Latin tongue by the number of its words, it was richer under Domitian and Trajan, than under the first emperors.

Les jours s'envolent, le tems court, & personne de nous ne peut rendre ce qui en est écoulé. Nous ne vivons pas à le bien prendre ; mais nous devons vivre ; car notre vie tend toujours au lendemain.

La richesse d'une langue ne consiste pas précisément dans la multitude des mots : au contraire, les langues s'enrichissent à mesure qu'elles se corrompent. Ce qui arrive par le peu de soin qu'on apporte à choisir les termes, & par la liberté qu'on se donne de dire tout ce qu'on veut. Ainsi à mesurer les richesses de la langue Latine par le nombre des locutions, elle étoit plus riche sous Domitien & sous Trajan, que sous les premiers empereurs.

658. Speaking of a number it signifies sometimes *about* ; *as, il y a quatre à cinq lieues*, it is about four or five leagues ; *je parle de sept à huit jours*, I speak of about seven or eight days.

659. Sometimes it signifies *after*; as, pas-à-pas, step by step, viz. one step *after* another; feuille à feuille, leaf by leaf, viz. one leaf *after* another, &c.

660. It has also sometimes the signification of *whereof*; as, ces oiseaux n'ont rien à manger, those birds have nothing to eat, viz. *whereof* to eat, &c.

Besides which,

661. *Au, à la, aux* and *à* stand sometimes for *towards*; as, nous marchâmes *aux* ennemis, we advanced *towards* the enemies, &c.

662. And *à* sometimes for *capable of*; as, c'est un homme à tout faire, he is a man *capable of* doing any thing, &c.

663. Those four articles stand also for *in regard*; Examp. l'éloquence est *au* sublime ce que le tout est à sa partie, eloquence is *in regard* to the sublime what the whole is *in regard* to its part, &c.

# PRACTICE.

Modesty is to merit what shades are to figures in a picture: it strengthens and throws it forwards.

A man inured to labour and fatigue, and who never spares himself, shews no indulgence for others, but from an extraordinary principle of reason.

Gentility is to the body, what good sense is to the mind.

664. They also signify *in, on, or upon*; Examp. mettre du bois *au* feu, to put wood *in* the fire; mettre la viande à la broche, to put the meat *on* the spit, &c.

# PRACTICE.

The man of sense dwells only *upon* truth; the man of wit *upon* its appearances.

*In* the city many a fool passes for a wit. At court many are pronounced weak, with a good share of understanding; and at the same place, a fine woman especially finds it a very nice matter to keep upon even terms with her own sex.

La modestie est *au* mérite ce que les ombres sont *aux* figures dans un tableau: elle lui donne de la force & du relief.

Un homme dur *au* travail & à la peine, inexorable à soi-même, n'est indulgent *aux* autres, que par un excès de raison.

La bonne grace est *au* corps ce que le bon sens est à l'esprit.

Un bon esprit ne s'arrête qu'à la vérité, un bel esprit *aux* vraisemblances.

On veut à la ville, que bien des idiots aient de l'esprit: on veut à la cour que bien des gens manquent d'esprit, qui en ont beaucoup; & entre les personnes de ce dernier genre, une belle femme ne se sauve qu'à peine avec d'autres femmes.

A hundred years hence the world will be just as it is. 'Twill be the same stage, with the same decorations; but not with the same actors. All those beings which now exult at benefits received, or fret and storm at disappointments, shall be gone off. Other men shall tread the stage to play the self-same parts in the same piece. They too *in* their several turns shall disappear: and even that generation, which has not as yet enter'd into being, shall one day be no more: a new set of actors shall supply their place. What real value can we set upon a mere stage-player?

All the help of a glimmering light consists *in* making us perceive and discover objects. Full light makes them quite distinguishable and observable. Splendor shews us objects in all their brightness.

The art of being happy consists *in* a perfect resignation to the will of God.

There is a smoothness of style, which consists *in* writing so, that the discourse may gain upon the reader's mind imperceptibly, and leave there a pleasing and lasting impression.

There is more merit in discreet silence, than in ill-timed wit.

True humanity consists *in* treating nothing with severity; *in* excusing frailties; *in* bearing with imperfections; and *in* relieving the troubles and distresses of our neighbours, as far as lies in our power.

Dans cent ans le monde subsistera encore en son entier: ce sera le même théâtre & les mêmes décorations; ce ne seront plus les mêmes acteurs. Tout ce qui se réjouit sur une grace reçue, ou ce qui s'attriste & se désespère sur un refus, tous auront disparu de dessus la scène: il s'avance déjà sur le théâtre d'autres hommes qui vont jouer dans une même pièce les mêmes rôles; ils s'évanouiront *à leur tour*: & ceux qui ne sont pas encore, un jour ne seront plus: de nouveaux acteurs ont pris leur place. Quel fond à faire sur un personnage de comédie?

Tout le secours de la lueur se borne *à faire* apercevoir & découvrir les objets. La clarté les fait pleinement distinguer & connoître. La splendeur les montre dans leur éclat.

L'art d'être heureux *consiste* à être résigné à la volonté de Dieu.

Il y a une douceur de style qui consiste *à écrire* de manière que le discours s'insinue imperceptiblement dans l'esprit du lecteur, & y fasse une impression qui plaise & qui attache.

Il y a plus de mérite *à se taire* par jugement qu'*à parler* mal-à-propos avec esprit.

La vraie humanité *consiste* à ne rien traiter à la rigueur; à excuser les faiblesses; à supporter les défauts; & à soulager les peines & la misère du prochain, quand on le peut.



665. *A* often signifies *at*; as, il est assis à table, he sits *at* table, &c.

PRACTICE.

An hour *at* table is time enough for taking our nourishment; but 'tis not enough for those whose delight is in eating and drinking.

To laugh at men of parts is the prerogative of fools; they are in the world, what buffoons are *at* court, things of no consequence.

All those who are gone to the war will not come back: nor are all those that have been *at* court the more polite for having been there.

C'est assez d'une heure à table pour prendre suffisamment de nourriture; mais ce n'est pas assez pour ceux qui en font leurs délices.

Rire des gens d'esprit, c'est le privilège des fots; ils font dans le monde ce que les fous font à la cour; je veux dire sans conséquence.

Tous ceux qui sont allés à la guerre n'en reviendront pas. Tous ceux qui ont été à la cour n'en sont pas plus polis.

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## E R R A T A.

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